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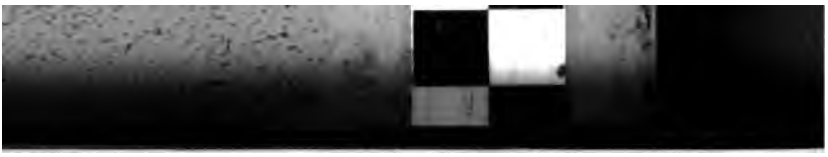














THE

HOME MISSIONARY,

AND

AMERICAN PASTOR'S JOURNAL.

Go, ... PREACH THE GOSPEL *Mark*, xvi. 15.
How shall they PREACH except they be SENT? . . *Rom.* x. 15.

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THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
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Revivals.

We are happy to commence a new volume, as we did the last, with copious notices of the Divine mercy, as manifested in the revival of religion in the missionary churches.

As we contemplate these effusions of the Holy Spirit, and think how blessed are their results, in turning sinners from the paths of the destroyer, quickening the faith and hope of the pious, and sweetening the various social influences of the communities where they are enjoyed—the thought arises, Why should not the same blessings be shared by others, and by all? To say that God is a sovereign in the bestowment of his grace, is not a sufficient reply, so long as it stands on record that he chooses so to exercise his sovereignty, as to be "ready to give his Holy Spirit to them that ask him." He rebukes the feeling which would ascribe to him the dearth of reviving grace: "Is the Spirit of the Lord straitened? Are these his doings?" Rather, is it not our unbelief—our consciousness of coldness, worldliness and unfaithfulness to souls, that keeps us away from God, measuring his grace by our own deservings, and thus inducing distrust of the fulness and freeness of his mercy? O, let us wake up to a conviction of the plenteousness, the divine, exhaustless affluence of his love! It is a stream, a river, an ocean—shoreless and unfathomable! What though the churches are unworthy—CHRIST is worthy; and "Him the Father heareth always." "Whosoever will," then, "may take of the water of life freely." Let not the fainting missionary despair of the blessing of God upon his labors. Let him not restrain his desires or limit his hopes in consequence of what he sees in himself or in the field he cultivates; but let him look away to the bountiful God whom he serves; let him enlarge his wishes and strengthen his aspirations for the gift of the Holy Ghost. "Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

From Rev. S. Peet, Green Bay, Wisconsin.

In my last report, I mentioned that considerable interest prevailed among us on the subject of religion, and that we were anticipating a revival. I am happy to inform you, that God has not disappointed our expectations. The feeling in the church continued to increase, and much prayer was offered for the descent of the Holy Spirit among us. In February, we held a series of evening meetings about two weeks, at most of which there was preaching. Prayer meetings were held more or less every day, either in small circles, or in a collected body, as a church. Soon, sinners began to be awakened, and to inquire what they should do to be saved; and presently the "new song" was heard from the lips of one and another, who had been brought out of the horrible pit and miry clay, and had their feet set upon the rock. Thirteen give good evidence of hav-

ng been born again—all of them adults. *Ten* of them are young men just entered, or about entering, into business. Their exercises have been generally very clear, deep, and decided. They exhibit much humility, and seem to have a spirit of prayer, and a mind to work for God. One rum-selling establishment has been turned into a temperance store, and one or two promising young men have been rescued from the very brink of ruin.

Our meetings were characterized with peculiar stillness and solemnity. The means used were, the simple exhibition of the truths of God's word in preaching, and the application and pressing of the same truths in private conversation. One or two inquiry meetings, at my study, was all that we thought called for, in addition to the preaching and prayer meetings. Rev. Mr. Marsh, missionary among the Stockbridge Indians, in this vicinity, assisted me during most of the continuous meetings.

The effect of this gracious visitation has been exceedingly happy on Christians. The church were entirely united in all the measures adopted, and nearly every member became *engaged* in the work. The interest excited has not been a mere fitful feeling, aroused into action only for the occasion. It is plainly to be perceived that the holiness of God's people has been advanced—the tone of piety deepened—the spirit of prayer increased, and the habit of religious *action* much improved. I think this state of things will be more *permanent* than is sometimes witnessed in connection with revivals.

A portion of the converts belong at my preaching places in the vicinity, one of which is 6 miles up Fox river, the other 10 miles down the Bay. The way is thus preparing for the organization of churches in those places.

The result of this season of refreshing, though not as great as might have been desired, calls for devout gratitude to the great Head of the church. To his unmerited grace we ascribe it all, and give the glory to his name. There never had been a revival of religion here before of any great extent. A few individuals had been hopefully brought into the kingdom at different times, but there had been no work of a general nature, or that was attended with that power which takes hold on the public mind, and wakes up a general interest in the community. Hence, the effect of the present revival has been to rouse up somewhat of a spirit of opposition, but nothing more than what was to be expected from the natural depravity of the human heart. The *general* influence on the community has been of a favorable character, and I think the way is so prepared, that future efforts of the kind will be likely to be more extensively successful.

At Bethel, Ill.

A letter from Rev. T. Lippincott, mentions a pleasant season of refreshing, in which several, principally young persons, have been hopefully brought to Christ. Among these are mentioned two Catholics, from a foreign land, whom the providence of God has brought hither that they might find the Saviour.

From Rev. O. C. Thompson, St. Clair, Michigan.

In the summary report of his labors for the year, Mr. T. states that there have been thirty-two hopeful conversions, and thirty-eight persons added to the church in St. Clair on profession of their faith. In his quarterly report for April, he writes:

My three parishes, viz: St. Clair, Newport, and Algonac—or rather my parish, containing three villages, and extending sixteen miles on the river—claims every moment of my time, and especially at this season, when the Lord is pouring out his Spirit, and blessing my labors. I have occasion to bless the Lord that my health is so far restored as to enable me to labor incessantly, without injury.

A refreshing shower of grace is descending upon the village of Algo-

nac and its vicinity. We have extended the bounds of the St. Clair church so as to take in the two villages above named. Ten individuals living at Algonac have already united, and we have appointed two elders among them. That will be a distinct church, as soon as they can obtain and support a minister among themselves. It is expected that a number more, the fruits of this present revival, will unite at our next communion. Two praying mothers have had their husbands converted, and two praying husbands have rejoiced over the conversion of their wives.

There are some favorable appearances at Newport, and also at this place. We now see that your aid in the late appropriation was very timely.

The prospects of the good cause seem to be brightening. The times, however, are very hard. We thought the worst was past, some time ago, but it still grows harder. Poverty is in every body's mouth, and bankruptcy is in every one's imagination. The advantages of piety are now clearly seen. "They that trust in Jesus, have nothing to fear." The utter emptiness of earthly treasures are now clearly seen.

From Rev. H. B. Taylor, Ridgeville, O.

The religious state of things never was better in this wicked town than at present. We have had thirty or more hopeful conversions during the last month, and we trust the work of the Lord will go on still more gloriously. Many family altars have been erected, and infidelity has lost much ground.

This has been a wicked place until within a few months. Even since the revival, a few weeks since, a new Bible was destroyed, and several glass lamps broken in the sanctuary. But opposition has driven the children of God to the throne of grace, and the wrath of man has been made to praise him.

FRUITS OF A REVIVAL.

From Rev. J. B. M'Creary, Great Bend, Pa.

At page 243 of the Home Missionary, for March last, we inserted an account of the interesting work of grace in the Presbyterian congregation of Great Bend. The fruits of this awakening are described as follows:

The moral aspect of this place is entirely changed. The preponderance of influence has been transferred from the enemy's to the Lord's side. There are two young men, subjects of the late revival, who, I hope, will prepare for the ministry. If your Society could see, and compare this place with what it was at the time of my last appointment, they would say that their appropriation was well applied. Rejoice, and take courage.

From Rev. D. K. Gally, Gates, N. Y.

In the midst of deserved wrath, God has remembered mercy, and poured out his Spirit on this desolate part of Zion. There have been several interesting cases of conversion. The work is still going on—pray for us. Several of the churches in the vicinity are enjoying the reviving influences of the Spirit.

From Rev. A. S. Allen, Cuba, N. Y.

A powerful work of grace at this station, during the winter and spring of 1838, was reported at page 232 of our last volume. Since then, the congregation have completed their meeting-house, and the occasion of opening it for the worship of God seems to have been followed by a renewal of religious interest.

During the last quarter, our house of worship has been completed, and dedicated to the service of God the Father, Son, and Holy Ghost. The house was crowded, and the season

interesting and solemn. The slips were sold, previous to the dedication, for more than sufficient to pay for the house. There was great interest manifested in obtaining slips, even among some who had not been attendants on my ministry before. The dedication of the house was followed by a series of religious meetings, which have resulted in a glorious work of grace in this church and congregation. The members of the church have been brought to a higher degree of holiness than ever before, and a goodly number of souls hopefully converted to God. The work is going forward.

Tracts are distributed monthly to every family in the village, and are doing good. Mr. Coffin, the Agent of the State Temperance Society, continued here in November, and obtained more than 120 additional names to the pledge of total abstinence; and about 50 have been added since; making in all, about 300 in our temperance society. The largest hotel in this village has been converted into a temperance house, and there is now only one public house and one store where the poison is sold. The revival commenced here, is spreading into several adjoining towns.

In New Hudson, N. Y.

Rev. S. W. Leonard writes from this station, that an unusual degree of religious interest has prevailed since December last. The means of grace have been employed with increased frequency and success, and twenty-five persons have, in the judgment of christian charity, passed from death unto life.

From Rev. C. S. Adams, South Dartmouth, Mass.

SABBATH SCHOOL SCHOLARS GATHERED INTO THE KINGDOM.

We have one young man, a member of this church, now in College, preparing for the ministry, and one lad in the Sabbath school, who will probably take the same course. During the revival, the Sabbath school has been greatly blessed. Eighteen, we trust, of the pupils, have been made subjects of grace. The state of the church is much better than when I came here. Several cases of discipline, which had been neglected, have been attended to, absent members have been looked up, and resident members have been visited by a committee of the church. This preceded the revival, and tended, no doubt, to prepare the way for it.

From Rev. J. H. Avery, Harwich, Mass.

THE GRACE OF GOD TO SEAMEN.

The population here is very fluctuating, most of the males following the sea. As soon, perhaps, as they become, to any considerable extent, the subjects of serious impressions, they are bound off; and, mingling in other scenes, and coming in contact with almost every form of vice, their salutary impressions are soon effaced; and, when they return home, they are, perhaps, farther from the kingdom of heaven than before. Hence, many of the clergy in this region labor for *immediate* impression—labor, by protracted meetings and other means, to bring all the motives they can to bear at *once*. Two protracted meetings have been held here within a few weeks past, and God has seen fit to pour out his Spirit in answer to the prayers of his people. Within the limits of the town, there have been from 50 to 60 hopeful conversions. The cloud still rests over this place. The inquiry meetings are full; a hundred or more are anxious for the salvation of their souls.

The work has extended to South Dennis, through the instrumentality, as it would seem, of some who came over to attend the meetings held among us. I preached to an attentive and solemn assembly in that place a few evenings since, and Rev. Mr. Thayer, the pastor of the church,

remarked, that a large number of the heads of families in his congregation had become subjects of the work. The revival is still in progress. May God grant, that multitudes who go down to the sea in ships, may be reconciled to him through the blood of his son, and thus become angels of mercy, to bear the precious seed to far distant shores, to the glory of his grace!

From Rev. Pomeroy Belden, Deerfield, Mass.

YOUNG MEN CONVERTED.

When I came to this place, two years ago last fall, I came merely for one Sabbath, to supply for another man. But, through the providence of God, I have been kept here till the present time. When I first came, we worshipped in a *hired* hall; but that place became too *strait for us*; and, during the last year, a society has been organized, and with help from abroad they have built a small, though comfortable house of worship. The house will hold about 300 persons. Both the church and congregation have been gradually increasing since I came here, and the Lord seems to be with us at the present time. During a few weeks past, *nine* young men of promise, and *one* young lady, have been made the hopeful subjects of renewing grace. I hope they will be *steadfast*, *Bible* christians.

From Rev. C. M. Brown, Gloucester, (Annisquam Parish,) Mass.

PROTRACTED SERVICES.

Of late, our meetings on the Sabbath, occasional and stated lectures and prayer meetings, have been attended with very encouraging appearances. They have been characterized with deep solemnity and feeling, especially since we have commenced a series of protracted and special efforts for the salvation of sinners.

Though we commenced our meetings under very discouraging circumstances—on account of the weather, the hurrying of fishermen in their preparation for their spring fisheries, and the low state of the church—the interest and numbers have continually increased, so that the house of God has frequently been filled. Scores of individuals, among whom have been some notorious for irreligion, and false religion, and scoffing, have been, *some*, we hope, converted to God, others deeply solicitous for their salvation. No less, I should say, than 60 or 70, from among a congregation of 200, rose last evening, to manifest their determination to neglect the salvation of their souls no longer, and numbers have frequently remained after meeting, to be conversed with upon the concerns of the soul. Quite a large number, whom I scarcely ever saw in the house of God, have attended about all our recent meetings.

REMARKABLE WORK.

God has revived his work the past season in all the evangelical congregations in this town, and in several of the adjacent towns, in Manchester very powerfully; also in Essex, Ipswich, and Newburyport. I have been informed that a revival of religion has not been known before in Gloucester harbor, since the year 1740.

In the West Parish, with only one male resident member, and about 12 or 15 praying females in the church, about 40 individuals, including 12 male heads of families, have hopefully turned to the Lord.

From Rev. Giles Leach, Sandwich N. H.

FRUITS GATHERED.

A year ago, I was permitted to inform you that the Saviour had been with us, and that something like 40, connected with families belonging to

our denomination, were giving more or less evidence of having passed from death unto life. None of that number had, at that time, I think, united with the church; nor did as many as indulged hopes become members of our church. Some were doubtful in respect to their hopes, or exhibited less decisive evidence than was desirable, of the genuineness of their change; and a few young men left the place for Massachusetts, where they engaged in labor, and have not yet returned. Something more than 30, however, became members of the Congregational church in the course of last season, and may be regarded as fruits of that revival.

During the winter past, there was, for a few weeks, more than usual interest in the subject of religion among our people; and some 6 or 8 have given us some reason to hope that they have been brought out of darkness into God's "marvellous light:" and, at our last communion, 6 were admitted as members of our church.

From Rev. John Bartlett, Avon, Conn.

The pleasing work of grace which was begun when I penned my last annual report, continued for several weeks after that date. It advanced very happily, until about 30 had obtained hopes. The brethren of the church were generally very active and useful. In connection with their pastor, they visited from house to house, to converse and pray with all the people that could be found at their houses, till the whole parish had been twice gone over. Many of the families, where the case seemed to require it, were many times visited. The revival became general over the central parts of the place. The greater part of the church were revived, and, I think, advanced in holiness. Of the 30 that obtained hopes, 20 have been received into the church, and hitherto have conducted worthily of their profession. More than half of those who have been admitted to the church, are among our youth.

Reports of Missionaries.

IOWA.

COMMENCEMENT OF A MISSION.

The following letter is published.—1. To give our readers a specimen of the process by which the missionary to the newest portions of the country obtains an entrance for himself and his message; and the necessity he is under of employing means for this object, which might not be expedient in older portions of the country. 2. To show why, during the first years of a mission, so little pecuniary support is to be expected from the people, and how needful it is that the Society should bear a large portion of the expense.

I have now spent thirteen Sabbaths in this county, and have preached eleven of them. On the other two, owing to extreme cold and unpleasant weather in the one case, and to rain and mud in the other, I was unable to gather a congregation. Sometimes I have preached once, sometimes twice, and sometimes thrice—according to circumstances. I have also preached during the week. I have labored every other Sabbath in this place; every fourth Sabbath in B., nine miles distant, and every fourth Sabbath in N., also nine miles distant in another direction. My congregations have been in this place from 30 to 60; in B. from 20 to 30; and in N. from 20 to 40. It must be remembered that I am a stranger here, that I am an eastern man, and am called an educated man, and a Presbyterian. All these things are against me. The first I am overcoming, and I think securing the confidence of the people. The second will be obviated by the influx of eastern people, which I think will take place soon. As to the third too many feel like the old man who asked a young woman who

heard me preach, if she could understand me? Said he, "I understand he is a college larnt chap, and they generally talk so you cannot understand them." The fourth is a difficulty only because there are few Presbyterians within the county. We have had no place of meeting except in private houses, and this has been a great hindrance. Owing to the difficulty of commencing any thing here in the winter, I have deferred any action on the subject of temperance, Sunday schools, &c., till the opening of the season. I have been talking some on the subject of temperance. I am about to make an effort to circulate at least a hundred copies of the Temperance Herald. I have no church as yet. I have just returned from a ride around the county, looking up the scattered sheep; and I expect to organize a county church in the spring. The 25th and 26th of May are fixed upon for a two days' meeting. I find about 25 professors in the county, who will probably unite in a Presbyterian church.

I have made no effort to raise any thing for my support, because I judged it injudicious and premature. The people too are poor; they must build their own houses, buy their land, &c. Money is scarce. I shall however realize something in the course of the year. I shall have to draw for the whole of my first quarter's salary, and perhaps my second. This place is very new; the population is a mixed mass. Emigration is rolling into this territory beyond all calculation. Every day adds to our numbers. Ohio is swarming, Indiana also, and Illinois—but why should I name states? Iowa! Iowa! is the universal cry of the emigrating class of the community. Hundreds of families are now on their way, who were unable to reach here last fall from the low state of the rivers. And yet we have but *five or six Presbyterian* ministers among all the population of the territory. Will not some of our brethren, whose hearts long to do good, "come over" the Mississippi "and help us?" The country is fine beyond description, and must soon sustain a dense population. O for the right influence now!

MISSOURI.

HOME MISSIONARY AID INDISPENSABLE.

So far as we can see, the region alluded to below, would be utterly destitute of such influences as our readers account evangelical, had not their charities, through the A. H. M. S., sent thither a faithful and toil-enduring minister. Will it do to withdraw or to stint the aid by which he is sustained?

It is the ardent wish of my Presbytery, and my churches, as well as myself, that you recommission me to labor in this region. It is an extensive field of usefulness. The nearest Presbyterian minister to me, in any direction, is more than fifty miles distant.

We will not name the denomination alluded to in the following statement, because we would not hurt the feelings of worthy brethren belonging to it, who mourn over the existence of such disgraceful facts.

Almost every preacher here is inimical to all the benevolent enterprises of the day. They openly and violently oppose them from their pulpits, and on all occasions. As marvellous as it may appear to you in the East, yet it is true that a —— minister in this country, was silenced by his brethren, simply for giving one dollar to the American Bible Society! And there are —— churches here that will not admit to membership any one who is a member of a temperance society. And should any of their members join that society, they would be immediately expelled from the church. Such is the true character of some of those here, who are called orthodox ministers.

Besides these impediments to the success of the Gospel, the country is filled with Campbellite preachers; and some of them men of respectable

talents. I have to-day seen a prospectus, issued by two of them, for publishing a Campbellite paper, within ten miles of me.

This is truly a destitute region, but the Gospel cannot be preached here, unless it is done by your Society still longer. My churches are yet too feeble to sustain me. They pay me all they promise, but none of it is ever paid, until after the close of the year. Some, who are not church members, subscribe to my support, and never pay.

My labors are arduous. The 4 stations which I now occupy, form a circuit of 60 miles, around which I must go, however inclement the weather may be. During the whole winter, I have never failed to meet an appointment, although I have sometimes had to ride 20 miles, through the storm.

WISCONSIN.

From Rev. G. Crawford, Milwaukie, Wis. Ter.

I thank you once more, and the institution you represent, in behalf of this infant church, for your annual aid to the support of the Gospel, and for your christian and encouraging interest in behalf of this far distant outpost upon Zion's walls. I need hardly remark, that the peculiar and trying circumstances in which this and others of your missionary churches are placed, render your beneficence not only important to our welfare, but essential to our existence as a church. Without it, I must cease my labors here straightway; for I have been unable to maintain myself and family, without using my own funds, ever since I came here, notwithstanding all they can raise, and your bounty besides. The pecuniary means of this dear church have been, since the pressure, and still are, of the most limited character. I have not received, during the ministerial year of 1837 and 1838, $75 in money here, though I have received considerable aid in building materials, &c., for my house; and no church and people is, or can be, more liberal than mine, but we have lacked the ability. This present year commences with much more favorable auspices, though the prostration here is yet so great, that at present it appears that several families, members of the church, and important aids to it, must move away into the interior, in the hopes of procuring a livelihood. They have, the current year, promised me $400; but the most of it comes from men who can hardly furnish their own families with the necessaries of life.

EASTERN WISCONSIN.

Physical character and population.

My remarks will be understood to apply chiefly to that range of country east of Rock river, between that stream and Lake Michigan, and along the lake coast from Green Bay to Chicago. This range of country is filling up with a rapidity unsurpassed, perhaps, by any portion of the United States. The great majority of the inhabitants are of a very promising character—will perhaps bear a fair comparison with any part of the land, at least for intelligence and enterprise. As a proof of the growth of this region, the land sales of this land district, now in progress, will bring the general government, if I am correctly informed, nearly $1,000,000, certainly $800,000, coming from actual settlers; very valuable tracts being reserved out of market, and not more than one-fifth really sold of the portion proclaimed; while the Milwaukie land district is not over 80 miles long, and 60 broad. This land district is a mere fraction of Wisconsin, and our oldest white inhabitants here can only date back to 1836. When nearly a million of dollars can be invested in farming lands, by actual farmers themselves, in the space of one month's sales, and in a corner of the territory, our eastern friends may *guess* that we are rapidly filling up. Next summer will probably add to us more people than any previous year.

The people in general are in favor

of education and Christianity. For the former, liberal endowments, in land, are made by the general government. The amount of this territory appropriated, or to be appropriated for education, must, I think, exceed $500,000. As yet, there are very few school houses in the territory. When I say the people are in favor of Christianity, I mean only that they are favorable to religion, with the usual latitude of private interpretation; and that there are but few open scoffers. The ministers of the Gospel will be in general respected, their services appreciated, pretty generally attended, and compensated according to the people's ability. A devoted, intelligent, and judicious ministry, will, I think, meet with all reasonable acceptance both from saint and sinner. Nay, many of our most thoughtless youth, here in quest of worldly good, can start a tear, when you remind them of a praying father, or mother, or sister, or brother, "down East!" In truth, our greatest trouble here in building up the Redeemer's kingdom, is not from the non-professing world, but from troops of *renegado* Christians. These, I am concerned to say, are not few; and their example and influence is killing to serious godliness. You will find them working on the Sabbath; using the profane oath; drinking with the drunken; advocating fatal error; they are also from the different christian denominations. These often make the minister of Christ and the godly to weep in secret.

Need of Ministers.

Upon this territorial range above spoken of, we have some 8 or 9 ministers, all of whom are Presbyterian, save one. Three of these, Messrs. Peet and Crawford, and Mr. Marsh, of the Stockbridge Indians' mission, near Winnebago Lake, have something of a pastoral charge, and preach chiefly in one place. The other brethren, Nichols, Hall, and Adams, have, some of them at least, more than a large county to range and labor, preaching how and when they can. Several churches have been organized within the last year. We have not, at present, of our order, even east of Rock river, scarcely one minister to a large county; while, between that stream and the Mississippi, I hardly know of a minister in this territory. By your Journal, I was pleased to learn that some of your faithful missionaries had penetrated into Iowa, west of the Mississippi, and were doing good. But in this Wisconsin there is a great destitution of laborers in our Lord's vineyard. What can one feeble missionary effect on a surface larger than any two counties in York state? Next to nothing. To-day, he can feed the sheep a handful, but they are nearly starved ere he can see them again. And one sermon a month, or one in three months, can, under ordinary circumstances, effect but little toward the conversion of the multitude that are on the broad road. It is hardly a drop, where a shower is needed. Half a dozen blasts of the Gospel trump, in close succession, will annoy the devil more than a hundred at long intervals. But alas, the labors of Christ's servants here are so detached—so long between—and the number of laborers so small, what can we do to meet the moral condition, and increasing demand for the bread of life, over such vast regions? Truly the harvest is great!

The interest which the East has in the West.

Nor is this all. Our eastern fellow-citizens, and the eastern church, send multitudes of their youth, of both sexes, and of all ranks and employments, to seek fortune and fame among the natural meadows, and fertile dales, and flowing streams of this inviting country. It is, and is to be, the great depot of emigration for the rising generations of the East. Will not these fathers and mothers, sisters and brothers with you, give bountifully and liberally of their substance, to furnish this young community the bread of salvation? Every father who has a son, every man who has a brother, every woman who has a daughter or a sister west of these

lakes, or bound for the West, even by probability, in the providence of God, ought to place forthwith, at the disposal of your Society, the means of directing the foot of the missionary to the neighborhood where those they love have pitched their dwelling, and are perishing for lack of knowledge. Even if these relatives have not yet arrived, will it be amiss to send the christian herald *before* them, to prepare the way of the Lord, by all the attendant blessings of the Gospel. We earnestly lift the Macedonian cry for Wisconsin and Iowa. Come over and help. Let your opulent merchants give nobly to this enterprise; for their extensive commerce with this great West will speedily and amply repay them. Far better for the merchant to give his money, not to say his prayers, to make the *people good*, where he intrusts millions of property, than to spend it upon bailiffs, to apprehend his runaway creditors, or to collect his debts among a dissolute people, without either responsibility or principle. *The Gospel is the most economical police on earth.*

Temperance in Wisconsin.

We have a number of local temperance societies in the territory, two or three county societies, and a few days ago we organized, at Milwaukie, the *Territorial Temperance Society of Wisconsin.* Our President is Col. Phenix, of the town of Delavan, Walworth county—a precious cluster of antidote against the destroyer, Alcohol, being composed of fire and water! In our local names, you perceive, we are not ashamed to commemorate the names of men justly renowned in the annals of humanity.

New Presbytery of Wisconsin.

About six weeks since, we organized the Presbytery of Wisconsin at this place—the first ecclesiastical body, so far as I know, between Lake Michigan and the Rocky Mountains. It is now composed of four ministers, several others being expected to unite soon.

Green Bay.

In addition to the intelligence from our missionary at Green Bay, on a previous page, the following particulars, extracted from another communication, will be interesting to those of our readers who feel a special interest in this mission.

Church Dedicated.

Our church was completed and dedicated in September, just eight months from the day on which the meeting was called to take measures for its erection. It is a very neat and commodious place of worship—the very thing we needed—neither too large nor too small—well finished, warmed and lighted. What adds greatly to our convenience, a fine bell was last week hung in the steeple—a donation from J. J. Astor, of your city, and the only one of any size in the Territory.

Among the fruits of a little revival last Spring, was an interesting case of a girl who was brought here, and is still held, as a slave. She learned to read in our Sabbath school, became anxious about her soul, and now gives good evidence of being a child of God.

Another instance, bearing clear marks of God's power and grace, is that of the recovery of a backslider, who was once a professor, but had long and grievously wandered. He seems truly humbled and decided.

ILLINOIS.

From a Report.

There is a peculiarity pertaining to the congregation at B——, which it is proper to mention. The pupils of the school—i. e. children—furnish the only materials for the enlargement of the church. Scarcely half a dozen adult persons habitually attend, or properly belong to the congregation, who are not professors of religion. We must aim at the young, then, or none. But the Lord has shown that He intended that "babes and sucklings"—or at least those who are quite young, should offer praise.

A CHURCH AIMING AT THE GLORY OF GOD.

B. intends and expects—not independently of the Lord, but by his grace—to furnish a succession of candidates for the holy ministry. One is now at Lane Seminary, two are at Illinois College, and four or five in our school, pursuing classical studies fitting for college, whose eyes are steadily fixed on the work of the ministry. I might add that one is teaching, having completed his literary course, with a view to obtain the means to go through a course of theology—and another, of another denomination, already licensed, is studying here, in order to enhance his qualifications and usefulness. Indeed, I believe, if it were not with a view to the promotion of godliness, the school at B. would not be sustained. For this great object the brethren pray, and labor, and deny themselves. The aged father, stiffened and toil-worn by a laborious life, still wields the axe and holds the plough, and faces the storm; while the white-haired mother, bowing with the continued efforts of the domestic and culinary department—denies herself the *luxury of a kitchen*, that their consecrated son may have the means to prepare for the great work of publishing the Gospel of peace.

I trust, brethren, that though B. may never send any into the world to dazzle, and astonish, and frighten the nation, with the achievements of mad ambition, there will many go forth from her peaceful circle, who shall gladden and bless the world with plans and messages of peace.

From a Missionary Report.

REFRESHINGS.

At Juliet, the county seat of Will County, there is a revival of religion. 25 miles from this place, at Bristol, there seems to be a work of grace commencing.

One hardened young man, who has been uncommonly wicked, has just interrupted me to purchase a Bible, and to talk about his soul, and beg of me to stay and attend meeting here this evening; but I have an appointment to preach 12 miles distant tomorrow morning.

Religious books circulated.

I have recently sold about 400 of the bound volumes of the Tract Society, within the field of my labors.

TENNESSEE.

From Rev. R. H. Snoddy, Knox Co., Ten.

I live in the midst of a good work. We are expecting several persons to unite with this church soon. But unless I am assisted by your Society, I must sink under the burden, and these churches be without ministerial labor. The last year my labors have been more arduous than during any previous year, owing to the many meetings which have been called for, and the visitation of the sick, beyond my ordinary visiting. For four months, I was seldom at home. If it be possible, grant some aid to your unworthy brother in Christ.

If any place forms a missionary field, this does. The New-Prospect church is separated from the nearest churches; in one direction by the French Broad River, and in another by the Holston River. To cross these, the people would have to pay ferriage, and besides two of these churches have no preaching. The barrier in another direction is Bay's mountain, which completes the separation from adjoining churches. If then seclusion from other Presbyterian communities, poverty of the people and minister, prevalence of wickedness, and largeness of territory and denseness of population, define a *missionary field*, these churches whom I serve should be considered such.

GRATITUDE FOR TIMELY AID.

Your commission for the current year reached me in due season, and was received with increased gratitude. I trust I shall never forget the kind liberality of your Society. God has so ordered it, that your benevolence has ever come to my aid just when I was suffering under accumulated afflictions.

INDIANA.

From a Report.

During the past six months, there has been increasing interest among my hearers. Eight have been hopefully converted, and a number are anxious. The ordination of two additional elders appears to have been attended with very happy results. We have now a session of five. When the church was organized, a few years since, there were but two male members. One of the present number of the session was once an opposer. He was converted about a year since, and has become an influential helper.

A large and needy field.

The field which I occupy is large, and many parts of it very destitute of the regular means of grace. The bounds of our Presbytery are very much extended, and include the south end of the state of Indiana, reaching from the mouth of the Wabash, up the Ohio two hundred miles. On the latter river, scattered along down to the Wabash are a number of villages, and from the Wabash to New-Albany there is but one Presbyterian minister residing. The population of these villages is increasing, and in most, if not in all of them, are Presbyterians living destitute of preaching. We have 8 ministers in this Presbytery; yet in 9 of the 21 counties which it includes, there is no minister of our denomination living or preaching, except myself. The region is, indeed, but poorly supplied with preaching of any denomination. Yet in all these counties are some of our people anxious to have the bread of life dispensed to them. Indeed, there is a general interest manifested to have Presbyterian preaching, especially in the villages. May I not say this is a *moral wilderness?* Yet it is increasing in population, and is destined one day to become a very important part of the state. We want, in the bounds of our Presbytery alone, from 10 to 15 more well qualified ministers; and then we should also have to look to your Society for aid.

OHIO.

From Rev. W. B. Stow, Defiance, O.

While my labors have been as much as possible confined to this village, yet I have necessarily found much to do in the region of country around; as there is no preacher of our order in the circumference of about fifty miles from this as a centre.

Sickness through the Winter.

In my last I stated the commencement and fearful progress of the sickness during the summer. We then had reason to hope that in the winter general health might be enjoyed. But it has not been so. The disease of the country assumed a very different character. People have been taken suddenly, and in a short time their case has been decided. I think there have been more deposites in our grave yard this winter than there were in the summer. Much of my time therefore has been taken up in visiting the sick, and in attending funerals. And truly it has sometimes been heart-rending, to visit the abodes of sickness, poverty, dissipation, and *death*. True, such scenes may be witnessed every where; but we meet with a far greater proportion in some places than in others.

Results of the last year's labor.

We have had no special, extensive revival, and yet there has been a gradual, continued work. As near as I can judge, there may have been 20 or 25 converts from the world since the commencement of April, 1838. There is at present, good evidence that the Holy Spirit is accomplishing his office work on the hearts of a number of prominent persons.

We have a Sabbath school in this village which continues during the year, with a good library. Five other Sabbath schools have been formed and furnished with small libraries, which are in operation in the summer only. A Bible class, in this village, of which I have been the teacher, numbers about 20. There has been considerable done by your missionary for the promotion of the Bible cause. I consider that the county is now pretty generally supplied. The temperance society in this village, of about 300 members, including most of the influence in the place, has done, and is still doing, much good. Steps are now taking to expel the demon, Alcohol, from the village. Four other temperance societies have been formed in different parts of the county; all in successful operation.

From a Missionary in a very wicked town.

When I first came here I felt very much, I believe, as Nehemiah did when he went about Jerusalem and viewed its broken walls, and saw that the gates thereof were consumed with fire. I labored hard, especially during the first six months,—by preaching, visiting, and attending the Bible class and Sabbath school—to bring about a general revival of religion in the place, and it often seemed, particularly at the close of the Sabbath, that many sinners would surely be converted to God; still there were but few conversions until recently. A protracted meeting which we have held has been quite successful. One of our principal infidels stated publicly, that he had for twenty years been pursuing a course, which his judgment all the while condemned. As an illustration of the obstacles with which the cause has had to contend, I may state, that all the male members of the church, with the exception of two or three, opposed the meeting in heart, until after it commenced. Some had so little complacency in it, that it required persuasion to induce them to prepare some additional seats in the meeting-house. I was even obliged to get oil at my own expense to commence our meetings with, because the principal men in the church did not believe it would be wanted—supposing people would not come out, except perhaps for a day or two. Blessed be the Lord, he has rebuked this unbelief! About forty have been hopefully brought to Christ.

REASON WHY AID IS NEEDED.

The pecuniary embarrassments have at no time been as great as at present, and provisions have never been as expensive. I think one half, or more, of the members of this church will not be able to obtain the necessaries of life for their families, unless they get them on credit.

This state of things is in a fertile town on the Western Reserve. But it is a very new region, and sickness has combined with other causes to embarrass the agriculturist. In the mean time, how can they have the Gospel, unless it be sustained among them by more favored churches?

SEEKING THE LOST SHEEP AMONG THE MOUNTAINS.

Who that has any sympathy with "the true Shepherd," will not remember his parable of the lost sheep, and the joy that attended the finding of it, when he reads the following extract from a missionary journal?

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Who that has any sympathy with "the true Shepherd," will not remember his parable of the lost sheep, and the joy that attended the finding of it, when he reads the following extract from a missionary journal?

Having given up two of my preaching places to a ministering

brother, I have turned my attention to the interior of the county. The farther I go, the more I see to be done; till my heart aches, and nature fails, because I can do no more. Individual church members, some whole families, and sometimes two or three families in a place, are moving in and settling in this region; and to go around among the hills, and through the woods, and along the creeks, hunting them up, like lost sheep, is a laborious, but to me a *delightful work*. The joy which they feel to see the face, and hear the voice of your missionary, is easier imagined than expressed. It is scarcely possible to conceive, without experience, how, in such circumstances, a Christian feels, after having left all the precious ordinances of an eastern church, and settling here in a strange land, and living among all sorts of wickedness for six months, a year, and even five years, without seeing a minister, or enjoying a religious meeting with which he could hold fellowship. I have many such precious scenes of meeting with the scattered people of God, and could have more—even *weeks* of such labor, in this county alone—had I time to engage in it.

Another missionary, speaking of the same species of labor, remarks—

I have had some new applications to go and preach out among the hills this winter, which I have in every case cheerfully complied with, and have found many ignorant and needy souls come, I trust, thirsting for religious knowledge.

INCREASE IN HOLINESS.

We had recently a very interesting communion season, when five individuals were received to the church on profession of their faith. The state of piety in the majority of the members in town, has been during the winter, of a very elevated character. Some have manifested very deep feeling, clear and heavenly views. Seldom, if ever, have we witnessed more enjoyment in religion in any church.

Such statements are very refreshing to the conductors of the A. H. M. S. We have noticed a few cases of similar character in other missionary reports. Next to the pleasure of hearing the song of new born converts, is that of learning that older Christians are going on from strength to strength, rejoicing as they go, in the conscious favor of their God and Saviour. O! if such could be the experience of all our missionary churches, what churches they would be—how blessed in themselves, and how powerful to do good!

MICHIGAN.

CLERGYMEN NEEDED IN GENESSEE CO., MICHIGAN.

Last week I assisted in organizing a church in this county. Churches increase, but they are "like sheep without a shepherd." There is of our denomination but one minister, besides myself, in the county, and there are five destitute churches. "The harvest truly is plenteous, but the laborers are few." Every year reveals and increases the imperative necessity of a ministry more adequate to the wants of our expanding population.

That your Society may respond to the calls of this necessity, and be the means of supplying the destitute, is the earnest prayer of many Christians who dwell in the waste places, and who hunger for the bread, and thirst for the water of life.

VISITING—SOME OF ITS FRUITS.

I spend a good deal of time in visiting from house to house. In this branch of labor, I have met with many cases of uncommon seriousness, and have good reason to believe my labors have been blessed. Of two persons who have attended meetings but two or three times during a year past, I have hopes that they have passed from death unto life; and six

or eight others seem not far from the kingdom of heaven; while quite a number more give very solemn attention to the word. These I mention as the apparent fruits of my labors in visiting, merely, or with the addition of hearing preaching once or twice.

In connection with this statement, we wish to remark, that the toil which attends the visiting of families in regions where the people are widely scattered, presents a temptation to neglect it. We earnestly request our missionary laborers to remember, that the presentation of divine truth from house to house, at the fire-side as well as in the sanctuary, is *preaching the Gospel;* and that it is a mode of preaching which not only has many peculiar advantages, but has also the sanction of apostolic example. Indeed, many of the people are so situated in remote districts, so confined at home by the condition of their families, or so indisposed to the claims of religion, that they can be reached in no other way.

CANADA.

GOOD BROUGHT OUT OF EVIL.

A missionary in Canada, after speaking of the disastrous effects of the recent rebellion, adds the following testimony in favor of the truth, that God can "make the wrath of man to praise him." Reference is evidently made to the French population of Lower Canada.

On the whole, those of us who are stationed along the borders of the mass of Romanism which exists in this province, are far from being disheartened in view of the late and present political movements. God is overruling the matter, to bring the Canadians into more immediate contact with their Protestant neighbors than ever before. In multitudes of that class, a spirit of inquiry, and desire for improvement, are awakened, which no threats or flatteries of priests can effectually quell. Numbers of them are seen in our sancturies every Sabbath day, and not a few are reading the word of God with a delightful interest.

A number of little incidents, of a pleasing character, have recently occurred in our neighborhood, in regard to individual Canadians, which we can but consider as ominous of good to that long hampered and priest-ridden portion of our community.

NEW-YORK.

From Rev. C. M. Seaton, Mooers, N. Y.

Seven have united with the church under my care since my last report. Another stands propounded for admission at our next communion, and we hope others still will confess Christ before men. There are yet quite a number among us that profess to have submitted to God within a few months past, that have not united with any church.

"The border troubles" affect us very seriously in a religious point of view. Still, considering our nearness to the scene of agitation, and the interest taken in these things by our people, the great wonder is, that there is any seriousness left at all on the public mind.

Our congregation has been gradually increasing through the winter, both in numbers and seriousness. Some among us manifest an anxiety for the salvation of their souls. The Spirit of the Lord seems to be hovering over us, waiting to descend, so soon as the church shall prepare herself to receive his visits. Besides my ordinary labors on the Sabbath, I have had appointments for prayer, or conference meetings, or for lectures, almost every evening of the week.

PRESBYTERIAL CIRCUITS.

Two or three times, within a year, we have adverted to the example of the Presbytery of Angelica, in forming its feeble and destitute

churches into a circuit, and supplying them at stated intervals, by the services of a missionary of the A. H. M. S., under the direction of the Presbytery. The experiment has worked well and we recommend it to the adoption of other Presbyteries and Associations, where there is no better mode of supplying their vacant congregations. In doing this, we must not be understood to depart from our policy of favoring a permanent ministry. A settled, regular system of labor, in one or two churches, has so many advantages over "itinerancy," that this Society will never advocate the latter as a general, or even a frequent expedient. But where there are a number of feeble churches so situated, that they cannot grow strong in any other way, we hope to see this plan adopted. Its features are—

1. The object is, for the present, to supply occasional preaching and ordinances, and thus revive the spiritual appetite of the scattered people of God; but ultimately to induce two or more of these feeble communities to unite as may be most convenient, and thus form efficient congregations.

2. The missionary is to be selected by the Presbytery within whose limits he is to labor, with special reference to the field. He is likely, therefore, to have the sympathy and active co-operation of his brethren and their churches, in a greater degree than a stranger sent among them by a missionary society.

3. As the missionary thus selected, derives his principal support from the A. H. M. S. and the neighboring churches, he is more at liberty to follow the suggestions of his own judgment in adjusting the details of his work, and giving unity to the results, than if he were dependant on the people; as it is very often found that congregations are none the less captious and unaccommodating because they are unable to help themselves.

The following is from a clergyman of the Presbytery referred to :—

It is painful to reflect, that so little progress has been made in this county, in the holy cause of our Redeemer, during the last ten years. But we must not "despise the day of small things," and I would not forget that whatever prosperity has attended ministerial efforts in this county, is to be ascribed, under God, in a high degree, to the agency of the Home Missionary Society. A few years since, there was not a church in Alleghany County that could sustain a minister of the gospel without aid. Now there are several. But it is melancholy to reflect that there are, at this time, not more than seven or eight clergyman laboring in connection with this Presbytery. And had not your Society granted its timely aid, it is probable there would not be at this time two Presbyterian ministers in the county.

The Angelica Presbytery has about twenty-three churches under its supervision. Not more than half of these churches are usually represented in our ecclesiastical judicatory, and the supervision extended to them is necessarily very limited. Some of them are languishing and ready to die. They all need help, and must have it or be blotted out. Through a committee of Presbytery appointed for that purpose last spring, these infant churches sent up to you the "Macedonian cry," to which there was a favorable response. It was gratifying to learn that the Rev. O. S. Powel received a commission to labor in this county on the plan submitted. He entered upon his work, and was cordially received by the feeble churches, and his labors we trust were not in vain. His efforts were decidedly useful, and I cannot but lament the necessity which compelled that worthy brother to abandon so unexpectedly this interesting field. I am fully convinced that in the present circumstances of this county, a plan of tinerancy somewhat similar to the ci cuit system, must be highly beneficial. There is probably no other practicable mode of rendering permanent benefit to these widely scattered and feeble churches. The few laborers now in this extensive field, have full employmen where they are located, and can do little more for their brethren than to exercise sympathy, impart counsel, and to disclose to the benevolent their pressing wants.

NEW-ENGLAND.

"RUM AND UNIVERSALISM."

Within a year, two individuals, in a state of intoxication, have perished with cold in this town. One of them was a flaming Universalist, and was around preaching the doctrine the very night on which he perished. Rum and Universalism in this place are in close affinity.

Results of an unconverted Ministry.

This town, containing a population of 2300 souls, is in a most deplorable condition as to spiritual things. It is divided into numerous sects, agreeing in no one thing, except their hatred of the "*clergy*" and Congregationalists. A history of the place would be both amusing and instructive, as well as mournful, as illustrating the tendencies of an unconverted ministry, and attempts to preach on the part of ignorant and fanatical teachers. As a consequence, the population are inaccessible to religious influence, our schools languish, the people are grossly ignorant in some districts, and very intemperate and immoral. They are all sturdy politicians, however, and, drunk or sober, are always ready for the party drill; and though great brawlers for independence, they work as quietly in the collar of party, as a horse under the spur and whip of his rider.

Are there not many such spots remaining in the land of the Pilgrims? If any minister, or private Christian, proposing to go to the West "to do good," will ask himself whether he is willing, for Christ's sake and the Gospel's, to labor in such a community as is described above, he may know by the answer which his heart returns, whether he is actuated by the love of *souls*, or of *western lands*—a decision which it were exceedingly desirable to obtain before emigration.

From Rev. S. H. Emery, Taunton, Mass.

PROTRACTED INTEREST.

The number of hopeful conversions in the year ending April 1st, 1839, is about 30; and these have occurred at about equal intervals throughout the year, so that there has been what might be called a continual revival. Twenty-five have already been added to the church.

CONVERTED CHILDREN.

There have been, we hope, ten or more cases of conversion among children, and two Sabbath school teachers. The little children who hope in Christ, give bright examples of faith, love, and good works. They seem unusually sensitive to sin, and on the watch lest Satan lead them into bye and forbidden paths. The influence of these little ones on older brothers and sisters who are impenitent, is very striking. "Out of the mouths of babes and sucklings," God has seen fit to bring such reproof and praise, as to honor himself, and to convict his foes. The children are to me the most interesting part of my congregation. I find them the most attentive on the Sabbath, and the most ready listeners to the truth of God, while the hoary headed sinner sits like a stone in the sanctuary, and seems as one given up to stupidity of soul, and blindness of mind. How unwise are they who slight the children!

TEMPERANCE.

The cause of temperance I think advancing. A tavern stand, the only place, in this part of the town, where spirituous liquors have been sold as a beverage, by the small quantity, for three or four years past, has lately been purchased by a few of our leading citizens, at the expense of $12,000, to make it conform to the new license law of the state, the old

tavern keeper having declared he would not regard the new law.

On the whole, though there is much to retard the progress of the Gospel, and often the most appalling discouragements presented, I cannot but hope that the foundation is laying for the deeper and more permanent interests of religion in this place.

MISCELLANEOUS.

INFLUENCE OF HOME MISSIONARIES.

A correspondent in Illinois sends us the following voluntary testimony to the usefulness of the missionaries of this Society. We publish such commendations, not in the spirit of boasting, but because we think it due to the contributors to our treasury, that they should know what fruits their liberality produces.

A Fact.

It is a fact, that the missionaries of your Society, all through this state, and I might add, through the valley, are doing as much for the cause of education, morals, and evangelical piety, as any other class of men. Blot out their influence, and all this mighty valley would feel the shock. Dry up the streams of holiness that they are sending out, and all the interests of this people, both for time and eternity, would be injured beyond computation. By their self-denying labors, by their devotion and zeal, they are lighting up the lamps of salvation, in many a dark place, that might otherwise long remain in darkness. I pray God, that your exertions, as agents, in this grand and glorious enterprise, may continue, till not only this valley, but the whole earth, shall be belted round with the light of the Gospel and heralds of salvation.

A SUGGESTION—A THEOLOGICAL SEMINARY IN EVERY CHURCH.

There is a plan pursued every Sabbath in our Sabbath school, which is now in successful operation, and which I would recommend to every Sabbath school in our country. It is this. After the usual recitations, explanations, and general remarks of the teachers on the lesson, some question of a doctrinal or practical character, which has been given out on the previous Sabbath, is considered by the whole school, and the answer is required to be given by reference to scripture proofs. I have been astonished by the readiness and propriety with which some of these little lambs would quote scripture and answer the question. Indeed, I have seen theological students in the seminary, who were far outstripped by these infant theologians, in point of aptitude to quote scripture to prove some of the attributes of God. This is the way to train up men for the ministry. We must make theological seminaries of our Sabbath schools.

OCCASION FOR LAMENTATION.

I regret to state, that more has been done the last six months to rend Zion asunder, than to make a common cause of winning over her foes. More labor has been expended to build up a party, than in entering the forest, and laying the axe at the root of the towering oaks, and preparing them for the building of the Lord's house. Men who would not utter a word in the ear of an infatuated sinner, for fear of infringing on the prerogative of heaven, can spend weeks in visiting men and women to divide our once prosperous and influential church.

CONSOLATION IN SORROW.

"The Lord God omnipotent reigneth." "Blessed be our Rock." In one of my reports last year, I mentioned the sickness of my wife. She died soon afterwards. My daughter, an only child of nine years of age, was buried on Friday last. Though I am not yet forty years old, I have

buried three wives and three children. In this too, my consolation is, that "the Lord God omnipotent reigneth," and that the "Judge of all the earth will do right"—yea, *he hath done right.*

DEATH OF A MISSIONARY.

Rev. Albert Judson, for many years one of the missionaries of the American Home Missionary Society in a feeble church in Philadelphia, departed this life on the 14th April, in the 41st year of his age. He was a lovely and faithful brother, and his end was peace.

NOTICE TO MISSIONARIES.

The neglect of some of the missionaries to forward their reports as required, renders it necessary to remind them of the terms of their commissions, which always conclude with the following words—

"In no case can your order be accepted until you shall have reported labor, as above required, for the full time which your draft is intended to cover."

Painful as it may be, the Committee will feel themselves compelled literally to abide by the terms thus stipulated, unless the quarterly and annual statistical reports are duly rendered.

Appointments by the Executive Committee of the A. H. M. S., from March 15th to April 15th, 1839.

Re-appointed.

Rev. Samuel Sessions, Allen, N. Y.
Rev. Geo. Freeman, Perrinton, N. Y.
Rev. Samuel W. Raymond, Union Springs, N. Y.
Rev. Benjamin Russell, Amity and Scio, N. Y.
Rev. C. M. Seaton, Moores, N. Y.
Rev. John Smith, Chester, Pa.
Rev. John Patton, Western Presb. Ch., Philad.
Rev. N. Patterson, Christiana, Del.
Rev. R. W. Landis, Allentown, Pa.
Rev. A. B. Corning, Bridgewater, Mich.
Rev. F. B. McElroy, Presb'y of St. Charles, Mo.

Not in Commission last year.

Rev. Geo. H. Hastings, Bath, N. Y.
Rev. Samuel A. Rawson, Middleport, N. Y.
Rev. Tobias Pinkham, to Western Pennsylvania.
Rev. R. R. Kellogg, 4th Ch., Brooklyn, L. I.
Rev. John Walker, Whiteford, Mich.
Rev. E. Pratt, Athens, Pa.
Rev. Jacob Rhodes, 3d Colored Ch., Philad.
Rev. Geo. D. Young, Charlestown, Havre de Grace, &c., Md.
Rev. John C. Eastman, Washington, O.
Rev. Horatio Pottingill, New-Lisbon, N. Y.
Rev. G. Hickman, Des Peres, Mo.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 15th to April 15th, 1839.

NEW-HAMPSHIRE—

Henniker, legacy of the late John C. Cogswell, by Rev. B. P. Stone, 10 00
Keene, N. H., Mrs. S. Woodward, to const. her grandson and William U. Woodward, Life Members, 60; Mrs. M. Lampson, to const. Miss Margaret R. Lampson, a Life Member, 30, 90 00

MASSACHUSETTS—

Andover, Mrs. E. Brown, 1; Mrs. S. Putnam, 1; J. L. Case, 1, 3 00
Northampton, Individuals, by Mrs. Lucy Lyman, 13 00
North Andover, Ladies' Benev. Soc., to const. Charles Cutter, a L. M., by Rev. J. Page, 30 00
West Attleborough, Fem. H. M. S., Mrs. Sarah Ide, Tr., 25 00

RHODE-ISLAND—

Providence, Benef. Cong. Sab. Sch., by S. S. Wardwell, Sup't, 50 00

CONNECTICUT—

Farmington, Mrs. Phebe Janes, to const. herself and Mrs. Almira J. Janes, Life Members, 60 00
Greenwich, Rev. Isaac Lewis, D. D. 10 00
Sherman, Sab. Sch. 2 28

NEW-YORK—

Arcade, Aux. Miss. Soc., G. F. Waldo, Tr., by the hand of C. O. Shepard, 3 25
Brooklyn, First Pr. Ch., Fisher How, 20; R. H. Isham, 5, 25 00
Moores, R. R. Rood, 5; I. Fitch, 2; A. Knapp, 3; Rev. C. M. Seaton, 2; J. Fitch, 1; J. Elliott, 1; S. Churchill, 0 50; E. Churchill, 0 50; A. B. Manning, 0 25, 15 25

New-York City, viz:

Allen-st. Pr. Ch.,	10 00
Bleecker-st. Ch., Mon. Con. Coll.,	17 20
Central Pr. Ch., Rev. W. Adams,	20 00
Mercer-st. Ch., T. S. Nelson, 50; Mon. Con. Coll. 16 84,	66 84
Murray-st. Ch., Sab. Sch. Miss. Soc., by W. Forgus,	200 00
Seventh Pr. Ch., Sub. in part, by R. Mead,	139 00
Salem, Pr. Ch., by M. Freeman, Esq.,	40 00
Troy, First Pr. Ch., by J. Raymond, Treasurer,	75 00
VIRGINIA—	
Harrisonburgh, Miss. E. M. Philips, by Rev. A. Converse,	2 50
KENTUCKY—	
Scott Co., James B. Officer, Esq.,	10 00
INDIANA—	
Packersburgh, by Rev. S. G. Lowry,	2 50
Terre Haut, Mrs. E. Scott, 4; Miss N. B. Warren, 4, by do.,	8 00
Sundry Collections, by do.,	20 93
ILLINOIS—	
Chicago, by Rev. A. Hale,	150 00
Granville, Ralph Ware, by Rev. N. Gould,	25 00
LOWER CANADA—	
Eaton, by Rev. E. J. Sherrill,	10 00
	$1123 75

K. TAYLOR, Treasurer.

Receipts of the Philadelphia Agency, from March 15th to April 15th, 1839. Rev. G. N. Judd, Secretary.

NEW-JERSEY—	
Caldwell Ch., by J. A. Burnet,	80 00
Hanover, Fem. Aux. Soc., Miss Harriet Woodruff, Tr.,	5 36
Newark, Miss Charlotte M. F. Judd, to const. Mrs. Charlotte M. Frelinghuysen a Life Member,	30 00
North Hardiston, by Rev. Joel Campbell,	32 00
South Orange, Pr. Ch. Un. Con. Coll., by Rev. H. Doolittle,	8 68
Wantage, Second Pr. Ch., by D. Van Auken,	41 12
Westville, Coll., by N. Pierson,	12 00
PENNSYLVANIA—	
Allentown, Pr. Ch., Mon. Con. Coll., by J. H Rice,	28 50
Great Bend, Pr. Ch., by Rev. J. B. M'Creary,	7 50
Hamiltonville, Miss Jane E. Latimer,	50
Harrisburgh, Sab. Sch Pr. Ch., to const. James W. Weir, Esq., a L. M.,	32 33
Kensington, Pr. Ch.,	33 87
Kishacoquillas, Rev. James Nourse,	1 00
Marple, Pr. Ch., by Rev. J. M'Knight,	8 00
Philadelphia, viz:	
First Pr. Ch., A. Barnes, 50; Friend, 100; C. S. Wurts, 50; G. W. Fobes, 100; A. R. Perkins, 100; J. A. Brown, 100; A. White, 50; J. Fassett, 50; A Fullerton, Jr., 50; J. B. Lapsley, 50; Cash, 50; Wm. Wurts, 25; J. H. Dulles, 25; J. M. Atwood, 25; Geo. Handy, 25; Dr. H. Neil, 20; Thomas Biddle, 20; W. Davidson, 20; Charles Bird, 20; John Eckel, 25; W. Raguel, 15; C. M'Intyre, 25; W. B. Richards, 20; W. Purves, 20; C. D. Cleaveland, 10; C. Tingley, 25; B. Gerhard, 5; J. Smith, 5; Wm. Miller, 20; E. Chauncey, 10; Th. Harris, 10; Cash, 10; do., 10; W. M'Kee, 5; J. Lapsley, 5; T. Roney, 3; G. Philler, 5; E. Hazard, 10; J. Crowell, 5; J. W. Paul, 20; J. Reid, 10; R. Creighton, 10; H. White, 5; J. Dunton, 10; T. Dunton, 10; J. Beal, 5; T. Stewart, 5; W. Newell, 5; R. W. Tingley, 10; Cash, 5; do., 5; H. L. Williams, 5; Mon. Con., for April, 5; Cash, 5; T. Robertson, 2; Friend, 5; J. Dunton, Jr., 10; Cash, 5; do., 1; do., 5; Friend, 5; J. D. Ewing, 5; Lady by D. White, 10; Mrs. C. Wurts, 50; Mrs. A. Barnes, 25; Other Ladies, 339,	1750 00
Third Pr. Ch., F. A. Raybold, 10; C. H. Dinge, 5; Mrs. Lasalle, 2; E. Osbourne, 3; Mrs. Crene, 1; S. H. Trainer, 1; Cash, L. L., 5; O. Neal, 5,	22 00
Fifth Pr. Ch., G. W. M'Cleland, 50; Cash, 100; Mon. Con. Coll., by G. W. M'Cleland, 40 70; Ladies' Coll., by Mrs. M. E. Throckmorton, 134; J. Atwood, 25; Cash, 30; do., 5; do., 30; J. W. Throckmortos, 25; A. Green, 5; H. Sloan, 10; Th. Earp, 20; James Brues, 25; Cash, 5; T. M. Kennedy, 10; W. E Haverstick, 5; Cash, 5; do., 5; do., 10; do., 1; do., 1; C. S., 5; Miss. Soc. Sab. Sch., by Miss R. Wetherell, 21 10; First Bible Class, Male Sab. Sch., by Masters R. Boyd and T. Coe, 4 13,	561 93
Friend, by Rev. A. Converse, 2; do., inclosed in a letter, 5; M. Johnson, 10,	17 00
Wysox, A. C. Hinman,	2 00
DELAWARE—	
Christiana, Pr. Ch. by Rev. N. Patterson,	25 00
St. George's, Pr. Ch., Bal. of Coll.,	12 25
MARYLAND—	
Cecil,	5 00
Denton, Pr. Ch., 20; an Elder to const. Rev. H. C. Fries, a L. M., 30,	50 00
	$3909 79

Receipts of the Central Agency at Utica, N. Y., from February 21st to April 7th, 1839. Rev. A. Crane, Sec.

Binghamton, N. Y., Cong. Soc. by Rev. A. Burtis,	6 10
Presb. Soc., A. G. Ransom, to const. Mrs. Maria Ransom, a L. M. 30; E. Thorp, 20; E. Hawley, 10; O. Ely, 5; L. B. Olmsted, 5; C. Murdock, 5; Mrs. C. Murdock, 5; P. Bigler, 5; R. Mather, 5; Mrs. Louisa Ely, 5; Mrs. Page, 3; Mrs. Mather, 3; M. Whiting, 3; H. Brower, 2; S. West, 2; M. Whiting, Jr., 2; J. M'Kinney, 1; T. Sabine, 1; A. Deforest, 1; T. Gardner, 1; J Roughton, 1; Sarah Hawley, 1; C. Ransom, 1; C. M'Kinney, 1; Coll., 16 44,	134 44
Clinton, Dom. Sem., by H. H. Kellogg,	14 16
Cortlandville, Coll., 29 59; Rev. P. Lockwood and Mrs. L., 20,	49 59
Homer, in part, by Dr. Bradford,	50 00
Hannibal,	18 56
Leyden, by Rev. E. Evans,	25 00
Norwich, Presb. Soc.,	21 11
Oriskany Falls, Mrs. L. Spencer,	1 00
Paris Hill,	10 00
Preble, by Rev. D. Platt,	15 00
Saugquoit,	15 50
Sherburne,	28 00
Verona, 2d,	5 00
West Coventry, G. D. Phillips, in part to const. B. P. Phillips, L. M., 15; Presb. Soc., 31 89,	46 89
Whitesboro, bal.,	5 00
	$445 85

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

PANORAMA OF THEBES.

HAVING recently inserted in the Pastor's Journal some description of the panorama of Jerusalem, we are induced to call attention to its beautiful companion, the view of the ancient city of Thebes, in Egypt, by the same artist, F. Catherwood, Esq.

Thebes, as all acquainted with history know, was once the capital of Upper Egypt; but when or by whom it was founded, even history herself has forgotten. As Egypt is called the land of Ham, (Ps. cvi. 22,) and as that country is known in the oriental languages by the name Misraim, one of his sons, it is supposed that the descendants of Ham, emigrating from the confusion of tongues at the plain of Shinar, were the original settlers of the Thebaid. This conjecture receives no slight confirmation from the disposition to colossal architecture exhibited by the Egyptians. The sons of those who attempted to build "a tower, whose top should reach unto heaven," might be expected to retain a passion for structures of cyclopean magnitude. Accordingly, among all the remains of antiquity, none are so extensive in plan, and so massive in material, as those of Egypt. Far in the morning twilight of time, they laid the foundations of this "venerable city, the date of whose destruction is older than the foundation of other cities." Here, the worship of the sun, under the name of Ammon, was carried to greater extent than in any other place in the world. And while Thebes itself—the dwellings of its hundreds of thousands—have utterly perished, so that not the least vestige of any private abode remains, its temples and its tombs survive the corrosion of time, and the still more destructive hostility of human rage. Their sacred edifices, now known as Karnac, Luxor, Gornou, &c., placed at different points in the original ground plot of Thebes, were constructed on so large a scale, and of stones so huge, that mountains were requisite to supply the material, and the wealth and physical strength of many successive generations could alone suffice to pay the expense, and to do the work. Even in the ruins which remain, unwasted by the ravages, and uncovered by the rubbish of thirty centuries, there is that which strikes the beholder with awe, and makes him doubt whether these ever could have been the works of men. All travelers agree that it is impossible to describe the effect produced by a view of these astonishing remains. "It appeared to me," says Belzoni, "like entering a city of giants, who, after a long conflict, were all destroyed, leaving the ruins of their various temples as the only proofs of their existence."

As it would be impossible to obtain, from any single point, a satisfactory view of the whole of Thebes, the artist has judiciously selected a single portion for the subject of this panorama. The beholder is placed in the midst of the great temple of Karnac, in the immediate vicinity of its magnificent pyramidal gateways, and courts and halls of columns. As he

leans over the railing of the gallery, he loses the consciousness of being at home in his native America. He sees on the west, empurpled by the air of declining day, the Lybian mountains, not painted—no, that cannot be—but real ranges of everlasting rock, in which the Pharaohs of antiquity cut their gorgeous tombs. Below and around spreads the valley of the Nile, the plain on which this "hundred gated" city was built. In the opposite direction, another chain of hills separates it from the great Arabian desert. In the foreground are shown huge columns, 18 of which are 66 feet high, and 12 in diameter, and more than a hundred others, of somewhat smaller dimensions, with obelisks, &c., of prodigious massiveness. Over the walls, are scattered figures of men and chariots engaged in battle, or returning in victory from war. In some places, the rubbish has accumulated, so that the eaves of temples, 60 feet in height, are just visible above the surface.

The emotions excited by this splendid scene, in every bosom capable of appreciating it, are such as no other spectacle in this country can awaken. There is nothing among us which puts the mind into the same attitude —which gives it such a consciousness of *expansion*—as it endeavors to grasp the original idea of the founders of this vast structure, and awakens such longings to lift the veil of mystery, and gain a definite knowledge of the ages, uses, and events to which it relates. And to the Christian it is peculiarly impressive, to see here an imperishable memorial of the judgment of God, inflicted in fulfilment of the predictions of his prophets. And as he gazes upon this wreck of the strongest and proudest of all the works of man, let him read therein the just vengeance of heaven against sin. "Thus saith the Lord, I will make the multitude of Egypt to cease. I will destroy the idols, and I will cause the images to cease. I will make Pathros desolate, and will set fire in Zoan, and execute judgments in No, (Thebes.) And I will set fire in Egypt, and No shall be rent asunder." "The Lord of hosts, the God of Israel saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings; even Pharaoh, and all them that trust in him." "Populous No. —— was situate among the rivers— the waters were round about it. Ethiopia and Egypt were her strength, it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity; young children also were dashed in pieces at the top of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains. All thy strong holds shall be like fig trees with the first ripe figs; if they be shaken they shall fall. The gates of thy land shall be set wide open to thine enemies, the fire shall devour thy bars. Draw the waters for the siege, fortify thy strong holds; go into the clay, and tread the mortar, make strong the brick-kiln." "There is no healing of thy bruise; thy wound is grievous; all that hear the bruit of thee shall clap their hands over thee; for upon whom hath not thy wickedness passed continually?" See Jer. xlvi; Ezek. xxx; Nahum iii.

HOW THEY CALLED A MINISTER A HUNDRED YEARS AGO.

[The following is extracted from the ancient records of the church in East Haverhill, Mass.]

At a parish meeting held Aug. 21, 1744, voted, that the first Thursday in September be held as a day of fasting and prayer, in order for calling a minister. In regard to this fast, Mr. Parker made the following record. "Sept. 6, 1744. The inhabitants of the East Precinct, Haverhill, invited the neighboring ministers to fast and pray with them for the divine direction, in order to give a person a call to settle with them in the ministry." At this meeting a sermon was preached, A. M., by Rev. Mr. Cushing, of the North Parish, from Prov. iii. 6. "In all thy ways acknowledge him, and he will

direct thy paths." In the P. M. another sermon was preached by Rev. Mr. Parsons, of Bradford, from Matt. ix. 28. After which the ministers present gave the following advice.

"The 4th precinct in Haverhill, having by your committee applied themselves to the subscribers—after solemn fasting and prayer, to recommend to them a person qualified to settle with them in the ministry, upon mature deliberation and inquiry into the qualifications of Mr. Benjamin Parker, heartily recommend him to that purpose—so wishing our brethren of the said precinct the blessing of God in all their future proceedings in order to the speedy settlement—we subscribe ourselves, yours to serve, in the Gospel."

The above advice was accepted by the parish with a single dissenting vote. Mr. Parker was ordained November 28, 1744. The church was organized at the same time, and consisted of 33 members.

BAPTISM OF BELLS.

The superstitious observances of Romanism are so repugnant to free and intelligent minds, that they are not put forward with as much prominence in this as in Popish countries. From this fact, some are inclined to regard the system as gradually losing its grossness. But this is a mistake. Even in America, and at no great distance of time, the baptism of bells with human names, as if they were moral agents, has been enacted with circumstances of great pomp and ceremony.

As a sample of this, take the following statement of a scene in Montreal, about the year 1819.

Two new bells, which were about to receive the "sacrament of baptism," were suspended near the centre of the church, from fixtures which had been erected for the occasion. After a time, the door opposite to the public entrance was opened, and a procession advanced into the aisle. First came the huge candlesticks, supporting candles of most sanctimonious size, and borne by two white robed boys. Next followed the priests in various attire, some showy and highly ornamented, but mostly in their plain white or black robes. Behind these came other lads carrying the sacred chrysm, or anointing oil, and holy water in silver vases. As the procession advanced into the body of the church, the candle-bearers placed the candlesticks on a table which stood near the bells, while the ecclesiastics were seated on chairs which had been placed for the purpose. The appropriate chants having been performed, there followed a long sermon from an aged priest, in which he strove to defend the propriety of the ceremony, for which they were assembled. His efforts, however, were not sufficient to inspire a high degree of reverence in the audience. So different, indeed, seemed to be the prevailing state of mind, that he was obliged to rebuke the noisy impiety of the crowd, and threaten to break off the ceremonies if they did not conduct with more respect. After his discourse was ended, he came down from his stand, and exchanging his plain white dress for one of various hues, he consecrated the water, and dipping a brush into it, marked the sign of the cross upon the bells, both on the upper and under sides, "in the name of the Father, and of the Son, and of the Holy Ghost." These solemn words were pronounced in Latin—but the bells understood it quite as well as if he had used French or English. Some of the attendants then finished the baptism by brushing the bells all over, and wiping them with clean napkins. The oil was next consecrated, as the water had been, by words pronounced over it, and crosses made in different places on the bells, which were then rubbed dry again with a lock of cotton wool. Incense was next burnt beneath and around the bells, as if they had been ever so sensible of the sweet odor.

But this was not all: the similarity to real baptism was not sufficiently complete without sponsors. Two aged couples, whose piety or whose money had procured for them this

honor, now come forward as godfathers and godmothers. They answered the usual questions addressed to sponsors, and presented gifts of linen, silks, laces, &c., with which the bells, after being tolled a few strokes by each of the parties, were decorated. The concluding chants being performed, the candlesticks were taken up, and the procession returned as it had entered.

This was done in the 19th century, and regarded by the faithful as necessary to qualify the bells to discharge their important function of ringing poor souls out of purgatory!

A HOLY LIFE, THE BEST ASSURANCE OF A HAPPY DEATH.

[Furnished by a Missionary.]

I have just returned from a visit to the dying bed of a lady, who, it is supposed, cannot live many days. Her hope of heaven is bright and clear; not a cloud obscures her prospect. On entering her room this morning I expected she might be gone, but she said, "Well, the bridegroom has not come yet," with as cheerful a tone, as if she were just about to attend a marriage ceremony. I inquired, "Are you ready?" she answered, "I hope I am." "Do you want to be gone?" I asked. "Yes," said she, "just when the Lord calls." For several weeks she has been expecting almost daily a departure; she has suffered great and constant pain, yet I have never seen her fearful or impatient.

One day I entered her room, and after a little conversation she inquired, "Why is it that I have no doubt on my mind? I am afraid of myself sometimes. I fear I am building on a wrong foundation. I have been trying to make myself doubt, but I can't doubt the goodness of God, nor his acceptance of me." I could not but think that it was in fulfilment of the blessed Saviour's promise, that he would walk with those that have feared him, when they passed through the valley and shadow of death. I have never come away from that room without rejoicing; for it seems as though her heaven were already begun. She is beginning to derive the advantage of a faithful, christian walk, and all her sacrifices for Christ, which have been great. In the former part of her life she walked ten miles to meeting on Sabbath morning, and home again on Sabbath night, and that too from Sabbath to Sabbath for a long time, and these are samples of her faithfulness and love of the Gospel. She now is beginning to realize the results. Blessed inheritance! It is a convincing proof that we shall be rewarded for all the sacrifice we make for Christ. As we are assured in his word, "He that honoreth me I will honor," and "He that giveth a cup of cold water to a disciple in the name of a disciple, shall in no wise lose his reward."

STANZAS.

HOURS OF CHILDHOOD.

1.

Hours of childhood, swiftly fleeting,
Life's young morn of sunny beam,
My fond heart, with transport beating,
Vanish'd joys in thought repeating,
Oft renews your pleasing dream!

2.

Hours of childhood—then how slightly
Care's cold touch my soul had chill'd;
Then the plain of life look'd brightly,
And, as on I bounded lightly,
Buoyant hope my bosom thrill'd.

3.

Hours of childhood—O restore me
To that guileless age again!
Spread the world as bright before me,
As it lay ere years had o'er me
Roll'd their tide of guilt and pain!

4.

Hours of childhood—ye may never
Dreams of fancied bliss renew:—
Be it then my great endeavor,
Youth to gain which lasts for ever
Joys unfading, pure and TRUE!

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be sent? *Rom.* x. 15.

Vol. XII. JUNE, 1839. No. 2.

Thirteenth Anniversary.

THE AMERICAN HOME MISSIONARY SOCIETY held its thirteenth Anniversary in the Broadway Tabernacle, New-York, on Wednesday evening, May 8th, 1839. Rev. THOMAS H. SKINNER, D. D., one of the Vice-Presidents, took the chair, and the meeting was opened with prayer by Rev. T. M. COOLEY, D. D., of Granville, Mass.

The Treasurer's Report was read by Mr. KNOWLES TAYLOR, Treasurer of the Society.

An abstract of the Annual Report was read by Rev. MILTON BADGER, one of the Secretaries.

The following resolutions were adopted:

1. On motion of Rev. A. Crane, of Clinton, N. Y., seconded by Rev. T. S. Clark, of Stockbridge, Mass.,

Resolved, That the Reports now read, be adopted and printed under the direction of the Executive Committee.

2. On motion of Rev. William F. Curry, late Agent for the Society in Canada, seconded by Rev. Asa Hillyer, D. D., of Orange, N. J.,

Resolved, That the needy condition of the people, and the embarrassed circumstances of ministers, in many parts of our country, require that this Society should be liberally patronized.

3. On motion of Rev. H. G. O. Dwight, Missionary to Turkey, seconded by Rev. David Smith, D. D., of Durham, Conn.,

Resolved, That this Society is operating, in a most important sense, on the whole world, while endeavoring to secure to our own countrymen the preaching of the Gospel.

4. On motion of Rev. S. H. Cox, D. D., of Brooklyn, N. Y., seconded by Rev. A. E. Campbell, of Cooperstown, N. Y.

Resolved, That the sphere of the Home Missionary Society is appropriately excellent, and itself worthy of the support of all American Christians.

Appropriate and interesting addresses were made by Rev. Messrs. Curry, Dwight and Dr. Cox; and the exercises were diversified and enlivened by the performances of the choir, under the direction of Thomas Hastings, Esq. Profound attention and deep interest were evinced by the audience, undiminished to a late hour.

The Society proceeded to the election of officers for the ensuing year, and made choice of the following, viz:

PRESIDENT.

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS.

Rev. Lyman Beecher, D. D., President Theol. Sem., Cincinnati, Ohio.
Hon Benjamin F. Butler, LL. D., New-York.
Rev. Calvin Chapin, D. D., Rocky-Hill, Connecticut.
Rev. John H. Church, D. D., Pelham, N. H.
Rev Thomas Cleland, D. D., Harrodsburgh, Kentucky.
Rev. John Codman, D. D., Dorchester, Mass.
Rev. Jeremiah Day, D. D., LL. D., President Yale College.
Rev. Justin Edwards, D. D., President Theol. Sem., Andover.
Hon. Theodore Freylinghuysen, LL. D., Newark, N. J
Rev. Eliphalet Gillett, D. D., Hallowell, Me.
Rev. Francis Heron, D. D., Pittsburgh, Pennsylvania.
Rev. Asa Hillyer, D. D., Orange, N. J.
Rev. James Hoge, D. D, Columbus, Ohio.
Hon. N. W. Howell, LL. D., Canandaigua, N. Y.
Hon. Samuel Hubbard, LL. D, Boston, Mass.
John D. Keese, Esq., New-York.
Rev. Thomas M'Auley, D. D., LL. D., New-York.
Hon. Charles Marsh, LL. D., Woodstock, Vermont.
Rev. James M. Mathews, D. D., New-York.
Hon. David Lawrence Morrill, LL. D., Concord, N. H.
Hon. John Murphy, Claiborne, Alabama.
Rev. David Porter, D D., Catskill, N Y.
Rev. Alexander Proudfit, D. D., New-York.
Rev. James Richards, D. D., Theol. Sem., Auburn, N. Y.
James Roosevelt, Esq., New-York.
Rev. Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.
Hon. Roger M. Sherman, LL. D., Fairfield, Connecticut.
Rev. Thomas H. Skinner, D. D., New-York.
Hon. John Cotton Smith, LL. D, Sharon, Conn.
Hon. Jacob Sutherland, LL. D, Geneva, N. Y.
Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New-Haven.
Rev. John Thomson, Crawfordsville, Ind.
S. V. S. Wilder, Esq., New-York.
Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

DIRECTORS.

Rev. William Allen, D. D., Northampton, Mass.
Rev. Elihu W. Baldwin, D. D., President Wabash College, Ind.
Rev. Joshua Bates, D. D., President Middlebury College, Vt.
Rev. Edward Beecher, President Illinois College, Illinois.
Rev. Nathan S. S. Beman, D. D., Troy, N. Y.
Rev. Robert H. Bishop, D. D., President Miama University, Ohio.
Rev. James Carnahan, D. D., President Princeton College, N. J.
Rev. John P. Cleaveland, Marshall, Michigan.
Rev. Charles Coffin, D. D., President of College, Tenn.
Amos M. Collins, Esq., Hartford, Conn.
Roswell L. Colt, Esq., New-York.
Rev. Samuel H. Cox, D. D., Brooklyn, N. Y.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. William R. De Witt, Harrisburgh, Pennsylvania.
Rev. Baxter Dickinson, D. D., Lane Seminary, O.
Rev. E. W. Gilbert, Newark, Delaware.
Rev. Samuel L. Graham, D. D., North Carolina.
Eurotas P. Hastings, Esq., Detroit, Michigan.
Rev. Joel Hawes, D. D., Hartford, Conn.
Rev. Mark Hopkins, D. D., President Williams College, Mass.
Rev. Heman Humphrey, D. D., President Amherst College, Mass.
Rev. Mancius S Hutton, N. York.
Mr. G. W. Kerr, St. Louis, Mo.
Rev. Nathan Lord, D. D., President Dartmouth College, N. H.
Rev. John M'Dowell, D. D., Philadelphia.
Rev. William A. M'Dowell, D. D., Philadelphia.
Rev. Cyrus Mason, New York University.
Rev. Thomas A. Merrill, D. D., Middlebury, Vermont.
Rev. Samuel Merwin, Wilton, Conn.
Joseph Montgomery, Esq., Philadelphia.
Rev. Eliphalet Nott, D. D., President Union College, New-York.
Rev. Samuel Osgood, D. D., Springfield, Mass.
Rev. B. M. Palmer, D. D., Charleston, S. C.
Rev. George E. Pierce, D. D., President Western Reserve College, Ohio.
Rev. Enoch Pond, D. D., Prof. Bangor Theo. Sem.
Rev. William S. Potts, St. Louis, Missouri.
John Punchard, Esq., Salem, Mass.
Gerrit Smith, Esq., Peterborough, N. Y.
Rev. Richard S. Storrs, D. D., Braintree, Mass.
Jeremiah Sullivan, Esq., Madison, Ind.
Rev. Benjamin Tappan, D. D, Augusta, Maine.
John Tappan, Esq., Boston, Mass.
John Tillson, Esq., Hillsborough, Ill.
Rev. Mark Tucker, D. D., Providence, R. I.
Rev. Bennet Tyler, D. D., President Theol. Inst., East Windsor, Conn.
Rev. Jacob Van Vechten, Schenectady, N. Y.
Ambrose White, Esq., Philadelphia.
Rev. Robert G Wilson, D. D., President Ohio University, Athens, Ohio.
Rev. Andrew Wylie, D. D., President College, Bloomington, Indiana.
Rev. John C. Young, President Centre College, Kentucky.

TREASURER.

Mr. Knowles Taylor.

AUDITOR.

Mr. Arthur Tappan.

SECRETARIES FOR CORRESPONDENCE.

Rev. Milton Badger,
Rev. Charles Hall.

RECORDING SECRETARY.

Mr. William M. Halsted.

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 9th, at the Society's rooms, 150 Nassau-street, and appoint-

ed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Rev. Absalom Peters, D. D.
Rev. William Patton, D. D.
Rev. Henry White, D. D.
Rev. William Adams.
Mr. Abijah Fisher.
Mr. Leonard Corning.
Charles Butler, Esq.
Mr. C. R. Robert.
Mr. Jasper Corning.

MEMBERS, *Ex-officio.*

Mr. Knowles Taylor, Treasurer.
Rev. Milton Badger, } Secretaries for Corres-
Rev. Charles Hall, } pondence.
Mr. William M. Halsted, Recording Secretary.

ASSISTANT TREASURER.

Mr. H. W. Ripley.

ASSOCIATE SECRETARY AND GENERAL AGENT FOR THE MIDDLE STATES, EXCEPTING NEW-YORK,

Rev. G. N. Judd.

Thirteenth Report.

BRETHREN OF THE A. H. M. S.,

The work for the advancement of which you have labored for THIRTEEN YEARS, is one of the noblest philanthropy. To save immortal souls, and thus to honor him who laid the plan, and bore the expense of their redemption, is an enterprise which brings us into sympathy and co-operation with heaven. It is the only work for which the Son of God ever left his throne—the only occasion furnished by the whole history of the universe, of such dignity and urgency, that for it the Godhead came forth from its eternal, mysterious abode, in the visible investiture of flesh and blood. To labor in such a cause is the greatest honor we can enjoy—an honor, in comparison with which, to shine in senates or on thrones, or to lead victorious armies, are but the toys of infancy.

But the *dignity* of this work is also the measure of its *responsibility.* Sacred and awful as the judgment seat, are the relations of those who stand so near the ark of the Lord, as do the conductors of the missionary enterprise. And as the Executive Committee come to-night to render to you the annual account of their stewardship, they have a most solemn impression that their doings have already gone up to the tribunal on high, and received the unerring and irreversible decision of the Infinite Mind.

The general features of the missionary year have been those of gradually returning prosperity. God has blessed your Committee in their attempts to remove the evils which had arisen from the commercial disasters of the previous year; so that, from this evening, the Society may prosecute its labors, in a good degree freed from embarrassments; and go on its way of usefulness with new buoyancy of hope and energy of zeal.

[*Table of Missionaries and Congregations omitted.*]

RECAPITULATION.

The whole number of missionaries and agents enumerated in the foregoing table, and in commission during the year, is 665.

The fields of labor which they have occupied are to be found in 23 different states and territories, and in Canada.

Of the missionaries in commission, 531 have been employed as pastors, or stated supplies, in single congregations; 102 have extended their labors to two or three congregations each, and 32 have occupied larger fields.

The whole number of congregations and missionary districts which have thus been supplied, in whole or in part, during the year, is 794; and

the aggregate of ministerial labor performed is equal to 473 years.

In making appointments, the Committee have ever been deeply impressed with the conviction, that the providence of God, and the true interests of the church, alike call for a high standard of character and qualifications in the missionary of the cross—that those, especially, who are to labor in our new settlements, in laying the foundations of gospel institutions, in guarding the interests of education, and in moulding the whole structure of society, should be men thoroughly furnished unto all good works. The number of new appointments, therefore, has been less than it would have been, if the Committee had had different convictions of the nature and relations of the work to be done. Still, however, they have the pleasure to report 204 commissions issued, during the year, to missionaries who were not in the service of the Society at its commencement; which exceeds, by 81, the number of new appointments in the preceding year.

Another consideration which has influence with the Committee, is this: that the success of the Society is to be estimated, not so much by the number of churches aided, as by the number that cease to need aid. They have been specially careful, therefore, so to appropriate the funds intrusted to them, as to have them tend, most directly, to this end. They have examined, with more than ordinary strictness, into the necessities of applicant churches, that aid rendered might not palsy, rather than invigorate their remaining strength. They have required evidence to be rendered of their having made every reasonable effort to help themselves—of their having fulfilled their stipulations with those who have ministered to them, before granting them renewed aid. They have set before them such motives, as seemed best adapted to impress them with the importance of their dispensing, at the earliest practicable period, with all charitable aid. These efforts, the Committee believe, have been attended with favorable results. A more than usual number of congregations have, during the year, assumed the support of their own pastors, and the pledges of the Society have thus been transferred from the older to the more recently settled, and more destitute states. So great has been the number of missionaries whose commissions we have not had occasion to renew, that notwithstanding the large increase of new appointments, the whole number in commission is less, by 19, than it was the last year, while the actual amount of service rendered is greater, by 35 years; showing, that the average term of missionary labor has been longer, and that the appropriations of the Society have tended to establish the institutions of the Gospel on a more permanent basis.

Revivals of religion, under the preaching of the missionaries, have not been so numerous as in some former years; yet, we are not without the most pleasing evidence, that God has affixed to their ministrations the seal of his approbation. More than 60 make mention, in their reports, of the special effusions of the Holy Spirit on the congregations of their care. In many instances, too, the missionaries speak of the revivals which they have enjoyed, as remarkably powerful and extensive—bringing a large portion of the children and youth in their Bible classes and Sabbath schools to the foot of the cross, and adding 40, 60 and 70, to individual churches.

The number added to the churches during the year, on profession of their faith, is not far from 2,500; and by recommendation from other churches, 1,420.

The number of pupils in Sabbath schools and Bible classes, is about 58,500.

The number of subscribers to temperance pledges, in the congregations of the missionaries, is about 78,000, and the amount contributed to various benevolent objects in 147 congregations — the number from which we have received reports on this point, is 7,582 13.

These are a few of the results of the labors of these men of God. A

full disclosure of them can be given only by Him, who has appointed the *ministry* and the *church* for the diffusion of his infinite mercy, and the brightest glory of his eternal name. It cannot be doubted, that when we see, in the clear light of the judgment, the nature and design of these institutions—their relations to human happiness, and to the lustre of the mediatorial crown, we shall acknowledge that the work which the missionaries of this Society have performed, is one which angels might well have coveted; and that the expenditure, in their support, of a few thousands of dollars—or of hundreds of millions, if it had been requisite—is unworthy of a thought!

STATE OF THE TREASURY.

The past year, following immediately one so signal for pecuniary distresses, has not been without its serious embarrassments to the collection of funds. At its commencement, these distresses, in their severest form, had but just reached some of the most distant parts of the field; and in others, they had scarcely begun to abate. The receipts from the newer states, and from the missionary churches, have been less, therefore, than those of the preceding year. And to most of our commercial cities, the times of prosperity have not yet so far returned, as to enable us to realize so great an amount, as formerly, from the large subscriptions of individuals. During the last twelve months, too, the sympathies of the christian community have not been awakened, so deeply nor so extensively, for the missionaries in immediate want. There has been no special appeal to the churches—no extra efforts for calling out their pecuniary aid. But our reliance has been upon their enlightened and systematic benevolence—upon the usual exhibition of the principles and motives, which seem fitted to call into beneficent action, in furtherance of such a cause, the Christian and the philanthropist. And yet the receipts of the year have amounted to $82,564 63; which, added to a balance of $2,558 21 in the treasury at the last anniversary, makes the resources of the year $85,122 84. The amount due at the beginning of the year, together with what has since become due, is $93,086 35. Of this sum, $82,655 64 has already been paid; and towards cancelling the remaining $10,430 71 there is a balance in the treasury of $2,467 20, leaving $7,963 51 of present indebtedness to the missionaries, for the discharge of which our dependance is on the voluntary contributions of the benevolent. In addition to this, the pledges of the Society for the coming year, portions of which are daily becoming due, amount to $16,005 58; and in consequence of the greater number of new appointments, exceed the amount pledged at the last anniversary $5,130 78.

To discharge, therefore, the present pecuniary responsibilities of the Society, and to give a cheering response to the appeals that are almost daily received for continued aid or for the occupancy of new fields, white already to the harvest—to prosecute the work of evangelizing the land, as its importance, and the pressing necessities of its destitute population demand, it is indispensable, not only that the contributions of the past year should be renewed, but that the resources of the Society should be greatly increased. Our appeal is to those who have borne the interests of this institution on their hearts, and sustained it by their bounty; and our hope is in Him who has upheld us hitherto, and whose are the silver, and the gold, and the cattle on a thousand hills.

SICKNESS IN THE WESTERN STATES.

At our last anniversary your Committee were called upon to speak of the sufferings of the missionaries in consequence of the financial embarrassments of the country; and of the efforts for their relief which had then been so happily begun. These efforts have been continued throughout the year with a good degree of success. It is with unfeigned gratitude to God that we announce, that so far as the

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[illegible] ...every pallid face, it is blessed to be-
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[illegible] ...of it—but it is more blessed still, to
[illegible] ...be the source from which those rays
[illegible] ...of gladness emanate!

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[illegible] ...were subjected,
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while they have endured the inflictions of disease, the privation of personal comforts—of things needful and becoming their station—their chief affliction has been, that their labors were interrupted, and their usefulness impaired. It has been an honor and a privilege to be your almoners in supplying to these servants of Christ, assistance and medicine, and the knowledge of needed food and raiment. When the sunshine of benevolence throws its warm beams into the window of the missionary's abode, lighting up the smile of returning joy on every pallid face, it is blessed to behold it—it is blessed to be the subject of it—but it is more blessed still, to be the source from which those rays of gladness emanate!

AUXILIARY SOCIETIES AND AGENCIES.

MAINE MISSIONARY SOCIETY.

This society has been in operation through a period of *thirty-two years*, and has extended its aid to at least three fifths of all the Congregational churches in the state. Without its fostering care, many of these churches would never have had an existence; and others, that have become vigorous and influential, must, at the best, have remained but feeble and inefficient.

It is not strange, therefore, that an instrumentality so prominent in diffusing intelligence, in promoting evangelical piety, and in laying broad and deep the foundations of many generations, should have a large place in the hearts of the pious, and be sustained with exemplary liberality.

During the past year, the Society has been recovering from the embarrassments which it experienced the previous year; although their accustomed worldly prosperity can scarcely yet be said to have returned to the churches. The receipts of the year have been $9,863 65; which is $2,914 04 more than the receipts of the year preceding. The expenditures have been $8,033 72. The number of missionaries employed is 70; 46 of whom have labored in single congregations; and 24 have extended their services over wider fields. Four churches, during the year, have assumed the entire support of their ministry, and ceased to require missionary aid.

The Secretary of the society, Rev. Dr. GILLETT, remarks, that "although revivals of religion have not marked

the past year as the preceding, yet in several places God has manifested his power and presence in carrying forward the work of salvation. The alarm of war, and the all-exciting subject of the border difficulties, have had a deleterious influence in chilling ardor and palsying efforts in the cause of Christ, but, through a merciful Providence, the notes of preparation for hostilities have died away, and the churches seem returning with more concentrated feeling and unity of purpose, to the consideration of the one thing needful. And though the means of the society are still too restricted to meet the multiplied and increasing calls upon it from every quarter, yet, on the whole, its patrons and friends and all who wish well to the cause, never had more reason than now to thank God and take courage."

NEW-HAMPSHIRE MISSIONARY SOCIETY.

This society has celebrated its *thirty-seventh* anniversary, and the results of its labors have been such as call for devout thanksgiving to God from all who love the prosperity of Zion. It has employed in its service 975 missionaries, the aggregate of whose labor is 479 years. Under the labors of these missionaries, twenty-five or thirty waste places have been reclaimed—forty churches have been organized—twenty-five houses of public worship have been erected—not far from three thousand souls have been hopefully converted and added to the churches, and, for the last few years, three thousand pupils have annually received the benefits of Sabbath school instruction.

The number of its missionaries the past year has been 48. The receipts of the year have been $4,551 96, and the expenditures, $4,983 74, leaving a balance against the society of $431 78. The amount of receipts is less by $1,263 16, than in the preceding year; and has been occasioned, in part, by the fact, that a large number of individuals, who, three or four years since, engaged to make themselves life members, by the payment of annual instalments, had redeemed their pledges previous to the commencement of the past year; and, in part, by the pecuniary embarrassments which the farming population of the state have experienced, even more serious than those of the year preceding. To supply the place of the regular payments of those who have completed their life membership, particular attention has been given to resuscitating and extending the "Cent Institution," which has been a favorite organization with the ladies of the state, and which has paid into the treasury of the society, the last year, more than $800. The sum of $665 has been received from the state into the treasury of the Parent Society.

We trust the friends of Christ and of their country will not suffer the New-Hampshire Missionary Society to languish for want of funds; for there is yet much land to be possessed. The whole number of churches in the state that need charitable assistance is 80; about 30 of which are now entirely destitute. "Had the society the requisite means," says the Secretary—Rev. BENJAMIN P. STONE—it might greatly enlarge its operations, with encouraging prospects of success. The old wastes, and the desolations of many generations, are yet painfully numerous, and they call loudly for the prayers, the sympathies and the liberality of all within our bounds, who love the Saviour, and the souls of their fellow men."

VERMONT MISSIONARY SOCIETY.

This society has continued to prosecute its noble work the past year with energy and success; a work demanded, not only by the number of feeble churches within the state, but by the causes which are operating to keep them feeble. The most peculiar of these, perhaps, is the almost constant emigration of some of the most efficient members of these churches to the western states. No less than 150 members of the missionary churches, it is supposed, have been dismissed and removed within a year, a greater number than

have been added to these churches on profession of their faith. "Of this stream, as it flows down upon the great valley," the directors say, "we would not complain, because we have reason to believe that it will fertilize the plain. But we would awaken a deeper solicitude lest the fountains become dry or polluted."

The society have had in commission during the year 47 missionaries. The contributions of the churches, out of which they have been sustained, have been $3,851 78, and the expenditures $3,805 00. One hundred and eighteen dollars have also been received from the state, during the year, into the treasury of the A. H. M. S.

The Secretary of the society—Rev. IRA INGRAHAM—says, in his report, "Our prospects, in general, are encouraging. The number of missionaries employed, and the number of fields occupied, during the whole, or a part of the year, is not as large as in the year preceding, yet the amount of missionary labor performed is greater. There has been, within the last six months, more special religious interest in our missionary fields, than there had been for several years previous. Revivals are not, in general, so rapid or apparently powerful, as at some former periods; the number of hopeful conversions is not so great as the same amount and extent of feeling in the churches might lead us to hope for; yet the whole number is indeed cheering, and the influences of the Spirit on the churches are extensive and happy."

MASSACHUSETTS MISSIONARY SOCIETY.

The last anniversary of this society was its *thirty-ninth*. The fathers who organized it have, most of them, gone to their rest. But the churches which they established and strengthened, and the souls enlightened and redeemed through their instrumentality, are mementoes, on earth and in heaven, of the wisdom and the benevolence of the principles on which they acted.

Two interesting characteristics have marked its more recent history. The one is, its successful nurture of the infant churches within its own limits gathered out of congregations no longer recognized as evangelical, until many of them have become vigorous and independent; and others are fast taking their places among the most beautiful of the daughters of Zion:—the other is, its large contributions, in addition to what it has bestowed upon the churches under its immediate care, to the great work of evangelizing the land. These contributions have exceeded, for several years, those from any other state—have encouraged us in our work when we must, otherwise, have been disheartened—have enabled us to distribute the bread of life to those who must, otherwise, have been unfed.

And we are happy in being able to add, that notwithstanding but little agency has been employed the past year for the purpose of collection, there have been received from the treasury of the Massachusetts Missionary Society, and from various individuals, congregations and auxiliaries of Massachusetts, including $2,500, a legacy of the late Richard Cobb, Esq., of Boston, $11,005 09, and $9,210 01 have been expended in support of missionaries within the state. The receipts of the state society, from April 1st, 1838, to April 1st, 1839, were $11,954 65, and the payments $14,814 51, and a balance remained in the treasury, April 1st, of $4,962 82.

The Rev. R. S. STORRS, D. D., having been obliged, by the failure of his health, to retire from the work of the general agency, which he has so long and so successfully prosecuted, the Executive Committee, a few months since, appointed to this office the Rev. JOSEPH S. CLARK of Sturbridge, who is now actively engaged in the discharge of its duties.

CONNECTICUT MISSIONARY SOCIETY.

The churches of Connecticut have ever been distinguished by their pious concern for the spiritual welfare of their sons and daughters, who have sought a home in our new settlements. Immediately after the revo-

lutionary war, as emigration to the North and West increased, they sent out one and another of their own pastors, to feed, for a season, the sheep that had no shepherd.

In 1788, the district associations took up this description of missionary labor on a larger scale. In 1798, the General Association resolved itself into the Connecticut Missionary Society, and in 1802 received an act of incorporation from the legislature.

As this was the first state missionary society in the country, so it was, for many years, the only society extensively known as a *missionary* society, and may be considered as the parent of many others. Its missionaries were pioneers of mercy on all our frontier settlements, and hundreds of churches, and thousands of souls, in Vermont, in New-York, in Ohio, in Missouri, and in other sections of the land, will call them blessed.

This spirit of Home Missions, so early developed, has descended, from generation to generation, so that now, the small state of Connecticut is behind only the much larger states of Massachusetts and New-York, in the amount which she contributes, annually, for turning the wilderness into the garden of God.

And while Connecticut has done so much to plant the institutions of the Gospel in other states, it is a fact worthy of devout recognition, that she is herself better supplied with an educated, evangelical ministry, than any other state in the Union, and perhaps better than any other section of the globe—a beautiful illustration of the promise, "He that watereth shall be watered also himself."

Our auxiliary in this state has aided, the past year, 34 feeble congregations, within its limits, in sustaining the institutions of the Gospel, and appropriated $1,000 in aid of feeble churches in Rhode Island. Its receipts have been $5,274 47; and its expenditures $4,217 33, and there remained a balance in its treasury, April 1st, 1839, of $3,003 64. There have also been received into the treasury of the A. H. M. S., during the year, from the Home Missionary Society of the Western District of Fairfield county, and the Home Missionary Society of the Eastern District of New-Haven county, and from individuals and congregations in other sections of the state, $3,062 59; making the total amount contributed to the cause of Home Missions in this state, during the year, $8,337 06.

WESTERN AGENCY, N. Y.

The report of this department of the Society is peculiarly animating. The work of the Lord has prospered in the hands of the missionaries. The number of appointments during the year has been 61, which, with 20 previously appointed, makes 81 laborers in this field. Eighty-six churches have received the benefits of this evangelical labor, which has, in all, exceeded 57 years. Sixteen of the missionaries were never before enrolled on our list, and eight of the fields occupied are new attempts to reclaim the ground to the dominion of Christ. Nine churches, and two smaller places of worship, have been erected on missionary ground. The spiritual interests of the churches aided have also been prospered. Nineteen instances of revival are reported, in several of which there have been 100 cases of hopeful conversion, and upwards of 500 have united themselves to the followers of the Lamb. The receipts of the year—notwithstanding its embarrassments—have amounted to $8,424 16, which is about $3,000 more than the pledges to missionaries on this field.

The history of the Western Agency, for the thirteen years of its operation, is the fairest illustration of the practical working of our Home Missionary system, because, in the providence of God, it has there enjoyed the co-operation of men who appreciate its claims to the confidence of the churches. Since May, 1826, when it first received the attentions of a permanent agent, this organization has been the foster parent of the congregations within its bounds. And it is a fact which ought to bind our

hearts to this blessed cause, and to fill us with gratitude to God for what he has enabled us to do, that within only thirteen years *five sixths* of all the Presbyterian and Congregational churches in the eighteen counties covered by the Western Agency, have been planted or nourished into fruitfulness and strength by this Board. And to what spirit the community has thus been trained, may be seen in another fact, viz. that within the same period the contributions to the Home Missionary cause have amounted to $86,000, a sum which has sustained the missions on the field, and furnished $31,000 to send the bread of life to other parts of the land.

Rev. JOHN A. MURRAY is the Secretary of this Agency, and Agent of the A. H. M. S. within its bounds. For the Report see the Appendix.

CENTRAL AGENCY, N. Y.

The wide region over which this agency extends its labors, comprising the central, northern, and eastern portions of the state of New-York, includes a large share of its more destitute communities. In seven counties, containing 135 churches, only 43 are able to sustain the Gospel without assistance. Many churches have been reduced to a state of dependence by the drain of emigration to the new states. During the past year, 31 appointments of missionaries have been made, which, with 7 previously appointed, makes the aggregate of 38 on this field. These have furnished a regular supply to 43 churches, besides ministering, with greater or less frequency, to many others. The receipts of the year amount to $3.564 02, which is $314 22 more than the whole expense of the Agency, besides about $1,000 remitted from that field directly to the Parent Society. An increasing interest in the Home Missionary work is manifested by the churches generally, and especially by some of the ecclesiastical bodies. A growing estimation of the advantages of a permanent ministry is one of the beneficial results of this agency; and though there have been few revivals, yet in nearly every church some are reported as having been hopefully born again.

Rev. ABIJAH CRANE is the Secretary of the Agency, and Agent for the A. H. M. S. on that field.

CANADA H. M. S.

In our last report we spoke of the disastrous influence of the rebellion in Canada upon the cause of Missions. Our worst apprehensions from this source have since been fully realized. The Presbytery of Upper Canada, comprising seven or eight ministers, twenty-five churches, and having an aggregate of 700 or 800 communicants, has been quite broken up. The Report of the Canada H. M. S. remarks, in reference to the injury occasioned by the political disturbances in the Lower Province, "A second rebellion has extended the evil; and at this time, some of our churches are mourning over prostrate altars, on which they were preparing to offer their thank offerings to the Lord for special mercies. But these are the dark colors of the picture: it has a brighter aspect. Notwithstanding the discouragements which have been mentioned, some of the churches have been visited with seasons of refreshing from the presence of the Lord; others have made gradual, but steady progress in their course of duty, and even those who have been most severely tried, have increased in numbers and in strength. Chapels have been dedicated, pastors installed, and, in some places, a permanency given to the institutions of the Gospel."

As an illustration of the power of him who is "wonderful in council," to cause the wrath of man to praise him, a missionary states, that God is overruling the political disturbances, so as to bring the Catholic population into more immediate contact with their Protestant neighbors than ever before. "A spirit of inquiry, and a desire for improvement, are awakened in multitudes, which no threats or

flatteries of the priesthood can effectually quell." Twelve missionaries, six of whom were aided by the Parent Society, labored within the bounds of this auxiliary during the past year. Income, $798 47. The Agent, Rev. W. F. Curry, is transferred by the Executive Committee to the Western Reserve, O., where his labors are to commence with the ensuing missionary year. His associates in Canada speak of his labors there with strong commendation.

PHILADELPHIA AGENCY.

In the field of this Agency, which consists of Pennsylvania, New-Jersey, Delaware and Maryland, there have been in commission, the last year, 38 missionaries; some of whom occupy stations, which demand a more than ordinary degree of patient endurance and of faith in God. They have, generally, been encouraged in their labors, by an increased attendance on the preaching of the word, by the active efforts of their people for the instruction of the rising generation and the conversion of the world; and some of them have witnessed the special effusions of the Divine Spirit upon the congregations of their care. One reports 30 recent cases of hopeful conversion; another, 71 added to his church on profession of their faith; and another, from 70 to 80 rejoicing in the hope of forgiven sin.

The friends of Home Missions on this field have also testified their favorable regard for the labors of these missionaries, and their interest in the great objects of the society at large, by their generous contributions. Notwithstanding the ecclesiastical dissensions, so painfully conspicuous within the bounds of this Agency, and the partial continuation of pecuniary embarrassments, the receipts, for the past year, have been $8,911 28, which is $561 35 more than in any preceding year.

That the liberality of these churches is not fitful and uncertain—the result of an ephemeral excitement, but of a growing conviction of the importance and magnitude of the work to be done, and is to be depended on, as a faithful auxiliary in coming years, we think is evident from a comparative view of the receipts of the Agency from the time of its organization.

In 1835 its receipts were		$5,539 65
In 1836	do	5,830 49
In 1837	do	6,901 41
In 1838	do	8,349 93
In 1839	do	8,911 28

The report of the Secretary of this Agency—Rev. Gideon N. Judd—whose labors have contributed so much to its efficiency, will be found in the Appendix.

MISS. SOCIETY GERM. REFORMED CHURCH.

This auxiliary reports twelve missionaries, as having labored under its appointment during portions of the last year. Besides these, four other ministers of that denomination have been commissioned by the Parent Society. The details will be found annexed to their respective names in the general table.

WESTERN RESERVE D. M. S.

With the exception of the occasional services of the former Secretary, Rev. O. P. Hoyt, this auxiliary has not enjoyed the benefits of a regular agency for nearly two years past. In consequence of this fact, and of the general embarrassments of the community from sickness, and the prostration of business, the receipts of the society have been small; and a considerable portion of its appropriations to missionaries have been paid from the Parent treasury. Ten years of service have been performed on the field of this society by 15 missionaries. Connected with this auxiliary, and prospectively under its supervision, is an extensive region in the north-western section of Ohio, rapidly filling up with immigrants, and needing the fostering regard of this society. This new missionary field, together with the feeble churches on the Reserve, constitute a sphere of christian effort too

important to be neglected, or but imperfectly occupied. Arrangements have recently been completed for transferring to this field our late agent in Canada, Rev. W. F. Curry; and, with the divine blessing, the Committee hope, at the next anniversary, to report more encouraging results from this promising, and yet, in some respects, difficult field of labor.

MICHIGAN H. M. S.

This auxiliary, in consequence of the resignation of the Secretary and Agent, and the embarrassments which have so greatly afflicted the West, has accomplished little during the past year, except to act as the advisory correspondent of this Committee in the appropriation of funds, and the location of missionaries. Efforts are in progress to secure the constant labors of an efficient agent, which on this field are both greatly needed, and promise to be highly productive to the cause of religion.

CENTRAL AGENCY FOR THE WESTERN STATES, AT CINCINNATI, O.

The cause of Home Missions receives increasing encouragement on the field of this agency. Great obstacles which had been thrown in its way are fast disappearing. Although the ecclesiastical agitations of the day, the pressure in pecuniary affairs, and the prevailing sickness in the West, have presented hindrances of uncommon magnitude, yet the prosperity of the Agency is undiminished. At the annual meeting in October last, the Agent reported that the receipts had exceeded the amount of collections in any preceding year. But the most cheering results are, "that a large portion of the congregations where the missionaries labor, has been blessed with revivals of religion, and many sinners give evidence that they are born again."

The number of missionaries who have labored under the appointment of this Agency is 28, and the receipts have amounted to $3,408 58.

Our valuable agent, Rev. HENRY LITTLE, who, for several years past, has efficiently served this society, and the cause of Christ at large, on this field, has, during the year, felt it to be his duty to retire to a sphere of usefulness less exhausting to his health. The Committee are happy in having secured as his successor, the Rev. JAMES H. JOHNSTON, late of Madison, Ind., from whose long acquaintance with the West, and possession of the public confidence, they hope increased usefulness may be imparted to the Home Missionary cause on that field.

OTHER AGENCIES IN THE WEST.

In *Indiana*, the Rev. SAMUEL G. LOWRY has continued his services, a part of the year, as the Agent of this Society. His object has been, not so much the soliciting of funds, as the looking up of the scattered sheep of the Great Shepherd—the visiting of feeble churches, to become acquainted with their condition and wants, to encourage them to put in requisition their own resources and to seek the aid of the benevolent in securing to themselves and their children the blessings of a permanent ministry. The Literary Institution at Crawfordsville, obtained his services, the latter part of the year, as its financial agent. But we hope still to avail ourselves of his counsel in prosecuting the missionary work in Indiana, and to have the co-operation of the friends of Christ within her limits and out of them, in extending to her destitute counties and rising villages the sacred influences of truth, and the power of the world to come.

In *Illinois*, the Rev. ALBERT HALE has been prosecuting a similar work—a work of great labor and self-denial, and yet vital to the intelligent and successful prosecution of the missionary enterprise. Funds cannot be judiciously expended, until the ground has actually been explored, and the results of personal observation are made the basis of specific action. It is to be ascribed, in a great measure, under God, to the active and efficient agency which the

Society has been able to employ in this state, for successive years, that so much has been done by missionary labor for its moral and religious improvement. The large territory which the state comprises, and the adjacent sections of the state and territories on the west and north of it, each requiring a large amount of similar labor, make it quite impracticable for a single agent to meet the demands which are made for his services. We are happy to announce, therefore, that the Rev. FLAVEL BASCOM—well known in the state as a devoted minister, has been associated with Mr. Hale in the agency, and from their united efforts, in connection with those of the churches which have already become our efficient co-workers, we anticipate a large increase of good fruits in the field of their culture.

EVANGELICAL SOCIETIES OF GENEVA AND FRANCE.

From the reports which we receive from these societies, from our correspondence, and from the various information which we obtain of their operations, we have an increasing conviction of their importance to the cause of truth and Protestant Christianity—of the excellent spirit with which they are conducted, and of the strength of their claims to the beneficence, the sympathy and the prayers of the American churches.

No appropriations, however, have been made in aid of these societies the past year, owing, in part, to the difficulty of obtaining sufficient funds to meet the pressing necessities of the destitute at home, and, partly, to the fact that the attention of the churches has been specially called to this department of benevolent enterprise, during the year, with reference to a distinct organization for its superintendence and direction.

CONNECTION OF HOME MISSIONS WITH EFFORTS FOR THE CONVERSION OF THE HEATHEN WORLD.

It is impossible for christian hearts to be zealously affected in advancing one department of the cause of benevolence, without feeling a sympathy for the rest. The objects of the great religious charities are identical; and all their organizations, conspiring parts of a beautiful system of machinery, devised by the same Infinite Mind, and moved by the same living Spirit. Hence the conductors of this Society, in prosecuting Home Missions, do not account themselves as laboring for this country alone, but for all the moral interests of man. They regard the work of converting the United States, as in direct fulfilment of the duty of converting all mankind. Not only is this republic a part, and an *important* part, of the world, and therefore covered by the command to "teach all nations," but Heaven has given it a peculiar fitness to engage in the moral conquest of other lands. The triumph of the Gospel *here*, will bear to its triumph *abroad*, the relation of the *means* to the *end*. It is a necessary prerequisite to the great work, for whose accomplishment we ask, when we pray, "thy kingdom come, thy will be done on earth as it is done in heaven."

This connection of Home Missions with the work of evangelizing the heathen world, is seen in the fact that a large portion of the laborers, and the means for foreign missions are furnished from this country. There are commanding points of influence, which the armies of Emmanuel, in the subjugation of the world to Christ, must gain, and must hold, in order to the readiest conquest of the whole. America is one of these points. It is the recruiting ground, where soldiers of the cross are to be enlisted; a magazine, whence the instruments of the holy war are to be supplied. That it is intended by Providence for this purpose, is evident, from its immense capabilities. It has a continent for its territory; and as has been said, "God sifted three kingdoms, to find seed to plant it." Before a century shall have revolved, its population, like its resources, must be counted by hundreds of millions. On the Atlantic border alone, its enterprise launches

forth from 3,000 miles of sea-coast. The home-bred, hardy character of self-reliance and daring which Americans derive from their country, its physical nature, its popular institutions, and the rapidity with which great events crowd its history, makes them the very people from whom missionaries are to be chosen. They are outstripped by none in commercial adventure, and in scattering abroad the elements of evil; may not the same enterprise, if sanctified, be relied on for equal activity in the diffusion of good? Whose ships are moored to the icebergs of the southern pole, and pursue their prey amid familiar haunts, in regions yet unnoted on the charts of other nations? They are Americans. Who supplies the *rum*, which brings back upon the half converted islands of the Pacific the gloom of returning heathenism; and furnishes that liquid madness in the heart of Persia, and at the foot of Caucasus? Americans. Whose slave-ships hover on the coast of Africa, and under the pretext of a foreign flag, stow their holds with human cargoes for the markets of the West? Again, the answer is, Americans! In these, and a thousand other cases, we see how much our nation is debtor to the whole world, and what her enterprise is capable of accomplishing.

Let the energies of this nation, then, be speedily and thoroughly evangelized. A people whose language contains so much of the science and literature of the world—whose commerce spreads her sail on every sea, and drops her anchor on every strand—whose Christianity is comparatively fresh from the fountain, and unmixed with the traditions, and unfettered by the establishments of men—such a people is an agent, appropriate and responsible for a large share of the instrumentality of converting the world. And it may be truly said, the world is waiting for us. Doors are opened in almost every part of the earth, but America is not ready to arise and enter. Why is it, that almost in vain, nearly every missionary station abroad cries for more living helpers, or if these may not be granted, for the means of putting the word of God, or, at least, a christian tract into the hands of inquiring heathen? America is not ready. It may almost be said, that so far as the occupancy of new fields is concerned, Foreign Missions have gone about as far as they can go, until there shall be more piety at home. This is apparent from the disastrous effect, which the late fluctuations in the affairs of this country produced on the missions in foreign lands—silencing the press, disbanding schools, and sending thousands of their pupils back to Paganism. We feel constrained, therefore, to labor for the conversion of our country, and our whole country; not merely to preserve its civil freedom, and its religious privileges unimpaired—not only to save its present or its future millions from eternal wo—not for any, nor for *all* these ends, *merely*, but also for a still larger and nobler object. Our aim is—not the conquest of America RATHER than the world—but America FOR THE SAKE OF THE WORLD!

CONCLUSION.

With such convictions of the magnitude and relations of the work assigned us, we again commend it to the prayerful and beneficent regard of all, who desire the triumphs of the Gospel over the corruptions and miseries of our race. It is a glorious privilege, to be co-workers with God in such a cause. It is infinite condescension in him, to bring it to our very doors, and permit us, in the delightful service of ministering to the wants of our own brethren, to raise up instrumentalities, and multiply resources, which are to fill the earth with the trophies of his grace, and heaven with the songs of his redeemed.

Shall we not, then, prize the privilege, and joyfully consecrate our personal efforts, our silver and gold, our faith and our prayers, to the attainment of such an end?

The field of our labor is associated with all that is endearing in home and country—in institutions, civil and sacred, that bless us in this life,

and inspire us with the hope of a better. The cry of the needy falls upon our ear; those who are bone of our bone and flesh of our flesh, ask us for the bread of life. The ties of christian brotherhood, the love we bear our country, the desire we have to perpetuate its privileges, and to extend over every heart the power of truth and awaken in it the hope of immortality, urge us to action. And the population of the land, so fast increasing, so rapidly receding from our reach, and so soon to stand in the judgment, as well as all the agencies of evil that are busy for their destruction, tell us to do, whatsoever our hands find to do, *quickly*. This is a privileged hour of effort. The mighty mass of materials that is rolling over our country, is yet in a plastic state, and we may now lay upon it the hand of Christianity, and leave there the image of the heavenly; but if we hesitate and linger, till vice and infidelity have done their work, it will become harder than the nether millstone—the day of our merciful visitation will be past—and our land, instead of sending forth the chief instrumentality for the conversion of the world, may need itself to be converted from the darkness of Paganism.

Shall we not, then, enter upon our labors for another year, with a firmer purpose to work while the day lasts—with a deeper conviction of their solemn import—with a more entire self-consecration, and with a more perfect assurance that the *kingdom, and the dominion*, and the greatness of the kingdom under the whole heaven, is to be given to the people of the saints of the MOST HIGH; and that he is to reign FOR EVER AND EVER.

Address

Of Rev. H. G. O. DWIGHT, Missionary to Turkey, at the late Anniversary of the A. H. M. S., in support of the following resolution:

Resolved, That this Society is operating, in a most important sense, on the whole world, while endeavoring to secure to our own countrymen the preaching of the Gospel.

MR. PRESIDENT,

Among the disciples of Christ, so far as their chief business in this world is concerned, there are no separate interests. The missionary in China and the missionary in Illinois, are devoted to one object, and actuated by one spirit. They have received their commission from one Lord and Master; the character and end of their labors are, in every essential respect, the same, and so also are their trials, their encouragements and their reward. I wish, sir, that the feeling might never have place in any of our hearts, that we are laboring for different objects in the Home and Foreign Missionary field. The fact is, it may truly be said, that this Society is a *missionary society for the world*. What sea is there in this wide world, upon whose bosom American ships do not float? What land, in which American influence is not more or less felt? Where then can you find a spot of sea and land in all the earth, which may not be reached by your benevolent efforts? You are endeavoring to supply our country with the preached Gospel, and all the ordinances of religion. Just in the proportion that you do *this*, you do, in fact, make corresponding progress in conferring similar blessings on all mankind. True, you do not send your *missionaries* to foreign lands, but *through* your missionaries at home, you send your *influence* there, and, in this indirect way, you may frequently be accomplishing a most important work, in countries that have hitherto remained unvisited by the foreign missionary. Certain it is, that in numberless instances, American influence has preceded the labors of the missionary in foreign lands, and the first impressions, in regard to our country, have been stamped upon the people by our merchants, our seamen, and our travellers. Would that those impressions had always been such as we could wish might remain indelible! But, sir, unhappily, in most instances, this has not been the case. This country has a long account to an-

swer for, of evils she has imposed upon other nations, when it was her privilege, as it certainly was within her power, to do only good. It is probable that few have thought seriously of the deep and solemn responsibilities of this country, in regard to the other nations of the earth, in which her powerful influence is felt. Is it said, that as we have no established religion, so we cannot, as a nation, exert a religious influence on the world? And is it really true, that because we have no national church, with its creed and formulary to impose upon our people by force, therefore we have no religion? And is it true, that our influence abroad may lawfully be exerted for evil but not for good, and that by the peculiar character of our institutions, we have full liberty to carry curses to our fellow men, but are forbidden to convey to them blessings? No, sir, if there is a *religious* nation in the world, it is here in these United States; and if liberty is not a mere name among us, then we are permitted to strive, by the combined force of our example and precepts, to bring all nations under the benign influence of the Gospel. And although this government, as such, cannot, of course, act, as a society, for the spread of knowledge and religion in the earth, yet I hold that this nation is deeply responsible for the moral influence it exerts on the human race, and each individual in our community is accountable, as an individual, for his particular portion and share of that influence.

I, therefore, regard your Society, sir, as acting upon the whole world, when you are endeavoring to promote morality and religion at home. Why, sir, one of the first obstacles that meets the foreign missionary abroad, (I speak now of Turkey,) is the persuasion of the people, that the Americans and English *have no religion*. They look with complacency upon the different eastern sects of Christianity, of Mohammedanism, and even of heathenism, because there is a *show* of respect to *some* religion; but from all that they have seen of Englishmen and Americans, they are fully satisfied that we are utter despisers of *all* religion, and while they respect us for our talents and improvements in the arts and sciences, they despise us for our infidelity.

In Pera, the suburb of Constantinople, in which the Europeans reside, there are no less than four Roman Catholic churches, and I know not how many priests; and all these churches are open for daily and weekly worship: while, on the other hand, the Protestants have lived year after year without even the form of worship. When I first arrived in Constantinople, with Rev. Mr. Smith, nine years ago, one of the English merchants there expressed the greatest satisfaction that we were going to have preaching in English, for, said he, we are living here exactly like the heathen. A chapel, which had been fitted up within the precincts of the English ambassador's palace, remained for some time unopened for want of a chaplain, and his excellency, the ambassador, afterwards concluding, that even so much show of religion as an empty house of worship was an unnecessary appendage to a palace, converted the chapel into a kitchen, where food was daily served up, which, no doubt, was more in accordance with his lordship's taste.

The English government subsequently, at the earnest request of some of the merchants, I believe, commenced erecting a chapel, but owing to some peculiar circumstances, the progress of the work was stopped, and for seven years the foundation and naked frame work of the building have stood, bleaching in the sun and rain, a perpetual reproach to the Protestant name and the Saxon blood, and a most indubitable confirmation of what had before been uttered hundreds of times, and believed, that *the English and Americans have no religion*. That chapel, I am happy to add, has recently been finished, and a chaplain is on the ground who has probably, before this, entered upon the duties of his office.

O, sir, I am deeply pained, when I think of the evil influence that has been exerted on that country by ours,

which should, if it acted in accordance with its own principles, with its high character and its duty, be the bearer only of blessings to mankind. This country, at present, holds a shameful prominence, among the agents operating to inflict upon the nations of Turkey all the curses of intemperance. Yes, sir, I have been told, and I partly believe it, although I would gladly withhold my credence if I could, that the inconsistency has been known of your sending out from these American shores a cargo of missionaries and a cargo of rum together! I am well assured at any rate, that large quantities of this pernicious article are annually carried from this country to Turkey—and it penetrates, too far into the interior of the country where your missionaries have never yet gone.

When Mr. Smith and myself visited Tiflis, the capital of Georgia, between the Black and Caspian Seas, in the year 1830, the only article of American produce we found there, and the only representatives of our country we met, were—*two hogsheads of New-England Rum!!* Mr. President, you cannot imagine my mortification on seeing our beloved country so represented in that distant, interior city. I was ashamed to look my countrymen in the face, and I could have gone away and wept, to think that these murderers of the human race, had been sent before your missionaries, to make the first impression on the people of that distant land in regard to the habits and character of our nation, and to hedge up the way against the introduction of the Gospel among them.

Those hogsheads of rum, had been shipped from Boston, probably for Smyrna. From thence they were re-shipped for Constantinople; from thence for Redutkale on the eastern extremity of the Black Sea, and after that they had a land carriage to perform of about fourteen days, directly into the interior, before they reached the place where I found them. If I had taken the trouble to copy the brands, I might have published to the world and preserved for posterity, the name of the manufacturer and *perhaps of* the merchant whose enterprise had thus led them to compass sea and land to gain—not proselytes, but money—no matter how many of the bodies and souls of their fellow men were ruined by the process.

I relate this circumstance, Mr. President, to illustrate the importance of the operations of this Society—considered in their influence on foreign countries—which are supposed by most to be without the sphere of your labors. Make the people in America, sir, what they should be, in morals and religion, and a most appalling obstacle is at once removed from before your missionaries in foreign lands, which now meets them at every turn. Many people in the East, think not only that we are a nation of infidels, but a nation of drunkards; and how much reason they have for this supposition, you may judge from what has been already said.

It is scarcely more than a year since I was travelling in the interior of Asia Minor on a short excursion. I was entirely alone with my Turkish guide—who was a Mohammedan of perhaps sixty years of age. After we were fairly upon the road, he stopped his horse, and taking a bottle from his saddle-bags, invited me to join him in drinking. I declined, telling him that I was not in the habit of taking poison. He looked at me with some astonishment, and begged an explanation, which I, of course, was ready to give. Again and again did he ask me if I never drank spirits, and when he was well satisfied that he understood me correctly, and that I spoke the truth, he said to me with the greatest appearance of surprise, "Well, I have resided many years in Smyrna, and among *Franks*, (a name by which Europeans and Americans are known) and *you are the first Frank I ever saw, who did not drink spirits.*" This man spoke the opinion, of nearly all the people of Turkey—whether they be Turks or Christians, and his declaration has a world of meaning, to which it would be well for us to attend. If the benevolent

intentions of this Society were fully carried into effect, no such reproach could be cast upon the American name abroad, and our beloved country would cease to be a partaker in the propagation of that sin, which the Turks, as well as people of other nations, are now borrowing from us.

Mr. President, American influence is felt, even where the American name is not known. In commercial affairs I have seen it, and I confess have sometimes been surprised at it. The late commercial distresses in this country extended their influence round the globe. The great fire in New-York was talked of where the people have no more knowledge of America, than they have of the moon. Sometime after that event, I was conversing with an Armenian silk merchant, and was surprised to hear him inquire whether the people of New-York had recovered from the effects of that fire. I asked, how it happened that he knew any thing about it. He replied, that it had been the means of greatly increasing his fortunes, for that on hearing of it from France he had gone about the country buying up all the silk he could find in the market, and this had yielded him a handsome profit, owing to a rise in the price of the article occasioned by the fire.

Now, although we may not see so evidently set forth before our senses, the *moral* influence of America, upon that country, yet who of us can doubt its existence, and its constant activity? And for one, Mr. President, I am looking for the time when this influence will be an object of public attention, and a subject of remark. O how cheering will it be, to hear the natives of Turkey speak with rapturous emotions, of the quickening impulses they have received, from the intelligence that has reached them of the outpourings of the Holy Spirit upon the Churches in America! Blessed, thrice blessed will be this noble Society, when the success of its missionaries in the western wildernesses, shall be recounted with joy and gratitude in the villages and towns of Asia Minor and Armenia, and thousands of hearts, shall throb with holy emotions, and be warmed with devout thankfulness, at the recital of what the arm of Jehovah hath wrought.

To you, sir, I would say, and to the Board of Directors, Secretaries, Agents and other officers, as well as to the private members of this Society, GO ON, with your labors and sacrifices. Your influence is not bounded by this country or continent, but it pervades the world. To you belongs, in no small measure, the important work of furnishing men to go forth to foreign lands, and means to send them forth. By your instrumentality, are the churches at home to be edified and quickened, and made to possess that spiritual and heavenly mind, without which missionary efforts cannot long be sustained, and would be worse than useless if they could. By your instrumentality, the moral influence that goes forth from this country and reaches over the whole earth is to be a sanctified influence; turning the curse that is upon our race, into a blessing; converting wildernesses into fruitful fields; and instead of sorrow and sighing, filling all hearts with gladness and every mouth with praise.

PHILADELPHIA AGENCY.

FIFTH ANNUAL REPORT

Of the Philadelphia Agency for Home Missons in connexion with the American Home Missionary Society, April 1st, 1839.

The Executive Committee of the Philadelphia Agency for Home Missions, in presenting their fifth Annual Report to the American Home Missionary Society, and to their friends and patrons, would offer to the God of Missions and of all grace and consolation, their devout thanksgiving. By his help they have completed the labors of another year, cheered by a deeply settled and augmented conviction of the importance of their object and the tokens

of increasing favor both with God and man. Before they enter upon the work of another year, they pause to erect a memorial of his goodness, and record upon it the ancient, but never to be antiquated inscription, "Hitherto hath the Lord helped us."

Receipts during the year.

While engaged in the prosecution of his work, our agent received an injury, which laid him aside from active service for six weeks. Nothwithstanding efforts were made to supply this deficiency by correspondence with pastors, requesting their co-operation, and calling in the aid of the Secretaries in N. Y., to a limited extent, it was apprehended that our receipts would fall short of those of the previous year. The result, however rebukes our fears and encourages us to trust in God in every emergency. The sum of $8,911 28 has been paid into our treasury during the year, exceeding the income of the year immediately preceding by $561 35.

Missionaries.

The number of missionaries under appointment, during the year, on this field, is thirty-eight. From two of them, however, no report has been received, and it is presumed some unforeseen dispensation of divine providence, prevented hem from entering upon their anticipated work. Their names being omitted, we are able to report thirty-six, who have given themselves to their appropriate work as ambassadors of Jesus Christ, of whose fidelity and zeal, we have satisfactory evidence.

Results of their labors.

Most of them report an encouraging and increasing attendance upon the preaching of the Gospel, weekly meetings for prayer, biblical instruction and the monthly concert of prayer for the conversion of the world. The efforts of the missionaries fo the promotion of Sabbath schools, and the instruction of the young generally, in the great doctrines and duties of Christianity, have been attended with a manifest blessing; and in reference to the progress of temperance, their reports have never been equally cheering.

Some of our missionaries occupy stations, which demand more than an ordinary degree of faith and patient, persevering effort. Deeply rooted prejudices and long cherished errors, oppose the progress of the truth. On the peninsula between the Chesapeake and the Delaware, where Presbyterianism in this country was cradled and nursed, the missionary is called to "build the old waste places,—to raise up the foundation of many generations,"—to be "the repairer of the breach, the restorer of paths to dwell in."

One thing ought never to be overlooked, in our estimate of the importance of the labors of a minister of the Gospel. While immediate and great success should be aimed at and prayed for, a failure in its realization, is no just ground of despondency. In the circumstances in which some of our missionaries are called to labor, it would be almost unreasonable to expect it. Reigning indifference to religion, prejudice and error are powerful obstacles to their success, the removal of which is ordinarily the work of time.

Nor should it be forgotten that the signal blessing of God upon the labors of his ambassadors, is not the only criterion of their fidelity and usefulness. Who can estimate the amount of evil, both for time and eternity, which is prevented by their instrumentality, and the amount of good secured by them for "the life that now is and that which is to come," where great results are not at once secured? The dreariness of winter is not at once succeeded by the verdure and bloom of spring; nor do golden harvests follow the foot-steps of the husbandman as he scatters the precious seed. These delightful changes in the natural world, are brought about by the silent, gradual, and almost imperceptible influences of the dew, the rain and the sun. Thus God, "Who is wonderful in counsel and excellent in working,"

often produces by the Gospel the most important changes in the religious condition of communities.

The year preceding the one to which our present Report pertains, to a considerable number of the missionaries on this field, was eminently "a year of the right hand of the Most High." Their labors were blessed in the revival of the graces of God's people and the hopeful conversion of about 500 souls.

It is gratifying to learn from the reports of the missionaries, that most of the fruits of these revivals are permanent. Nor have the influences of the Spirit, in their reviving power, been wholly withheld during the year which has just closed. One missionary recently reported more than thirty cases of hopeful conversion among his people, and the work of the Lord was still in progess. Another has received an accession to his church of seventy-one on profession of their faith in Christ, and a third states, that in a revival during the past winter, from seventy to eighty souls profess to have been born again.

Since this Agency was established five years ago, two preaching stations and six churches within the precincts of Philadelphia, have been aided by the Society. Five of these churches have been organized during this period. Four of them are still dependant in part upon the Society, for the stated enjoyment of the ordinances of the Gospel. It is believed, however, that two of them, in the course of the ensuing year, will be able to assume the chief, if not the entire support of their pastors. Three of these churches have been organized within four years, one within three, and another during the past year. To them and the church previously organized while receiving the patronage of the Society, more than 400 have been added on profession of their faith in Christ, and on the list of their communicants are enrolled the names of more than 800 members. When we reflect that these churches are located in the suburbs of the city, amidst a population greatly needing illumination and renovation by the Gospel, their importance as centres of healthful, moral influence, exceeds all finite calculation. For these tokens of divine favor and less important ones in smaller additions to the churches, with which our missionaries have been cheered, let God have all the glory.

Increase of patronage.

In order to carry forward the great work for the spiritual renovation of our country and the world, the various associations which are laboring for it, need a regular and increasing income. Fitful and uncertain contributions, the result of feeling and impulse rather than of christian principle, will not suffice. Other contributions from our patrons, the following statement authorizes us to expect. Our receipts were, for the year ending April, 1835, $5,539 65
April, 1836, - - 5,830 49
" 1837, - - 6,901 41
" 1838, - - 8,349 92
" 1839, - - 8,911 28

These results are the more gratifying, because ecclesiastical frowns and denunciation, and commercial embarrassment, have tended to diminish our income. Increasing patronage in these circumstances, establishes two facts, to which the committee attach great importance. One is, growing friendship to our cause; the other that the principles of the Gospel, in reference to the consecration of property for its spread, are better understood and more extensively adopted by professing Christians.

Importance of increased effort.

Much as has been done within the last ten or twelve years for supplying the lack of Gospel ordinances, in this nation, our work is but just commenced. From feeble churches in various parts of our country, especially in the recently settled and rapidly settling states and territories, the Macedonian cry is reiterated, "Come over and help us." Send to us and to our children, pastors and teachers to instruct us in the things of the kingdom of God, and gather in the harvest

around us, which is perishing for want of laborers.

Our duty as the stewards of God, and sinners redeemed by the blood of his beloved Son, should constrain us to return a response to these entreaties, which shall send joy into the habitations and hearts of those who make them.

The prosperity of this nation and the permanence of our free institutions, eminently depend upon having our destitute population supplied with the ordinances of the Gospel. Nothing else will do so much to diminish the taxation, imposed by pauperism and crime, promote all the social and civic virtues and maintain the supremacy of law. Nothing else will so effectually guard the purity of the elective franchise, preserve public funds from embezzlement, and secure wise legislation and the unobstructed administration of justice.

The main importance of Home Missions, however, consists in their bearing upon the eternal destinies of men. Our destitute population are passing into eternity at the rate of 200,000 a year. During the same period, from the unevangelized portions of the globe, twenty millions enter upon its changeless retributions. In order to stay this torrent of ruin and death at home and abroad, greater efforts must be made to send them the heralds of salvation. Our work is vast as the amount of means, which we can furnish toward the spiritual illumination of our country and the world.

Methods of affording aid.

Let those who are waiting for the universal reign of truth and holiness among men, acquire and diffuse information concerning the spiritual wants of our own country and the unevangelized portions of the earth. Let them do what they can, to replenish our treasury and send forth laborers into the fields in which the harvest is perishing.

The children in our Sabbath schools may aid us by their contributions. The majestic river which pours its mighty torrent into the ocean, is formed by the confluence of little rivulets, composed of solitary drops of water. Enough of small contributions united, will furnish the amount needed to supply every section of our country with the preaching of the Gospel, and every neighborhood with its Sabbath school. Between $30 and $40 were received a few months since from the Sabbath school of the Pres. Ch., in Harrisburg, to constitute their superintendent a Life Member of the Society. During the year, the Missionary Association of the Female Sabbath School in the 5th Pres. Ch., in Philadelphia, has paid nearly $50 into our treasury, and the first Bible class of the male Sabbath school of the church, has also made a donation. Are there not many Sabbath schools within the limits of this Agency, which will rejoice to follow their example?

We have another example to exhibit for the imitation of children, who wish to do something for the spread of the Gospel. About a year since, a son of one of our missionaries in the state of Pennsylvania, about fourteen years of age, requested his father to give him a piece of ground to cultivate for the Society. The grant was cheerfully made. He planted his little plat of ground, but it was the last work which he ever performed. He soon after sickened and died. During his illness, he spent much time in prayer. His fears of death were dispelled, and he is believed to have died an humble disciple of Jesus. The last object pertaining to this world, about which he inquired, was his missionary field, and it was the last beyond the confines of the room in which he sickened and died, toward which his languid and dying eye was directed.

Since his death, the products of his field have been sold for $5 50 and appropriated to the Society.

The privilege of giving to this sacred charity, is not confined to the rich. The blessed Redeemer does not deny it to his poor disciples. However small their donations, if proportioned to their ability, and given from love to him and the souls for whom he died, they are no less

acceptable than the most costly offerings of the affluent. His commendation of the poor widow, who cast her two mites into his treasury, and his promised recompense to him who should give a cup of cold water to a poor disciple of his from love to Him, invites the humblest offerings.

At the commencement of the last winter, after the claims of this cause had been presented to a church in the interior of Pennsylvania, a poor widow, who supports herself by her loom, came early on Monday morning to her pastor with a donation of two dollars for the Society. The drought of the preceding summer and autumn had greatly increased the price of provisions. Her pastor knowing her circumstances, was unwilling to receive her gift. She replied, if the missionaries are compelled to live on bread and salt as we heard yesterday, I can very well afford to give two dollars, and trust the providence of God to provide for me and my family during the winter. Let her spirit pervade the church, and the Lord's treasury would soon be filled.

This is an appropriate work for christian females. To the blessed influence of the Gospel, is the sex indebted for their elevation in society. Though it prohibits them to take upon themselves the office of the ministry, it freely grants them the privilege of proclaiming the unsearchable riches of its grace by proxy. Some have gladly availed themselves of it. The ladies of the Congregational Church, Philadelphia, the first year after its organization, made a contribution of $150 to our funds. The ladies of the 3d and 5th Pres. churches during the year which has just closed, have each made an offering of more than $100; and of the 1st Pres. Ch., of between $400 and $500. May their zeal and liberality excite others to go and do likewise.

How many are there of both sexes, whom the providence of God has placed between want and affluence, who might do much in aid of this patriotic and God-like work! And the rich, did they but fully appreciate their privilege and their obligations to do what they can for the spread of the Gospel, might become the almoners of Jehovah's richest bounty to our fallen, suffering race! And how much nobler, more exquisite and enduring the enjoyment of appropriating money for this purpose, than of expending it for mere worldly gratification!

At the ordinary rate of appropriation, $100 will furnish a destitute church and the population around it with the preaching of the Gospel for a year. We feel a peculiar pleasure in stating that, during the past year, seven individuals within the limits of this agency, by a donation of $100 each, are now preaching the Gospel by proxy to seven churches, which else would be unfurnished with its invaluable instructions. Five of these contributors belong to a single church in the city of Philadelphia, and a sixth has made a contribution of $400 to the Society. The Lord reward them with the abundant consolations of his grace, and make their donations the means of turning many to righteousness.

The aged and the young, the rich and the poor, persons of both sexes and of all ages and conditions, we invite to co-operate in this benevolent and blessed work. We affectionately and earnestly urge them to lend us the assistance of their prayers and contributions, in preparing the way of the Lord through our own country, and in hastening the reign of the Redeemer over all nations.

By order of the Committee,
GIDEON N. JUDD, Sec.

ITEMS.

Selected from Missionary Reports.

I think there are some indications of good among us. We have commenced building a house of worship, and expect it to be completed by the 1st of January. This will give quite an impulse towards building up a society within our bounds.

A skeptic reclaimed.

Last evening, Dr. H—— publicly

declared that Dr. Nelson's work on the "Cause and Cure of Infidelity," had entirely stripped him of his infidel opinions, which had for some years hung about him. It is hoped he has returned to his first love. To-day, he has purchased a set of the publications of the Tract Society for his own use.

A Suicide.

In March, a horrid scene occurred; a Mr. W. hung himself. This awful fact was the more surprising, as he owned one of the best farms in ——, was in eligible circumstances, and blessed with a respectable family of a wife and numerous children. Though they did not belong to our society, and lived at a considerable distance, I was invited to preach the funeral sermon, which I did to a congregation that filled our meeting-house to overflowing, and wore the deepest solemnity. The widow and nine children were present, and the scene, when they took their last leave of the lifeless remains, was deeply affecting. By means of this tragic event, and the public solemnities which it occasioned, God's Spirit seemed to work upon the minds of sinners.

Appointments by the Executive Committee of the A. H. M. S., from April 15th to May 15th, 1839.

Re-appointed.

Rev. Charles F. Halsey, East Stockholm, N. Y.
Rev. Hiram Dyer, Preston, N. Y.
Rev. Lumund Wilcox, Munnsville, N. Y.
Rev. Bliss Burnap, Bangor, N. Y.
Rev. Milton Kimball, Augusta, Ill.
Rev. L. W. Dunlap, Mount Sterling, Ill.
Rev. Jesse Stratton, Shongalo, Miss.
Rev. F. Bascom, Agent in Illinois.
Rev. John Dudley, Detroit Presbytery, Mich.

Not in Commission last year.

Rev. Nathaniel Dutton, Wilna, N. Y.
Rev. Charles B. Pond, Woodville, N. Y.
Rev. Eliphalet Kent, Greenwood, Ind.
Rev. Philander Bates, Grand Blanc, Mich.
Rev. N. Kingsbury, Danville, Ill.
Rev. M. La Cost, Pleasant Valley-West, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from April 15th to May 15th, 1839.

MAINE—
Missionary Society, 8033 72
NEW-HAMPSHIRE—
Missionary Society, 4983 74
Claremont, Amos Tenney, in part to const. A. C. Tenney a L. M., per Rev. B. P. Stone, 10 00
Hillsboro', legacy of the late Deac. Joel Stowe, per Hiram Munroe, Ex'r, 200 00
VERMONT—
Missionary Society, 3805 00
Dorset, Mrs. Huldah Martindale, 2 00
MASSACHUSETTS—
Missionary Society, 9305 01
Blandford, Eli Pease, 10 00
Cummington, Fem. Soc. of Benev., Miss C Briggs, Tr., 13 00
Hadley, Lad. Soc., Mrs. D. P. Dickinson, Tr., to const. Mrs. Wheeler and Mrs. Joseph Marsh Life Members, 88 25
Hampden Co. Miss. Soc., H. Brewer, Jr., Tr., viz:
Blandford, Ladies, to const. Miss Catharine B. Hinsdale a L. M., 30 00
West Springfield, Rev. Hervey Smith, to const. Henry H. Smith a L. M., 30 00
West Springfield, legacy, in part, of the late Rev. J. L. Pomeroy, per Hon. L. Strong, 2000 00
RHODE ISLAND—
Providence, Benef. Cong., B. Dyer, Tr., Joseph Manton, to const. Walter B. Manton a L. M., 30; A. B. Arnold, to const Miss Caroline Arnold a L. M., 30; Amory Chapin, to const. Mrs. Sarah Dunn Chapin a L. M., 30; George S. Rathbone, to const. Mrs. Sarah D. Thomas a L. M., 30; B. Dyer, to const. Mrs. Amelia Dyer and Miss Harriet Adie Dyer Life Members, 60; other subscriptions, 201; Mon. Con. Coll., 35 50, 416 50
CONNECTICUT—
Missionary Society, 4217 33
Darien, Cong. Ch., Coll., per Rev. E. D. Kinney, 51 00
Fairfield, Mrs. Elizabeth Sherman, to const. Deac. Elijah Bibbins a L. M., 30 00
Saybrook, Fem. H. M. S., Miss S. J. Hotchkiss, Tr., to const. Rev. E. B. Crane a L. M., 30 00
Stanwich, Lad. Benev. Soc., 11 00
Stonington, Fem. Miss. Soc., 17; Juv. Miss. Soc., 3, 20 00
Stratford, Cong. Ch., D. P. Johnson, Tr. 32 30
Winsted H. M. S., per Rev. J. Beach, 5 50
NEW-YORK—
Cairo, Hervey Leet, to const. himself and Mrs. Elmira S. Leet Life Members, 60 00
Cattskill, Female Friend, 2 00
Central Agency, 3249 80
Conklin, Pr Ch., Coll., 6 14
Dryden, Pr. Ch., of which 30 is to const. Rev. Luther Clark a L. M., 50 00
East Durham, Abijah Pratt, 10 00
Franklinville, Fem. Miss. Soc., 5 00
Hoosick Falls, Pr. Ch., to const. Andrew Russell a L. M., 30 00
Jamestown, legacy of the late Rev. Isaac Eddy, A Hazeltine, Ex'r, 86 69

Jefferson, Mrs. Sarah Boies, to const. Miss Isabel C. Avery a L. M.,	30 00
Kingsborough, S. G. Wells, 10; Gurdon Judson, 10; Alanson Judson, 3; Mrs. S. Mills, 4; John Stevens, 2; Harvey Jones, 10,	39 00
Monticello, Presb. Ch.,	9 50
New-York City, viz:	
Allen-st. Ch., bequest of Miss Maria Elderl, per S. S. Barry,	2 00
Bleecker-st. Ch., Dr. A. C. Post,	25 00
Central Pr. Ch., Rev. W. A. Hallock, to const. Rev. Wm. Richards, of the Sandwich Islands, a L. M.,	30 00
Pearl-st. Ch., Mon. Con. Coll., per H. Alkman,	36 73
Spring-st. Ch., W. W. Patton,	1 00
West Pr. Ch., Sab. Sch. Miss. Assoc., A. L. Earle, Tr.,	250 00
Painted Post, Fem. H. M. Soc., C. M. Pratt, Tr.,	10 00
Parma Center, Ch.,	10 00
Poughkeepsie, First Pr. Ch.,	25 00
Richford, Ch.,	27 00
Smithfield, Fem. Benev. Soc., Miss C. J. Flint, Tr.,	14 62
Stuyvesant, Robert Gosman,	50 00
Sullivan, First Ch.,	7 00
Troy, First Pr. Ch., J. Raymond, Tr.,	39 00
Truxton, Pr. Ch.,	5 80
Walton, Rev. A. Bassett, 3; 2d Cong. Ch., Ladies' Benev. Soc., Miss J. T. Webb, Tr., 10,	13 00
Western Agency,	3497 90
Westtown, Widow's mite,	25 00
Worcester, Cong. Ch.,	25 00
OHIO—	
Atwater, Benev. Soc., Mrs. R. Merritt, Tr.,	14 50
Central Committee for the West,	3408 58
Western Reserve D. M. S.,	471 26
INDIANA—	
Indian Creek, Coll.,	3 00
Lima, First Pr. Ch., to const. Rev. Christopher Cory a L. M.,	30 00
ILLINOIS—	
Galesburgh,	20 00
Panther Creek Ch.,	5 60
MICHIGAN—	
Bristol Ch.,	5 00
MISSOURI—	
Potosi, Rev. J. F. Cowan,	4 00
CANADA—	
Home Missionary Society,	944 73
HOME MISSIONARY,	78 14
	$45,910 74

K. TAYLOR, Treasurer.

Receipts of the Philadelphia Agency, from April 15th to May 15th, 1839. Rev. G. N. Judd, Secretary.

NEW-JERSEY	
Newark, David Hayes,	25 00
Whippany, Cong. Ch.,	5 88
Friend,	20 00
PENNSYLVANIA—	
Carboudale, Pr. Ch.,	28 20
Darlingsville, Miss Maria Darling,	2 00
Harrisburgh, Mrs. Beaucher,	5 00
Liberty, Pr. Ch., Coll.,	2 00
Paxton,	5 00
Philadelphia, viz:—	
First Pr. Ch., Ladies, 5; a Lady, 5; T. M. Mitchell, 6 25; Cash, 10; J. C. Martin, 5; G. W. Toland, 20; G. Campbell, 2; J. McLanahan, 5,	58 25
Fifth Pr. Ch., a Lady, 1; Friend, 3,	4 00
Franklin-st. Pr. Ch., Mon. Con. Coll., S. Lobdell, Tr.,	72 00
Eleventh Pr. Ch., to const. Rev. J. L. Grant a L. D., and in part to const. Jacob R. Eckfeldt, Albert G. Rowland, and Henry Mears, Life Members, 187 58; J. P. Diver, to const. Charles Diver a L. M. 30,	217 58
John Borland,	25 00
Shepherdstown, Mrs. Cathcart,	5 00
DELAWARE—	
Wilmington, Hanover-st. Ch.,	20 00
	$494 91

Receipts of the Western Agency at Geneva, N. Y., from March 20 to May 1, 1839. Rev. John A. Murray, Secretary.

Auburn, Mrs. Mehetabel Bellamy, to enrol the name of Samuel Bellamy, dec. among the Directors of the Society, 100; others, 21 14,	121 14
Bellona,	48 00
Buffalo, First Ch.,	15 50
Campbell,	20 75
Canadice,	2 50
Canandaigua,	18 18
Canisteo,	7 00
Castleton, Gent., 34 75; Ladies, 19 72,	54 47
Cayuga Bridge, L. Willard, 20; Mrs. L. Willard, 5,	25 00
Center Lisle,	15 00
Cohocton,	4 50
Cuba,	26 00
East Bloomfield, J. Porter, annual donation,	100 00
Enfield,	5 00
Fairport,	17 00
Fredonia,	30 00
Geneva, H. Dwight, Esq., annual donation, 1000; H. Hastings, 20; others, 13 75, (amount from the Church for the year, $1648 25,)	1033 75
Junius,	12 00
Knowlesville, Deac. W. Knowles, 10; others, 6,	16 00
Lawrenceville,	10 00
Livonia, Evan. Soc.,	25 00
Lyons, Ladies' Assoc., 30; Coll., 55 50;	85 50
Moravia,	5 00
Moscow,	10 00
Naples,	15 00
Newark Valley, Ladies' Miss. Soc., 18 50; Coll., 26,	44 50
Newfield,	18 75
Newstead,	30 00
Oaks Corners,	20 00
Pen Yan, Lad. Miss. Soc., Mrs. A. G. Judd, Sec. and Tr., 100; A. Clark, 10; J. A. Hall, 5; James Taylor, 7; — Jones, 10; — Hamlin, 5; others, 1 50,	138 50
Pike,	18 50
Pittsford,	50 00
Portage,	11 00
Portage Presb. Soc,	4 06
Portageville,	17 00
Prattsburgh, Ladies' Miss Soc., to make Mrs. Anna G. Lindsley a L. M., 33; Burrage Rice, 20; others, 17 38,	70 38
Pultney, Cong. Ch.,	3 12
Richford,	27 00
Richmond,	50 00
Ripley,	27 00
Rochester, Brick Ch., 141; Bethel Ch., 100,	241 00
Sheldon,	4 00
Sodus,	7 12
Sheedsville and Newark,	5 00
Springwater,	44 36
Sweden,	50 00
Westfield,	20 00
Wethersfield,	4 00
Wheeler,	12 50
	$1643 17

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be sent? *Rom.* x. 15.

Vol. XII. JULY, 1839. No. 3.

The Call for Ministers:

HOW SHALL IT BE MET?

THE rapid settlement of the Western states, the extension of the manufacturing and mercantile interests, and the opening of canals and rail-roads, within the last few years, have created many important towns and centres of influence, and call loudly for a supply of active and intelligent ministers of the Gospel. At the same time, many other communities, which were before content to live without preaching, feeling the quickening impulses of the times, awake to the conviction that they too must have the ministry, and all the attendant privileges of the sanctuary. There is thus created an almost unprecedented demand for laborers in the Gospel harvest.

How shall this demand be supplied? This is a question that forces itself upon the mind with intense interest. When we rise from the perusal of communications from various parts of our land,—after spelling out the tear-steeped pleadings of a mother in the woods of Michigan—or being transported in imagination to the cottages on the prairies in Missouri or Illinois—or hearing the discouraged complaint of the poor, neglected, and almost broken hearted churches in obscure valleys and corners of the older states,—we feel that this state of things *must not continue*—that there MUST BE, at whatever cost of treasure, or consecration of men, a more adequate supply of good ministers for the dying thousands of our country. But *how* shall it be secured? This is the great problem of the day.

We advert to this subject in the hope that some few hearts, at least, will feel so much interest in it, as to make it the theme of special and persevering prayer. Every good we receive comes in answer to intercession; and if ever the voice of the faithful herald of salvation is heard statedly in every hamlet in our land, it must be in connection with the deep longings of pious souls, breathed forth incessantly at the mercy seat. And we earnestly entreat pastors, and all who have influence with the churches, to bid God's people to "lift up their eyes and behold the fields, that they are white already to the harvest," and to pray to "the Lord of the harvest that HE would send forth laborers into his harvest."

In this connection, we give utterance to a feeling which we doubt not finds a place in many breasts. It is, the painful conviction that very many of those already in the sacred office, are not, as they might be, making full proof of their ministry. Let us not be misunderstood to disparage the present generation of preachers of the Gospel. On the contrary, we regard them as, on the whole, more spiritual, more laborious, than those of almost any previous age. But what we refer to is, the fact, that *so large a number of clergyman are* OUT OF THE PULPIT. We dare not undertake to say what proportion of all the evangelical ministers in this country are employed in other stated callings than that of preaching; but if an investigation were made, we should not be surprised to learn, that from one *fourth to one third* are mainly occupied in other mat-

ters. It is true, that the management of some of the leading benevolent societies, and of colleges and theological seminaries, requires ministers of the Gospel; but, besides these, how many instances are there, where clergymen have lapsed from the pulpit into secular employments, and sometimes into situations not directly connected with the public good. When ministers find themselves pressed with poverty, cumbered with large families, or in impaired health, the temptation is very great for them to go into situations involving less responsibility, less wear and tear of the heart, and of the health, and promising a better temporal support. Nor do we doubt there are cases where this is proper. But where the result is so frequent, and each new case serves as a precedent for many successive ones, we are sure there is *something wrong*. We fear the dignity of the priest's office is losing its solemn charm; that the consecrating vow, uttered in the soul's tenderest moments, in its nearest approach to the throne—the vow registered in heaven—is forgotten on earth, and he that uttered it has declined in his enjoyment of Christ's presence, as well as lost much of his influence to do good to men.

To one who is called of God to the work of the ministry, there is this almighty support, "Lo, I am with you always." Even if other aids are wanting, the thought, that he is a devoted man, will uphold his spirit in the hour of trial. He is consecrated to Christ. The Head of the church, through his ministers, hath laid upon him the hand of authority, and separated him for the peculiar service of heaven. He is "Jesus Christ's man,"—earth has no interest in him, nor power to harm him; his only business with it is to do it good, and this *is* his business, and his *whole* business. The consciousness of this high calling renders him quite superior to the trials of the world. He walks on elevated ground, and breathes celestial air. Shall he, then, for slight reasons—we had almost said, for *any* reason—forego this great honor of being the ambassador of Christ, and lose this sustaining consciousness of divine favor and support!

If there be any, who, declining in their zeal, or oppressed by their trials, and disgusted with men, have fled, like the prophet of Israel, to the wilderness, and buried themselves in caves of the mountains, we could pray that the Lord would speak to them in the same "still, small voice," saying, "What doest thou here, Elijah?" and directing them, "Go, return on thy way to the wilderness of Damascus,"—go again to your duties—resume the labor and conflict, and you shall enjoy the succor and rewards of a minister of God!

Should this direction be obeyed, and all the ministers of the Gospel in the land, who are not absolutely disqualified by physical causes, should, with revived piety, return to the work of preaching the unsearchable riches of Christ, it might add, at once, perhaps one fourth to the numerical strength of the profession, and do much more to supply the immediate wants of our feeble churches, especially in the older states, than our education societies can accomplish in many years to come.

Auxiliary Societies and Agencies.

WESTERN AGENCY,

FOR THE STATE OF NEW-YORK.

This Agency is composed of twenty gentlemen residing in Western New-York, and covers seventeen counties. The office is at Geneva: Rev. JOHN A. MURRAY, Secretary.

THIRTEENTH ANNUAL REPORT.

The Western Agency, in submitting their *Thirteenth Annual Report*, would render grateful acknowledgments to God for his continued favor. During the year, 61 missionaries have been commissioned to perform 57½ years of ministerial service, in

70 different churches. To sustain these missionaries, $5,600 have been pledged. The number of different missionaries, including those of the previous year whose commissions extended into the present, is 81, and the whole number of congregations aided is 86.

The results are such, as call for thanksgiving to the Father of all mercy. The work of the Lord has prospered in the hands of the missionaries. Nine meeting-houses and two session houses have been reported as erected during the year. A few churches have relieved themselves from embarrassment, by the payment of debts contracted in the erection of their houses for worship. In several congregations, the things that remained and that were ready to perish, have been strenghtened, and churches have been raised from the verge of extinction to vigorous life. The cause of temperance, and other subjects connected with the moral advancement of our nation, have met with a healthful and efficient co-operation. Eight new fields have been taken up; and 16 missionaries commissioned, who were never before commissioned by the board. Twenty feeble churches have been blessed with revivals of religion, several of which report 100 each, as the probable number who have passed from death unto life. As these revivals are to a considerable extent recent, the fruits have not been fully reported or gathered into the churches. The missionaries have reported 670 additions to their churches, 501 of whom were received on confession.

The receipts of the Agency have been $8,424 16, exceeding the sum pledged to the missionaries nearly $3,000. In these receipts, we have one donation of $1,000, one of $225, and a number of $100. But, as several of the most able congregations, and more than 100 churches, have failed in forwarding their donations, the receipts are somewhat less than in the preceding year. It is impossible for a single agent to visit annually, all the churches in this field. To a considerable extent, the responsibility of making collections is necessarily thrown on the pastors or sessions of churches. And although an effort has been made to obtain a donation from every church, and delinquent churches have received, during the year, several communications or visits each, yet from more than 100 churches nothing has been received.

The churches that have paid the largest sums into the treasury are the following:—

1.	Geneva, - -	$1,648 25
2.	Canandaigua, -	491 09
3.	Ithaca, - - -	409 00
4.	Auburn, 1st Church,	403 10
5.	Pen Yan, - -	339 31
6.	East Bloomfield, -	252 95
7.	Brick Church, Rochester,	241 00
8.	Vienna, - - -	236 63
9.	Buffalo 1st Church,	210 50
10.	Victor, - - -	149 45

A legacy of $200 was received from Waterloo.

As the field of this Agency is limited and stationary, and as the missionary churches become able to sustain themselves, in nearly the same numbers that new churches are organized and apply to the Board for aid, the annual results of the Agency and of missionary efforts are about the same. A great and necessary work is performed each year. Compared with preceding years, it would seem as if little advance had been made; yet when the results of several years are brought together, or when the number of new fields is considered, or the number of churches that from year to year assume the support of the gospel without missionary aid, we have abundant evidence that the signal blessing of God has all along rested on Home Missionary efforts in Western New-York.

The following will show the receipts, pledges to missionaries, number of missionaries commissioned, congregations aided and years of labor performed from May, 1826, to May, 1834, the first 8 years of this agency.

Years.	Receipts.	Pledges to Missionaries.	Commis'ns issued.	Churches aided.	Years of labor secured.
1	$2,313 36	$1,925	29	33	29
2	5,670 27	3,575	42	55	42
3	6,007 47	3,708	43	58	42
4	4,384 53	4,841	57	62	57
5	5,721 40	3,200	49	59	49
6	5,760 71	3,690	43	48	43
7	4,375 74	3,900	48	55	48
8	5,000 00	3,730	46	50	46
Total,	$39,233 48	$28,569	357		356

The Rev. Miles P. Squier was Secretary of the Agency from May, 1826, to May, 1834, and performed the duties of his office with great discretion and faithfulness. At the commencement of his agency, the greater part of this field was missionary ground. This is evident from the fact, that 5-6ths of all the Presbyterian and Congregational churches in Western New-York have been aided by the Board since 1826. During his useful agency, 357 commissions were issued, and pledges were made to secure 356 years of missionary labor, in 207 different churches. The missionaries under these commissions performed 343 years of labor. The receipts were $39,233, and the pledges to the missionaries were $28,569; so that in these eight years, nearly $11,000 were raised by the Agency, above what was pledged to its missionaries, to carry on the work of Home Missions throughout the United States.

We here mention a fact, to show the absolute necessity of other missionary boards, than those that were in successful operation previous to the organization of the A. H. M. S. The Assembly's Board of Missions according to its 13th Annual Report performed in 40 years, with the whole country for its field, but 1[illegible] years of missionary labor, at an expense of $77,940. While this Board limited in its operations to a small part of the State, in eight years, at an expense of $28,569, performed double the number of years of missionary service that was performed in forty years by the Assembly's Board or Committee of Missions. We have judged that this fact ought not to be concealed, as it bears on its face a confutation of the assertion which some honestly believe, and still maintain that the A. H. M. S. was not needed and that it might be dispensed with and the cause of Home Missions suffer no detriment.

The following will show, in addition to what is shown in the table above, the additions to the missionary churches, the number of meeting houses erected, and new fields taken up from May, 1834, to May, 1839, the last five years of the Agency.

Years.	Receipts.	Pledges to missionaries.	Commissions issued.	Churches aided.	Years labor secured.	Added on confession.	Added by letter.	Meeting houses erected.	New fields taken up.
1	$6,574 03	$5,150	59	65	56	555	186	4	
2	10,635 02	5,730	63	73	57	727	298	9	25
3	10,677 35	6,779	70	78	70	615	268	9	10
4	10,685 57	3,195	45	51	42	268	170	2	
5	8,424 16	5,600	62	70	58	501	169	9	8
Total,	$46,996 13	$26,654	299		283	2666	1091	33	43

Thus it appears that from May, 1834, to May, 1839, the blessing of God has continued to rest on this Agency. During these five years, and some of them years of unparalleled embarrassment, 299 commissions have been sent to 149 missionaries, and their services secured to perform 283 years of missionary labor. More than 30 meeting-houses, have been built, in missionary districts, by churches that were receiving aid from the Society. Seventy revivals have been reported by the missionaries, and 3,757 additions to the churches. The receipts have been $46,628, and the pledges to the missionaries have been $26,054. So that during these last 5 years, the receipts have exceeded the pledges to the missionaries, more than 20,000. Western New-York, but a few years ago, was all Foreign, or Home Missionary ground. In 1813, pagan rites were witnessed on the very site on which Rochester now stands. Yet, through the agency of the A. H. M. S., it has, during the last 13 years, not only sustained its own missionaries, and aided more than 260 different churches, but has raised in addition, more than $30,000 to aid in sending the Gospel to other parts of our land. And it is supposed, that 20,000 persons have been received into the churches in Western New-York that have been aided and sustained by the A. H. M. S. We cannot look over this field with a knowledge of its past and present condition, without the exclamation—"Lo! what hath God wrought!"

The emigration from this part of the state is so great, that unless the churches enjoy frequent revivals, they are diminishing in numbers, and in their ability to support the Gospel. This emigration makes it necessary for some churches to receive missionary aid for many years; while, after having received it, and added hundreds to their communion, they are as feeble as when first taken under the patronage of the Society. Although but little good may appear to have been accomplished, yet great good has been done, and many hearts have in consequence been filled with thanksgiving and praise. These churches can tell of precious seasons of refreshing which they have enjoyed—of backsliders reclaimed—of sinners converted—of churches that have gone out from them to cultivate some neighboring or distant region. These churches have been lights in the midst of abounding darkness, and have led hundreds of lost and benighted sinners to the Lamb of God. Should these lights be extinguished, an irreparable loss would ensue to the towns where they are located. We would assure these churches, some of whom even fear to apply for aid from the little apparent improvement made from year to year, that the Board are far from thinking, that the help they have bestowed on them has been in vain. It is a privilege to lighten your burdens. The protracted assistance you have received was necessary. We have no disposition to withhold our help as long as the Gospel is faithfully preached among you, and you cannot sustain and enjoy that Gospel without assistance.

The extraordinary occurrences that have lately clothed our beloved Zion in sackcloth, demand our testimony respecting the Presbyterian churches in Western New-York. They are as sound in the faith, as pure in doctrine and practice, as Presbyterian churches in any section of the United States. They are as ready for every good work. They contribute for good objects as liberally. They are, and have been blessed with revivals of religion of great purity, and power and preciousness. Their pastors, as a body, are intelligent, pious, and laborious in the service of God. About one quarter of the missionaries in the employ of the A. H. M. S., have been blessed with revivals during the past year; and about in that proportion, during the same time, the Presbyterian and Congregational churches in this part of the state have been similarly blessed. These revivals we doubt not have caused joy in heaven, as well as increase of the fruits of the Spirit on earth. The evils of which the Assembly of 1837 complain, do

not exist in these churches to any considerable extent. These evils, it is solemnly believed, exist principally in unfounded and exaggerated rumors. The churches, as such, are lovers of order, lovers of truth, and lovers of God. There may be men in them whose zeal outstrips their knowledge; but in no part of the Presbyterian church, can churches be found of more intelligent, humble, and consistent piety, and who condemn and loathe more heartily all errors in doctrine, or practice, or heart.

CANADA.

ANNIVERSARY OF THE CANADA EDUCATION AND HOME MISSIONARY SOCIETY.

The Annual Meeting of the Canada Education and Home Missionary Society was held in the American Presbyterian Church, Montreal, on Thursday Evening, the 11th of April, 1839. Col. M. Moore in the Chair. The Annual Report was read by the Corresponding Secretary.

Some appropriate resolutions were adopted, among which was one commendatory of the late agent, Rev. W. F. Curry, to whose "untiring zeal" the Society ascribe much of the prosperity which it has attained.

The following are extracts from the Report:

It will be remembered that in our last Report allusion was made to the rebellion which had recently agitated the country, and in some degree embarrassed the efforts of our Missionaries, by calling away the attention of the people from the Gospel. It was hoped that the brief existence of that strife would have carried with it every obstacle which it had thrown in the way of truth and holiness; but, alas! it was soon ascertained that our hopes were vain, and that the neglect of the means of grace on the part of those who were called to arms, and the temptations to which they were exposed, had increased the iniquity of the land to an alarming degree. Intemperance, profaneness, and Sabbath-breaking became rife in neighborhoods which had begun to yield to the peaceful influence of the Gospel. A second rebellion has extended the evil; and at this time, some of our churches are mourning over prostrate altars, for which they were preparing to offer their thank-offerings to the Lord for special mercies.

As an illustration of these remarks, we extract the following from a mission letter:

"For five weeks the meeting-house was filled with soldiers, the pulpit has been used for whiskey bottles, and the sacred desk converted into a card table. Wicked men have gambled in the desk, and drank the rum, and then attempted to pray and pray, and make a mock of religion of our Lord Jesus Christ.

"You may judge, sir, what my feelings may have been, whilst attending the sacred desk on the Sabbath, when I knew that gambling had been carried on all night in the same place."

But these are the dark colors in the picture. It has a brighter aspect which we must behold. Notwithstanding the discouragements which we have mentioned, some of our churches have been visited with precious seasons of refreshing from the presence of the Lord: others have made a gradual but steady progress in the course of duty, and even those which have been most severely tried, have increased in numbers and in strength. Chapels have been dedicated, pastors installed, and, in some places, a permanency given to the institutions of the Gospel, which did not at a previous period exist.

During the year there have been twelve missionaries laboring within our bounds. Of this number, seven have been aided by the American Home Missionary Society, at an expense of $780 per year; one by the New-Hampshire Bible Society at an expense of $300 per year; and four by our Society at an expense of $ per year. There are now only n

within our bounds, three having within a few months left the field.

Other Societies.

Concerning these we have room to say but little. The Colonial Missionary Society of London, in connexion with the Congregational Union of England and Wales, has four missionaries in this province and its borders.

The Wesleyan Missionary Society is, with its accustomed zeal, still engaged in the missionary enterprise. The Baptists also have some missionaries in the field, and are educating young men for the Gospe ministry at an institution nthis city of which Dr. B. Davies is principal. The Church of England is giving increased attention to this subject.

We cannot omit inviting attention to the efforts which are now being made for the salvation of the French Canadians, who for so long a time have been neglected. The Swiss mission, at Grande Ligne, has already presented some precious fruits of the Gospel, in the conversion of the people, and their hopes at this time are brighter than ever before. Their success has led to the formation of the French Canadian Missionary Socie y at Montreal comprised of gentlemen of the different denominations of Christians. This nstitution is now going into operation with the design of sustaining Evangelical missionaries among the French.

AGENCY IN CANADA.

Rev. W. F. Curry, Agent for the A. H. M. S. in Canada, and of its auxiliary the Canada H. M. S., has changed his scene of labor, (at the appointment of the Executive Committee,) to the Western Reserve, O. The following extracts from his closing report, exhibits a view of his labors and their results in the former field.

The time is at hand when I expect to relinquish this field, and with the permission of the Almighty, to enter upon another. And as my relations to your board have been intimate, it seems proper, that in addition to the printed report of our proceedings as an auxiliary, I should present you with a general summary of my labors from the commencement of my agency. The sketch will be hasty, but I trust, as a record of facts, it may be useful to you, in connexion with future operations in this and other similar countries. I invite your attentenfion then to

The state of the field when I commenced my labors four years ago.

The province, with a population of 450,000 Roman Catholics, not one in twenty of whom could read, was leavened by about 150,000 nominal Protestants. My duty, as the agent of the Missionary Society, appeared plain, viz.: to introduce, as soon as possible, into the several destitute portions of the province, efficient ministers of the Gospel, who might, by self-denial, patience, faith and perseverance, lay a deep foundation for the time to come. To ncite me to this work, I found a most fearfu destitution of ministers of every denomination. Not more than sixty or seventy educated preachers of the Gospel were known in the whole province. And christians, in both Grea Britain and the United States, had not yet been aroused to any adequate effort in behalf of Canada. Underthese circumstances I commenced my work. My first effort was to find suitable men for the field, and at the same time provide means for their support. This twofold object I proposed to secure by the following

Plan of operation.

I made it my business to visit the feeble churches, become intimately acquainted with their character, circumstances, and wants, and encourage them to make an effort to sustain a minister, assuring hem that the Missionary Society would assist them. After thus ascertaining the utmost that a vacant church or congregation could pledge for the support of a minister, I set out in pursuit of the man (placing no reliance on negotiation by letter,) and when one was

found who was willing to undertake the work, and appeared suited to the station, I engaged him in behalf of the Missionary Society, and of the church or congregation. In this way I succeeded in introducing most of our missionaries into the field, under circumstances very favorable for their usefulness.

Results of this plan.

The first and most obvious result of this movement, was the increase of knowledge among Christians in regard to the actual state of Canada. It was necessary for me, in finding out the condition of the country, personally to inspect the state of churches and congregations. In doing this work, I found an amount of destitution, combined with an intense desire for the preached word, which made an impression on my own heart that was not easily effaced, and gave me much accurate knowledge of the *nature*, as well as amount of the spiritual wants of the people, as enabled me clearly (in my own estimation at least) to exhibit the subject to the christian public, whenever I had the opportunity of addressing them.

It was necessary, then, to proceed to the seminaries in the United States, and visit individual ministers who were supposed to be willing to make Canada a place of labor; and thus procure suitable men. I accordingly went twice to Andover, and twice to Auburn, and spread before those institutions the wants of the land. Some came and labored for a limited period; others are now pastors in the province.

I will advert to one interesting circumstance. When I commenced this agency, one solitary pastor, in the eastern townships, raised his cry for help; he had wept, and prayed, and pleaded with ministers to come and help him: he was surrounded by a protestant population of 30,000 descendants—if not sons—of New-England, who were perishing for lack of knowledge; one missionary only had come. Now, an association of pastors meets with him, and they take sweet counsel together: five churches which were then either without the stated means of grace, or had not come into existence, now listen every Sabbath to the instructions of faithful pastors. Had it not been for the late unhappy civil commotions, it is believed that at this moment, our field would have presented a spectacle in the well-ordered pastoral relation of ministers and people, that would have gladdened the hearts of God's people. No less than four churches, which within the last four years were furnished with pastors by means of my agency, are now vacant, owing to circumstances growing out of the political state of the country. One of these churches has ceased to exist—all its members having removed; and yet this was a church signally blessed by the outpouring of God's Spirit—I allude to La Prairie. On the whole, there has been a decided and happy advance in favor of the truth in many portions of this province.

Another important result of the agency has been the stimulating of God's people to other means of doing good. One of these was the plan of securing suitable teachers for common schools, by securing their board, &c., in the school districts, and their salary from the Sabbath schools in the United States and this province, aided by collections from churches. At that time there was no provision for the schools by government, and the people gladly accepted our offer of help. More than twenty such teachers were at different times engaged in their work, and from 1000 to 15,000 scholars have been from time to time taught by them. Hundreds of Roman Catholic children have been thus taught to read the word of God.

Correspondence.

MISSIONARY TOILS AND PRIVATIONS.

JAMES II. 15, 16.

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

I JOHN III. 17.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

How long I shall be permitted to remain in M. I cannot tell. I can derive no adequate support from the people to whom I now preach. My salary the past year has not exceeded a copper the grant of your Society. This has enabled me to pay about one half of my current expenses, and my wife's school has paid the other half. I am still hard pressed; my aged mother is calling on me for help; the Education Society has recently reminded me of my indebtedness to them. These calls, together with the calls right at my door, lead me to fear that I cannot labor as a missionary in M., unless your benevolent society continue to extend to me their continued support. My wife is doing more than she is able, to help me through with my embarrassments. Indeed, I sometimes tremble lest she should sink under her excessive labors. She has two children, her own house work to perform, and a school of thirty-five scholars. She has no time to be idle a moment, from morning to night. I am necessarily from home three days in the week on my missionary circuit.

From another Report.

You would better understand, were you on the ground, than you can from any description of mine, the situation of these feeble churches. I have not received two dollars in money for ministerial services from the people of my charge in twelve months. Still, from my own exertions, I keep along.

From another.

I received the $25 forwarded for the second quarter of the present year, and you may be assured, it came in a time of need. I had, a few days previous, received a note from a man out of town, of whom I had purchased necessaries for my family, which read as follows:

"Sir—you owe me $8 24. Please send me the money. I have no opinion of these men who pretend to be ministers of the Gospel, who do not pay their debts. If you do not remit me the amount, I shall take an opportunity to expose you in a way deserving of such conduct. Yours, &c."

I felt very much on reading this note, as I saw how the ministry was brought into disrepute. But the good man has since returned the money, saying, "I can never take money of any man, who is under such circumstances as I find you are at present. Pay me when you can."

We were in great want of some clothing. As Mrs. S. was fixing off our little boy to the office one evening, to see if there was any thing for us, she wept over his destitute condition, for we knew not how to obtain any thing for him at present. The little boy went out, and came back, bringing a letter from the Home Missionary Society, containing $25, and we wept again, and tried to praise God for his great kindness in sending us timely aid and we also felt reproach for distrusting him as we had done.

MISSOURI.

The Iron Mountains.

The location of this town, and the peculiar advantages of the surrounding country, as it respects climate, fertility, and beauty of surface, cannot fail to secure it a liberal share of the immigration that is now pouring into all parts of the West. The famous "Iron Mountains" lie about fifteen miles from this place; they are indeed a part of the "wonderful works of God." To convey to you a faint idea of their extent and richness, imagine yourself standing at the foot of one of them, rising to the height of 600 feet, the base measuring a mile in circumference; upon this area is heaped to the height of one eighth of a mile, the purest iron ore perhaps in the known world, in pieces weighing from twelve ounces to as many tons.

Should the company now formed, get forges and furnaces in operation for the manufacturing of this material, upon a plan as extensive as the quantity will justify, it will be a source of great wealth to this part of the state.

"*Ironsides.*"

A few weeks since, we had a meeting of our Temperance Society, at which I gave an address upon the traffic in ardent spirits. This meeting was well attended, and the result showed it was not without profit. The pledge was circulated, and fourteen names were obtained. Among these I was happy to find the signatures of several of our most respectable citizens, who until that hour had refused to join the society. I recognized, in the congregation, the countenance of an aged preacher, of the anti-missionary order, or as they are sometimes called the *Ironsides*, who, perhaps, has been the instrument of making more drunkards, than he has led sinners to the Saviour. He has made money by distilling. At the close of the lecture, I good humoredly took him by the hand, and asked him, "can you subscribe to all that was said." He replied, "No, none of it." His conduct, in the grocery, the next day showed that he was sincere in his answer. This man says he speaks by inspiration. If ideas are infused into his mind by any spirit, it is feared they are from that of which he drinks so freely. The wife of another minister came to the store of one of my elders, the other day, and wished to purchase a gallon of *whiskey*. Being told that they did not keep the article, she censured him for it, stating that "she would not give one good dram of *whiskey*, in the morning, for all the *coffee* in the country. It is true, both of the drinks could be dispensed with very easily, but when one is retained, our women in the West usually prefer coffee; but this seems to be an exception to the rule.

These instances will serve to show that very much still remains to be done in the temperance reform; but when I say, that in this village of one hundred inhabitants, we have two complete drunkeries, where is acted all manner of evil, the truth, that reform is needed, will be still more apparent.

Missionary Spirit in the West.

In this church, the most of whose members are Germans, there are a few whose views of the conversion of the world are enlarged. They are willing not only to *give* and to *pray* for the spread of the Gospel in heathen lands, but are willing to go and spread it themselves. From one family, a son and daughter have determined to give themselves to the work. The young man is now pursuing his collegiate studies, and advances well. The young lady intends going to an academy shortly, to complete her education. The mother of these devoted children says she loves them tenderly, but can cheerfully give them up to *this work*, and rejoices that they are willing to go.

THE LEAD MINING DISTRICT.

From Rev. A. Kent, Galena, Ill.

IMPORTUNATE PLEA FOR MINISTERIAL AID.

It is now ten years since I came here, and during all that time I have called in vain for help. The whole mining country, on both sides of the Mississippi, is still destitute of any other permanent laborer of our denomination than myself. And, under these circumstances, I have felt disheartened from further efforts to persuade any one to come over and help me. But there is a field of labor in this vicinity, composed principally of farmers, where there are members enough to form a respectable church, where they are now building a house for worship, and where they have ability to do something. I think that two or three hundred dollars might be made up for a minister, and more after the first year. We have mourned over this desolation, and have determined to make one more effort for that people. I would gladly visit them as I have been accustomed to do, but my work in the village is now so arduous, that I cannot itinerate as formerly. The population of this village is estimated at three thousand. The Episcopal minister has become chaplain at St. Peters; the methodist minister is about leaving, "and I only am left." I ask, then, and I do it with a heavy heart, is there no one among the thousands of ministers in the East, that will come and labor in this interesting field? Oh, if we could have the hundredth part of the mental energy which has been expended the last year in useless controversy, employed in preaching the Gospel in its simplicity (and whether old school or new, it maketh no matter to me,) we should soon see wonders of grace wrought in that new settlement. Will you not, then, amidst other pressing calls, interest yourself in our behalf?

Rev. J. A. Clark, of Fort Madison, was at Dubuque a few Sabbaths since, and formed a church of nineteen members. They are as sheep having no shepherd.

Platteville, a thriving village, twenty-five miles in the interior, and due north of this, is calling loudly for a Presbyterian minister. They offer liberally for building a house and supporting a minister; but no Presbyterian, to my knowledge, has preached there for a year or two. Cannot some method be hit upon to bring this matter before the church, and make them feel that *more ministers must be provided*, or we are undone. Cannot christian parents be made to feel the importance of consecrating their sons to the ministry.

ILLINOIS.

VARIETY OF PREACHERS.

In a former report I gave some account of the difficulties to be encountered. We cannot expect a great and sudden change. The people are very much in the habit of going to hear all sorts in their turn; and just imagine what jargon there is in what they hear.

The first preacher comes, with a long grey beard hanging down on his breast, and tells them that, "if there is a hell let it be shown us, that we may know where 'God will have all men he saved,' and so away with your hell fire, temperance societies, Sabbath schools, and other schemes for making money!"

A third tells them that "believers are chosen in Christ from the foundation of the world." "By grace are ye saved." "How foolish to think to make folks better by Bible classes and temperance societies." "These Presbyterians are thinking to take God's work out of his hands." "What have works to do with salvation?" "Let children grow up and choose for themselves."

A fourth tells them that "Christ sent his disciples to baptize for the remission of sins." "Sins are not remitted without baptism." "The Holy Spirit does not come down till after immersion." "Men are naturally innocent, and sin from bad ex-

ample, and their sins will be remitted if they are baptized." "If you believe that Jesus is the Son of God, be baptized and you will feel happy."

The fifth tells them that they "must repent and be converted." "You all know what repentance is." "When you are sorry for any thing you have done, that is repentance." "Get religion and you will be happy." "We don't believe any decrees." "If you desire salvation, press on, and you will have it." "Blessed are the mourners for they shall be comforted." "Give your hand, and your name shall be put down as one of our number." "Only give your hand."

A sixth preacher tells them "that a new and better dispensation is enjoyed!" "That the new Jerusalem is about to be established; come and go with us to the promised land."

Amidst all this confusion, what can be expected of fallen, depraved man! But we still see our congregation increasing, so that there are indications that our meeting-house will soon be too small. Three were received to the church, at our last communion, on examination. Some interesting cases of inquiry after truth have appeared.

GRATITUDE FOR PAST ASSISTANCE.

I will not undertake to express the feelings we have towards your Society for the good extended to this people. Without your aid we could not have existed here. The worth of the few souls that have been led to the Saviour during this time, who can tell? My charge affords me more comfort than at any time previous to this; what we have gained appears to be of a permanent nature. The increase is slow, though more sure than heretofore. Our Sabbath school is in a prosperous condition.

PLEASURE AND ADVANTAGE OF PASTORAL LABOR.

From a Missionary in Tennessee.

Never have I felt myself more under the influence of the benign religion of the Son of God, than when mingling in the social circle, and conversing face to face with the people of my charge, on the state of their souls. The employment is heavenly in its nature, and is calculated to inspire the man of God with a deep and heart-felt sense of the value of immortal souls; while at every step he feels that his commission is from the court of heaven, and that his work is solemn and responsible. After having entered the family circle and in a kind, cheerful and affectionate manner, having reminded parents of the duties which they owe to their children, the church, and their God and after having reminded the children of the importance of early piety, and of the claims their parents have upon them for their obedience and affection; and after having remembered, particularly before the divine throne, the father, the mother, the brother and the sister, I think I have sometimes felt with the favored disciple on the mount of transfiguration, "It is good for us to be here." In short, I believe that this part of my labor was more signally blessed, during the past year, than any other. For to family visiting and plain pointed conversations, I would attribute the commencement of the interesting revival which we enjoyed during the last autumn. And in view of the effects of this revival, I must rejoice, and bless God for aid afforded by your heaven-born society. Surely the appointment was greatly blessed. Between fifty and sixty immediately under my labors made profession of religion.

MICHIGAN.

GREAT IMPROVEMENT.

No Rum.

When I came to this wilderness, hunting, travelling and visiting were common on the Sabbath; now, all the inhabitants attend church. Only one or two remain yet *uncivilized*,

and, of course, work some on the Lord's day. I have lectured on the subject of temperance, and almost the entire population are members of the Temperance Society. Our pledge is, "We, the undersigned, solemnly pledge ourselves that we will not in any way, directly nor indirectly, encourage the manufacture or sale of alcoholic liquors." There is not a place in this or the adjoining town, where rum, or any of its kindred can be purchased. I have now a fine Sabbath school and Bible class; the monthly concert is commenced and is well sustained for the first time in a region of twenty-five miles around. I have several places three and four miles distant where I hold occasional lectures on week-days, and prayer-meetings in several neighborhoods.

Will any donor to the cause of Home Missions, after reading the above brief extract, regret his liberality? Is not the change already produced in that settlement, worth more to its inhabitants and their children, than imagination itself can estimate?

MINISTERS CALLED FOR IN MICHIGAN.

Shall we have any ministers in this State through the American Home Missionary Society, the present year? We greatly need a number of devoted men. The spirit of the Lord is manifestly in the midst of our churches. In no year since the settlement of this State, have so many precious revivals been enjoyed as during the last autumn and winter, and the present spring. I believe more than twenty such revivals might be enumerated. Some of the favored churches are now receiving your benefactions. And others were fostered by you in their infancy, until they were able to go alone.

God is still blessing them. Eternity alone can disclose how much precious souls in Michigan, owe to the agency of the American Home Missionary Society.

REVIVALS.

While it does not belong to the conductors of the American Home Missionary Society, as the almoners of the churches, to dictate the particular measures which shall be used for the promotion of religion, it is their duty faithfully to report the results of the labor of their missionaries, in connection with the means which have produced them. We take the liberty, moreover, in this place, at the beginning of an interesting catalogue of revivals, to suggest our fears that there is too great a tendency in some quarters, to rely upon the effect of protracted meetings, and too little relish for the steady and patient use of the ordinary means of grace. This fear is awakened by communications which we receive from regions where great use is made of 'big meetings,' and where it is the general custom—rendered almost unavoidable by circumstances—to receive the converts to the church at the close of the same meeting at which they profess a hope in Christ. One correspondent says:

I have many discouragements in this place, for the professors of religion are not discharging their duty as Christians; all seem to be cold and lifeless in the cause of Christ. We have had to discipline many members of our church, who have gone astray from God, neglecting the means of grace, and in some cases violating the Sabbath. Those whom we have suspended use all their influence to destroy the church.

We affectionately call the attention of the writer of the foregoing, and of all who are similarly afflicted, to the following extract from a report of a missionary who pursues a different practice as to the means used, and in the admission of members to the church; and let the apparent results of the two courses be taken into solemn account in settling the question of duty.

From a Report.

The pastor is the teacher of the Bible class. The chapter read in the morning of the Sabbath, is briefly expounded, and forms the lesson of the Bible class, who meet at the

house of the pastor in the intermission. About one year ago a revival of religion commenced in the Bible class. It was limited in its extent, but its influence has been exceedingly salutary. The pastor deeply felt the responsibility of introducing even a small number into the church. The circle of hopeful converts frequently met for instruction, during several months, and the object of a profession of faith *was kept before them*, as a decided, all important, and *deeply solemn duty*. The opportunity was improved to address the congregation on the Sabbath, on the fundamental doctrines of Christianity; and the evidences of piety, the duties and temptations of believers, were made subjects of distinct discourses. The conviction is deepened upon my mind, from repeated experience, that the usefulness of members of the church, depends in no small degree upon the labor which is taken to prepare them to enter into public covenant. If we make so solemn a transaction a light and hasty thing, we cannot expect an abiding favorable impression.

I may add, that at private interviews, and before the church, the articles of faith, and covenant with God and the church, were distinctly and fully explained, that the profession to be made might be fully understood, and understandingly adopted. All admitted within the year are members of the Bible class. They appear deeply to feel the important duties devolving upon them, and exert a most salutary influence upon their youthful associates. In this respect, the prospects of the pastor are more encouraging than in former years. All added to the church, continue to give evidence of piety.

From Rev. J. J. Miter, Knoxville, Ill.

For the last ten weeks, with but *few* exceptions, I have attended meeting every evening, either at home or abroad. My labors have been constant, and not unfrequently, most fatiguing. And besides this, I am, almost daily, pressed with calls to preach through the surrounding groves.

There are between thirty and forty hopeful conversions. Twenty-six were added to our church by examination, and four by letter. There are a few more who will, probably, unite with us at the next communion.

Of the above number, several are heads of families; quite a number are promising young men and women, and but four are under the age of fifteen. These latter belong to pious families. Since the close of the protracted exercises, the young converts' prayer meeting has been attended two evenings in the week with peculiar interest. These meetings I attend with special reference to the instruction of the young Christian. For I am, daily, impressed with a deeper conviction of the truth, that the influence of many, who have been really converted, has been lost to the world for want of faithful and *appropriate* instruction, at the time of their espousal to Jesus.

The influence of this season of refreshing upon the church in general, has been happy. I mention one fact as an illustration. A year since, it was with difficulty that a female prayer meeting could be sustained; frequently, there were but two sisters in attendance; now the number varies from twelve to twenty-four.

Attendance—House of Worship erected.

The number who come in from the country, on the Sabbath, has more than doubled since I came here. It is not uncommon to see the house filled with extra seats, until a part of the congregation are compelled to stand at the door. And in this connection, I am happy to inform you, that a new and neat little edifice is now erected and *enclosed*, on one of the most beautiful lots on the public square. It is the design of the trustees to have the house ready for use by the last of June. This will add much to the interest of our congregation.

From Rev. J. Walker, Palmyra, Mich.

We had a protracted meeting about the last of March, in which I was aided by brother Tomlinson, which appeared to have a happy and salutary influence on the community, and resulted in a number of hopeful conversions. Of those gathered into the different churches, from twenty to twenty-five may, I think, be considered as the fruit of this awakening. The meeting was decidedly happy in its general influence, both on the church and the community. Among professors, there is more spiritual life, more interest in the duties of religion, and more cordiality. Of the first settlers, a considerable portion were infidels; among whom, as I have been credibly informed, it was said they would have no Sabbath. During the protracted meeting, they manifested no violent opposition, and a number of them paid respectful, solemn, and earnest attention; though they did not yield to the power of truth.

From Rev. John Dudley, Missionary under the direction of the Detroit Presbytery, Mich.

My labors began in the town of Atlas, Lapeer co. The town has been settled about three years. The only places of meetings were the log houses, there being, as yet, no school-house built. Here I spent two weeks, preaching every evening, and visiting from house to house during the day. Men, women, and children flocked from every quarter, through snow and cold. Mothers, with their crying infants and children would press to the meetings. Every mother in the town, who attended the meetings, was hopefully converted. Such times I never saw before. Old backsliders confessed that they had sold out in York state, at a sacrifice, for no other purpose than to get away where they never were known as Christians. They had been the vilest in the town. They stood it as long as they could; and then said that God had found them out, and they would not attempt to run away from him any more. Some of their confessions, or rather histories of their lives, since they came to Michigan, were enough to melt the rocks. Professors generally had wofully departed from duty. Hardly two family altars could be found.

From Rev. Enoch R. Martin, Mt. Vernon, Ind.

Since my former report, this church, to some good extent, has enjoyed a refreshing from the presence of the Lord. We trust his glorious grace has been made manifest in the conversion of immortal souls. At a communion season in March, six on examination and one by letter were added to this church. The good work is still going on; an unusual solemnity rests on the minds of this people; a thirst for religious instruction is felt and expressed by some who one year since cared for none of these things.

From Rev. D. F. Palmer, Marion, Smythe co., Va.

So interesting and multiplied have been my labors this last winter, as to preclude me from furnishing my report at the time required. This place, which had been like the mountains of Gilboa, on which neither dew nor rain had descended for years, has been watered from on high. Some mercy-drops have fallen upon this thirsty land. Many precious souls have been rescued from the power and dominion of sin, and have been made the trophies of Gospel grace. This little church, whose numbers had been diminished by deaths and removals, has been much revived, encouraged and strengthened by recent additions.

Early in the winter, an unusual interest was manifested on the sub-

ject of religion. Many, who had absented themselves from the house of God for years, were seen in the sanctuary, deeply concerned for their immortal souls. I preached almost every day during the winter. Every appointment was well attended, notwithstanding the inclemency of the weather. From constant exposure, I took cold, and was for some time threatened with inflammation of the lungs, but I still continued to preach, though with difficulty. My cold has gradually worn off, though I am much enfeebled from excessive labor. About thirty persons have been added to the Presbyterian church, and more than this number to the Methodist church, as probationers, and several to the Lutheran church. There is some interest manifested in other sections of the county, and probably many will yet come over on the Lord's side.

South Street Church, Philadelphia.

Rev. Wm. Ramsay, pastor of this church, reports the addition of sixty-three persons within twelve months, on profession of faith in Christ. Forty-seven of these have been added since the 1st of January, 1839.

From the Rev. Royal West, Walworth, N. Y.

Speaking of a protracted meeting, Mr. W. remarks:—The results of this meeting are many and important. Christians are greatly revived, having been convicted of sin, and as it were, converted and consecrated anew to God. Where there was little else than backbiting, jealousy and strife, there now exists, I think, a good degree of brotherly love. Public worship is better attended; prayer meetings are more frequent and spiritual. Many, we trust—say thirty or forty—have been added unto the Lord. Most of the converts have united with the Baptist church, though there has been a valuable accession to ours; five on certificates and eight on profession of their faith in Christ. I mention those who joined by letter, because they were Christians, or professors at least, who had been connected with no church for more than a year, and had awfully departed from God and from duty, and are therefore, to be considered as fruits of the revival. One thing for which I desire to be extremely thankful is, that two of my sons are hopefully among the converts. Here, then, I would erect my Ebenezer and say, "hitherto the Lord hath helped me." "What shall I render unto the Lord for all his benefits unto me? I will take the cup of salvation, and call upon his name. Bless the Lord, O my soul, and forget not all his loving kindness and tender mercies!"

From Rev. H. Hubbard, Ossian, N. Y.

The whole number who professed submission to God, may have been from forty to fifty. Probably as many as thirty gave evidence of real conversion. Many have been moved who are not changed. There have been some very clear and decided cases of conversion; and among these, some who were opposed to the efforts which they saw attempted—others who declared themselves indifferent—and others who thought or said at the beginning, it was all man's work, and that the converts were only man-made Christians. Among the converts was one man and his wife, who were over fifty years of age, and had been long halting. Some of their children had been converted before, and three of the younger ones came in with them at this time. Most of the subjects of this revival, are young men and women, some are children. Two husbands, young men, have joined their pious wives; one young couple has come out on the Lord's side, for the first time.

From Rev. W. Waith, Napoli, N. Y.

In making my report at the close of another missionary year, I have great cause for gratitude to God, who, by his preserving mercy and goodness, has sustained me in health, and continued me still in this field of labor; but I have a higher song of gratitude to raise to him, for the rich displays of his grace, in pouring out his Spirit in answer to prayer in this place; I had all the summer past been directing my energies in the public ministrations of the word, as well as in my pastoral visits, to promote a deeper sense of individual responsibility in the members of the church, and to elevate the standard of personal piety. The fruits of the efforts, and the protracted meetings, are, as we trust, about twelve or thirteen souls converted to God.

There is one thing remarkable—viz: that in the whole of those families, where the professing parents refused to come up to "the help of the Lord against the mighty," although several of their children were deeply convicted, yet not one of them is converted; while, on the other hand, salvation has come to every family who threw themselves with all their souls into the work; either in the increase of their own joys, or in the conversion of their children. And I believe, if the church, as a body, had done their duty, the glory of God's converting grace would have been seen here in the most astonishing manner; for there appeared to be all through the town a mighty trembling in the hearts of the impenitent.

From the Rev. George T. Everest, Rock Stream, N. Y.

This church appears to be substantially revived; ten have been added to its members on profession of their faith, and four by letter; quite a number more will be received at the next communion. Our meeting was deeply solemn and interesting, and has had a very happy influence upon the community. The amount of good done is incalculable. The number of hopeful conversions during the meeting, and since, is not less, I think, than fifty. Many others are still anxious. Truly we may say, "the Lord is good to Israel, for his mercy endureth for ever."

From the Rev. Richard Dunning, Yates, N. Y.

During the first quarter of my missionary year, the Lord appeared among us, and souls were hopefully born into the kingdom of Christ. A protracted meeting commenced in the second week of December, and continued over two weeks, during which we recorded more than one hundred persons, who gave evidence of a change of heart, so far as this could be gained at the time. It probably will be found that some are deceived and rested on the sand. Of those who profess conversion, there are a few professors of religion, who relinquished their former hopes and resolved to devote themselves anew to the service of Christ; besides some who had indulged hopes of heaven, but never had come out from the world. They were principally young people, and most of them were children and members of pious households.

Some few conversions have taken place since the meeting. In a school district, where I have preached frequently through the year, a work of grace is in progress; and a number of conversions are thought to take place. It is a place where there was scarce any preaching until I commenced.

From the Rev. A. Eddy, Ontario, N. Y.

God, in the plenitude of his mercy, has been pleased to grant us a

rich blessing through the winter. There was great and increasing interest in our meetings; the house was crowded, and the most fixed attention to the preaching of the word. The results are great and glorious; the Spirit came down, and this community is shaken from centre to circumference. For a number of days my study was thronged with anxious sinners. Sometimes forty and fifty at a time came for instruction, and many have gone away singing the song of redeeming love. How many have obtained hopes I cannot tell. Great pains has been taken to instruct those who profess to have given their hearts to God. The difference between spurious and real conversion has been pointed out, and the necessity of "counting the cost," giving up all, and living godly in Christ Jesus, urged upon them.

From the Rev. M. N. Miles, Newstead, N. Y.

Sometime in February, we thought it our duty to make some special efforts for the promotion of piety among ourselves, and for the salvation of dying men around us. We held a meeting of some twelve days continuance, which was owned of the Great Head of the Church, as a means of elevating the tone of piety among the members, promoting great cordiality and love among brethren of different sects—an attainment indispensable to any *general* work of grace here, and to the hopeful conversion of some souls. The number of converts is not great. About twenty indulge hope; and though this might seem a day of small things to many, yet in this field, with the multiplied hindrances in our way, with which we had to contend, it is an occasion of the most devout and grateful acknowledgment. We hope many more are yet to be born into the kingdom; and we cannot discover any abatement of interest in our evening meetings. Some very interesting and important cases of conversion have occurred.

From the Rev. S. A. Rawson, Middleport, N. Y.

About the middle of February a protracted meeting was commenced in this society, and resulted in some good. Thirty-five or forty give evidence of having passed from death unto life. Fifteen have joined this church as the fruit of this meeting. Some have joined the Baptists, others the Methodists, and some have not yet joined any where. Since the meeting, the prospects are much more favorable. The meetings on the Sabbath are now well attended. Conference meetings are now very interesting, and generally well attended.

From the Rev. J. S. Winter, Ossipee, N. H.

REFRESHING.

The church here is harmonious, and a good influence is exerted by the members generally. They are humble, possess Christian patience, use moderation, but at the same time decision, practice beneficence, and apparently breathe piety. Their attendance on divine institutions is very punctual. They highly value the preaching of the Gospel; and seasons for prayer, especially the monthly concert, are precious to this little church. We have not been blessed with a general revival of religion during the year past, yet we have reason to bless God, some drops of mercy have fallen. Some six or eight have, during the winter, indulged hopes, and the Spirit of God is still present by his convicting influences, and we hope and pray for a copious shower.

I have labored three weeks without the bounds of the society, on what is considered missionary ground. I

was cordially received, and many flocked together to hear the word.

As it respects the cause of temperance, it is evidently on the advance. Meetings to discuss the subject have been multiplied, and volunteers to the society, adopting the principles of entire abstinence, have come forward and signed the pledge.

From the Rev. J. S. Peckham, South Royalston, Mass.

There is at the present time more than ordinary interest among the members of the church; more of a spirit of prayer, and a readiness to labor for the conversion of souls. There are a few cases of inquiry, and we hope, with trembling, that God is about to appear in his glory to build up our infant Zion. Still there are many obstacles in the way; many discouragements to be encountered.

From the Rev. Isaac Brown, Gloucester, (West,) Mass.

For within two months past, the Lord has been pleased to make a wonderful display of his power and goodness in the midst of our people. There have been forty hopeful conversions; and up to the present time there continues to be considerable of interest. Of those conversions, twelve are heads of families, and they have all, I believe, reared the domestic altar.

This revival has given a new aspect to the face of things. This place which, for nearly a century, has been a moral desert, is now clothed with fertility, and bears fruit to the *glory of God.* "God has done great things for us, whereof we are glad." The seed that has been sown through missionary instrumentality, has not been sown in vain.

Gloucester Harbor.

From a report from Rev. C. M. Nickels, missionary at this place, we learn that a very interesting revival was enjoyed there during the past winter; as the fruits of which, at the last advices, thirty persons stood propounded for admission to the church.

Appointments by the Executive Committee of the A. H. M. S. from May 15th to June 15th, 1839.

Re-appointed.

Rev. Alvah Lilly, Newfield, N. Y.
Rev. David S. Morse, Richford, N. Y.
Rev. J. K. Ware, Burdette, N. Y.
Rev. Robert E. Wilson, Hammondsport, N. Y.
Rev. James T. Hough, 2d Ch., Wolcott, N. Y.
Rev. Miles Doolittle, Otto, N. Y.
Rev. George Hall, Norfield, Conn.
Rev. E. D. Kinney, Darien, Conn.
Rev. B. Burnap, Chateaugay, N. Y.
Rev. P. Kyte, Lumberland, N. Y.
Rev. Robert Blake, Woodburne, Ill.
Rev. George C. Wood, Winchester, Ill.
Rev. Alfred Wright, Monroe and Randolph counties, Mo.
Rev. Amasa Jones, Deep-Water, Mo.
Rev. George Eastman, Farmington, Mich.
Rev. George Hornell, White Lake, Mich.
Rev. C. T. Prentice, North Fairfield, Conn.
Rev. T. P. Hunt, Colored Ch., Newark, N. J.
Rev. E. R. Martin, Mount Vernon and Utica Churches, Ind.

Not in commission last year.

Rev. ——— Hibberd, Collins, N. Y.
Rev. D. B. Woods, Springwater and Cohocton, N. Y.
Rev. Stephen Cooke, Peru, N. Y.
Rev. D. Abel, Cong. Ch., Davenport, N. Y.
Rev. O. Littlefield, Greenfield, Ind.
Rev. Joel Byington, Canal Dover, O.
Rev. Stephen Hayes, Greenport, L. I.
Rev. James N. Sayre, Rondout, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from 15th May to the 15th of June, 1839.

VERMONT—	
Windham, Cong. Ch., mon. con. coll. and individuals,	20 00
MASSACHUSETTS—	
Missionary Society, by B. Perkins, Assistant Treasurer,	300 00
Hampshire Miss. Soc., by E. Williams, Treas., of which $30 is from the Y. M. D. M. S of South Hadley, to const. Samuel Judd a L. M.	300 00
CONNECTICUT—	
Cheshire, Cong. Ch. and Soc., by W. Stebbins,	10 81
Fairfield Co. H. M. Soc., by G. St. John, Treasurer, viz.	
North Fairfield,	8 50
Norwalk,	148 22
Ridgebury,	16 75
Middletown, H. S. Ward, 15; Friend, 5; do. 5,	25 00
New-Haven, Centre Ch. Sab. Sch. Miss. Assoc., by C. B. Whittlesey, Sup't.	46 25
Sharon, Cong. Ch., by D. Gould,	57 60
NEW-YORK—	
Andes, Ch., by E. Waterbury, Treas.	10 00
Brooklyn, *First Pr. Ch.*, G. S. Howland,	10 00
Carlisle, Rev. C. Wadsworth,	15 00
Cattskill, Friend, 100; John Powers, 5,	105 00
Glen's Falls, Mrs. A. L. Hasbrouck,	5 00
Jamaica, L. I., Presb. Ch., mon. con. col., by Mr. Ryder,	16 00
Kinderhook, D. M. S., by H. Blanchard, of which $30 is to const. Mrs. Susan Metcalf a L. M.	37 24
Lexington, Samuel Wolcott,	3 00
New-York City, ix.	
Seventh Presb. Ch., by R. Mead,	80 00
Northumberland, Dutch Ref. Ch., by J. Olmsted,	10 00
Painted Post, Rev. O. Johnson,	1 00
Poughkeepsie, Cong. Ch., mon. con. col., by J. Bowne,	33 48
Troy, Eliphalet Wickes,	150 00
Union, by Mr. Rowland,	21 00
VIRGINIA—	
Summit Point, by Rev. G. N. Judd,	5 00
ILLINOIS—	
Griggsville, Cong. Soc., E. Stearns,	18 80
	$1,453 65

K. TAYLOR, *Treasurer.*

Receipts of the Philadelphia Agency, from May 15th to June 15th, 1839. Rev. G. N. Judd, Secretary.

PENNSYLVANIA—	
Hartsville, Presb. Ch., in part,	48 00
New-Berlin, Fem. Miss. Soc., by Mrs. M. A. Swineford,	150 00
New-London Cross Roads, Miss M. Dysart, 5; Mark Hodson, Esq., 5; by Rev. G. Duffield,	10 00
Norristown, Presb. Ch., in part,	25 25
Philadelphia, viz	
First Presb. Ch., T. Fleming, 50; a Lady, by Mrs. Barnes, 1; Cash, 15; M. Wilson, 10,	76 00
Eleventh Presb. Ch., Cash, 2 50; do. by Mrs. Grant 1; L., 5; J. C. Donnell, 15,	23 50
MARYLAND—	
Elkton, F. Henderson,	20 00
	$358 75

Receipts of the Central Agency, Utica, N. Y., from April 10th to June 10th, 1839. Rev. A. Crane, Secretary.

Bridgewater,	17 38
Camillus, by J. Munroe,	37 50
Canton, balance,	3 00
Elbridge, Fem. H. M. S., Mrs. Lombard, Treas., 5 75; Coll. 4 03,	9 78
Fayetteville, by Mr. Stewart,	37 65
Guilford, in full to const. Rev S. G. Putnam, and Rev. Ephraim Brooks, Life Members,	40 22
Homer, of which 15 is from A. Rice, in full, to const. Miss Susan Adeline Rice a L. M., by Dr. Bradford,	75 00
La Fayette, in part, by Mr. Woodruff,	26 75
Madison, by Mr. Goodwin,	25 36
Manlius, by S. Williams, 3; by A. Smith, 50,	53 00
Marcellus, by Mr. Bangs,	28 43
Munnsville,	25 00
New York Mills, Friend,	50
Orville, by Mr. Eager,	13 10
Otisco, Fem. H. M. S., Mrs. S. J. Dowd, Treas., 43 25; Coll., by C. Johnson, 22 55,	65 80
Oxford, by S. G. Putnam,	8 78
Paris Hill, balance,	5 84
Pompey, in part, by Mr. Baker,	24 18
Preble, by D. Platt,	20 00
Rome, Second Ch., by S. Roberts,	17 00
Sanquoit,	3 00
Scott, Philip Arnold, to const. himself and wife Life Members,	60 00
Triangle, Coll., 12 50; S. Ellis, 1 75,	14 25
	$601 53

Receipts of the Western Agency at Geneva, N. Y., from May 1st to June 14th, 1839. Rev. John A. Murray, Secretary.

Andover,	1 00
Auburn, of which $30 is to enrol the name of Miss O. L. Hopkins among the Life Members,	70 00
Buffalo,	10 81
Candor,	14 18
Centerfield,	10 00
Livonia, Mrs. Dorcas Beecher, deceased,	50 00
Rose,	13 43
Rushville, in part,	51 65
Vienna, Judge M'Neil, to sustain a Missionary,	100 00
Yates,	50
	$402 57

CORRECTION.

The amount acknowledged from the Western Agency, in the Home Missionary for June, should have been $2,643 17.

Rev. A. Hale, and Rev. F. Bascom, acknowledge the receipt of the following sums in Illinois.

Alton, Presb. Ch.,	97 68
Bloomfield, Church,	26 50
Walnut Grove, Isaac Williams,	10 00
	$134 18

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

MEMOIR OF A RECKLESS MAN.

[Furnished by a Pastor in the country.]

The attention of the young, the generous, and the fearless, is solicited to a plain narration of facts, comprised in the following brief sketch of character, and of the termination of a life, not idle indeed, but "active to no end."—"I have spent my life in laboriously doing nothing—*Perdidi vitam nihil operose agendo*"—said a dying monarch; and the sentiment is applicable to the lives not of kings only, but to those of very many who have occupied no higher station than Wm. S——.

His parents were reputable and pious, possessed of a moderate competency, and respected more for integrity than for influence, intelligence, or decision of character. This, their only son, was endowed with a mind of a different, if not a superior order; for he had penetration to discover the defects of his good parents, without a heart to appreciate their virtues; and, being under too little restraint from their authority and example, he early manifested traits of that rash self-confidence, which, as he advanced to maturity, led him to despise instruction, and to make his own heart his counsellor. As redeeming qualities, he exhibited a spirit of great frankness, generosity, and fidelity in friendship—qualities, which, under prudent regulation and a sanctified influence, would have rendered him respectable and useful; but were all counteracted in their operation by a proud and indomitable spirit.

But we must pass to the time of his marriage with a discreet and amiable young woman, who, for a season, exercised a decidedly favorable influence over her impetuous husband. But even this check soon lost its power; for though he was never chargeable with personal unkindness, yet her influence was overcome by the innate, headstrong spirit of the man, to whom she still cleaved with all the strength of a woman's love. In the mean time, the God of providence saw fit to remove restraints. His worthy father was mercifully released from all earthly trials; and the unworthy son was destined, soon after, to lose also the counsels of his excellent and faithful wife. From early youth, she had been considered as one that feared God and loved her Saviour; and she had now resolved, after much hesitation and many fears, to make a public profession of her faith. But her Lord had different designs; for she was suddenly attacked by a violent disease, which baffled all human remedy. Retaining entire self-possession, she anticipated her departure without fear, for the sting of death was taken away; but could the mother of three young children leave them with calmness, acquainted, as she was, with all their father's errors? Even this victory was gained by faith over maternal solicitude; and, on the morning of that Sabbath, which had been designated as the day of her union to the church on earth, her soul was received, as we confidently believe, "to the general assembly and church of the first born, which are in heaven."

If the husband was now deeply

affected, what was his distress, when, after a few days, some suspicious circumstances having led to an examination, the coffin and grave-clothes were indeed found, with her long and beautiful hair mysteriously adhering to the cap; but the body of this beloved christian friend, daughter,* wife, and mother, had been torn away, divested even of the habiliments of the grave; and carried, where or for what purpose, was left only to torturing conjecture. In vain were the thrilling excitement which was produced, and the investigations which were made. These precious relics were never recovered; and whether they have yet found a resting place, is known to him who watches over the sleeping dust; but will, probably, never be divulged until the resurrection of the just.

It was impossible that these distressing events could fail of, at least, a temporary subduing influence upon one, who, with all his faults, was, by no means, destitute of natural affections, or of many kind and generous sentiments. His conscience could slumber no longer. He appeared to be brought under deep conviction of sin; he frankly acknowledged the whole, in its full extent; professed penitence; and certainly was much reformed. His pious mother was greatly rejoiced to see his reformation proceed so far, as to commence family prayer.

How long he persevered in this course is not known; and how radical his reformation was, must be left to him who searcheth the heart. But it is known that the natural spirit of the man, if somewhat checked and molified, was, at least, but partially subdued, and would frequently regain no small share of its former predominance; one example of which was the cause of his melancholy death. His property having been dissipated, this high-spirited man was reduced, from comparative wealth, to the humiliating necessity of frequently seeking employment as a day-laborer; and was often employed in blasting rocks; and in the use of gunpowder, his adventurous propensities were delighted by extraordinary operations and dangerous experiments. Once already, in such a process, which no one but himself ever hazarded, or thought of, he had been wounded; and, on a certain morning, his employer, observing his rashness, seriously admonished him—"you will be killed some day," said he, "if you are not more careful." But all warnings were lost upon such a subject. "*Never fear for me*," was the reckless reply; "*I fear not the face of gunpowder!*"—an assertion but too fatally true, as will appear in the sequel.

* * *

It was Saturday evening. The sun was just sinking behind the hill. All was cheerful in the widow's dwelling; and she herself had, for the passing moment, almost forgotten her age and sorrows, in the playfulness of her grand-children. The neat but frugal table was already spread for the evening's repast, while the children were, every moment, expecting the arrival of their father, and the mother that of her son; when his employer, above mentioned, entered almost breathless. With as much tenderness as his own agitation would permit, he delivered his message, which was, in brief, that Wm. S. had just been dreadfully wounded by the explosion of a rock. While he was yet speaking, the wounded man was brought, sightless and nearly insensible, into the house, where, forty years before, he became a living soul, to leave it no more, until that spirit should "return to the God who gave it."

The scene and operations which followed, were represented as too painful for description; the patient, being a powerful man, and now entirely a maniac, resisted to the utmost. His mother and children, unable to endure it, took refuge at a neighbor's, where, though at a furlong's distance, they could distinctly hear the cries of the sufferer, calling upon his father to "deliver him from these savages"; for so his distracted imagination, represented the surgeon and the friends around him.

* Her own parents, then, resided in the same neighborhood.

But the feelings of the reader shall be spared any further detail.

On Monday his pastor visited him, and was surprised to find him, after all he had endured, still in his chair; and, although deprived of sight and reason, occasionally groping his way around the room, guided only by the hand of his little son. Alternately he raved and prayed; execrated the savages who, he imagined, had wounded him, and called upon his wife and father for relief; and it was with difficulty that he could be kept quiet, while a short prayer was offered. In this state he remained two days longer, when the pastor again repaired to the house, with design, if possible, to converse and pray once more with the suffering; but he was one hour too late. The widow's dwelling had again become the house of death. Nothing of her son remained, but the disfigured, mutilated relics of a victim. * *

The same spot of earth which he himself had, seven years before, selected as the resting place for the remains of his wife, was again opened, and received the body of Wm. S. upon a cheerless autumnal day, dark and lowering, as if the elements sympathized.

The mother, now "a widow of about fourscore years," although broken by age, and these repeated strokes of Providence, and unable to visit the grave-yard or the church, still survives, to exhibit the sustaining power, as well as the trial of her faith; and waits in patience, "all the days of her appointed time, until her change come."

Should this memoir arrest, for a moment, the attention of the *sentimental*, or of the *sanguine*; the former, assured that he has before him a tale of no fictitious sorrow, can scarcely avoid the reflection, that truth, if not more strange, is certainly more distressing than fiction, and urges a stronger claim upon the memory, the intellect, and the heart: while he of the sanguine and ardent spirit, is affectionately invited to pause a little, and read a warning, in the character and fate of one who, from early life, through a series of disappointments, was ever investing each future prospect with the radiance of brilliant anticipation. And while the writer cheerfully accords all praise to that generous spirit which knows no fear in the discharge of duty, and which despises equally the sordid and the recreant, he would still earnestly solicit the young man of this character, whose eye may fall on this page, to reflect on the important distinction which exists between that strength of purpose which commands respect, and that self-confidence which, by rejecting warning, and setting admonition at defiance, only increases the danger which it boasts of contemning.

Several years have now elapsed; and the events above narrated have, already, lost the general interest which they once excited. Still there remain a few from whose memory they can never be effaced; for still, on the intermission of a Sabbath's worship, may be seen an interesting youth of seventeen, conducting his two young sisters along a certain "consecrated spot," and, with them, lingering near a neat marble monument, with the following inscription:

Consecrated to the memory of Two who were
United in Life —— Not in the grave.

WILLIAM S.....	HANNAH F.
Mortally wounded by an Explosion, died... Aged 40.	Wife of Wm. S..... Died, in Faith,..... Aged 27.

This tenement, now containing the Remains of the Husband, had been, by sacrilegious hands, despoiled of the relics of the Beloved Wife.

ΠΟΙΜΗΝ.

LIQUOR—MURDER—EXECUTION.

Ten days ago, was executed, in this village, (Carthage, Hancock co., Ill.,) a young man, named Fraime. A year since, on the Illinois river, in Schuyler county, in a *grocery*, he committed murder. He changed his trial from that county to this, and during the last term of our court he was put upon trial for his life, convicted, sentenced, and on Saturday, the 18th inst., was hung.

It was my melancholy duty, as a minister of the Gospel, to visit him from day to day, and to give him that instruction which the awful situation of his soul demanded. I had long and frequent interviews with him, and learned, in detail, the history of his wretched life. When a boy, eight years old, he, through the influence of groceries, began to drink; and this he told me was the first and main cause of his ruin. The habit of using intoxicating liquor was continued till his confinement; and the crime for which he died was committed under the influence of liquor, and in a grocery—in which he and the man whom he murdered were drinking gin. And, in all my conversations with him, he would say, "It was liquor that brought me here."

The evening previous to his execution, I asked him, if he had any request to leave behind. Yes, said he promptly, "Tell *every young* man not to drink liquor; tell them to fly from it, it is the root of all evil—it has brought me to this dungeon, and caused these heavy irons to be bound on my feet and hands." I attended him at the gallows, and before three thousand persons did I hear him, in tones that ought to have melted every heart, tell them that "Liquor was the cause by which he was doomed to die." To use his own words, "You see before you a young man, eighteen years and six months old, who is to die in less than two hours; and what do you think brought me here? I will tell you; it was whiskey, or rather intoxicating liquor that did it." And in the deepest agony of his soul he would exclaim, "It was *liquor*, *liquor*, that brought me to this dreadful end! And," said he "I warn every young man, and old man, and every boy, not to touch or have any thing to do with liquor." And poor Fraime died with the words upon his lips, "It was liquor that brought me to the gallows!"

Ah! how I wished every grog-seller could have heard him, and, if their hearts were not as hard as a rock, they must have been touched.

I rose on the scaffold, and made an appeal to the immense multitude in favor of temperance, and added my voice, with that of Fraime's, against groceries and the use of liquor. Ah! it made my heart bleed, to see that young man, in the bloom of life, in full muscular vigor, sent into eternity, I am afraid, unprepared. "*Who slew him?*" I asked, and echo repeated "*Who slew him?*" And the voice of the criminal answered, "It was groceries—liquor—liquor."

O my God, I cried, speed the glorious cause of temperance, till every still-house is closed—every grocery is shut up—and every nation, under the whole heavens, make the act of manufacturing and vending intoxicating liquor, a crime punishable with severe penalties! Ten thousand murders—and ten thousand weeping voices—respond and say, Amen!

MY MIND TO ME A KINGDOM IS.

My Mind to me a kingdom is;
Such perfect joy therein I find,
As far exceeds all earthly bliss,
That God or nature hath assigned!
Though much I want, that most would have,
Yet still my mind forbids to crave.

Some have too much, yet still they crave:
I little have, yet seek no more:
They are but poor, though much they have,
And I am rich with little store;
They poor, I rich; they beg, I give;
They lack, I lend; they pine, I live.

I laugh not at another's loss,
I grudge not at another's gain,
No worldly care my mind can toss,
I brook what is another's bane;
I fear no foe, nor fawn on friend;
I loathe not life, nor dread mine end.

My wealth is health and perfect ease;
My conscience clear, my chief defence;
I never seek by bribes to please,
Nor by desert to give offence.
Thus do I live, thus will I die;
Would all do so, as well as I.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be sent? *Rom.* x. 15.

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The Great and Good Work.

THE Home Missionary cause has claims to the patronage and prayers of the community which are not yet appreciated as they should be. It is a cause interesting to all classes.

It is the cause of the *East*—for her sons and daughters are scattered far and wide over the missionary field; and every consideration which requires us to care for our own flesh and blood, and to seek the moral welfare of our own children, calls upon the Eastern churches to send their missionaries and their contributions throughout the extensive region whither their people have emigrated.

This cause is the cause of the *West*—for there the great battle is to be fought between truth and error, between law and anarchy—between Christianity, with her Sabbaths, her ministry and her schools, on the one hand, and the combined forces of Infidelity and Popery on the other.

Every Christian has an interest in this cause. It cannot be a matter of indifference to any friend of Christ, whether the multitudes of this great nation rise to heaven or sink to hell—whether the Saviour who died for him be received and honored, or rejected and despised, throughout the thousands of towns and hamlets of this land!

This cause is also the cause of the *patriot*. All who wish to see this a law-respecting people—who wish to see the public good preferred to individual and party interest—who value the purity of elections, the trust worthiness of public functionaries—who wish to prevent freedom from degenerating into licentiousness and anarchy—all these should value and promote the preaching of that Gospel which forbids violence and wrong, and inculcates order and peace, and forms and cherishes that conscience, without which all the sanctions of human law are inefficient. If our political union is to be preserved, or to be worth preserving, evangelical piety must wave her olive branch over the land, and distil her pacific influence into the hearts of its inhabitants.

While it is true that the work of preaching the Gospel to this whole nation is a work in which all the community have much at stake, and ought to take an interest, it is not probable that its claims will be appreciated by all as they deserve. The burden of care, expense and effort will still be thrown on a comparatively small portion of those who are included in the benefits to be secured. To this small portion—these faithful friends of the Redeemer's cause, we would say "Be not weary in well doing." Let not your hearts be discouraged, nor your hands enfeebled—for

THE WORK OF HOME MISSIONS IS A GREAT AND GOOD WORK. They who labor in this cause, labor for the welfare of a *great people*. The evils which afflict this nation are of a kind not to be relieved by human enactments. The grand conservative principle, to which we must look for the preservation of our republican institutions, is christian virtue. It is this which must guard us alike from too much and from too little freedom.

The work of Home Missions aims to secure *the most precious interests* of men. It is not merely nor mainly, the civil liberty, but

rather the spiritual and eternal welfare of our countrymen which we seek. It is a good work to promote public improvements, or to cut canals and build rail-roads, to found lyceums and colleges; but it is better still to convert sinners from the error of their ways, to deliver them from the thraldom of sin, here, and from the danger of eternal damnation hereafter; and to make them, throughout all their future existence, the advocates and agents of every good work. To aim at such results, is the noblest philanthropy; and to be permitted to *accomplish* them is the highest distinction that heaven confers on man.

Again—the work of Home Missions coincides most exactly with that which the Saviour devolved upon his disciples, as the great object of their calling. What is the Home Missionary enterprise? It is "PREACHING THE GOSPEL TO EVERY CREATURE" in this land, and thus, instrumentally, preaching it to all the world. Some forms of philanthropic effort are of doubtful expediency, others embarrassed by so many difficulties, that the time and the mode of prosecuting them, and the propriety of prosecuting them at all, are serious questions. But in preaching the Gospel, there can be no mistake. Christ has settled the question that it is to be done, and his Spirit and providence call for it to be done now, to be done always, and with increased energy, "as we see the day approaching" when, unless this Gospel prevent, ours will be an infidel, a lost nation—and the sun will shed his reluctant rays upon the ruins of all our anticipated greatness.

Auxiliary Societies.

MASSACHUSETTS MISSIONARY SOCIETY.

THE *Fortieth Anniversary* of this Society was held in Boston, May 28, 1839. The Rev. R. S. STORRS, D. D., who has for many years ably conducted its operations, as Secretary, retired from office, and the Rev. JOSEPH S. CLARK, late of Sturbridge, was unanimously chosen his successor.

It was voted, "that the thanks of this Society be presented to the Rev. Dr. STORRS, for his long, faithful, and very acceptable services as Secretary of the Massachusetts Missionary Society."

The reading of the Report was followed by several resolutions, and addresses by Rev. Mr. MCCLURE of Malden, Rev. Mr. TOWNE of Boston, and Rev. Mr. HATFIELD of New-York.

We subjoin an abstract of the

ANNUAL REPORT.

FORTY years have now elapsed, since the formation of the Massachusetts Missionary Society—a period, in the progress of which, more than a whole generation of our fellow-men have passed away from a state of probation, to the final judgment. At least one thousand millions of immortal beings have lived and died, and gone to the retributions of eternity, since a few of our venerated fathers assembled in this city of our solemnities, to determine what they and their children ought to do, toward the fulfilment of the last injunction of the ascending Redeemer. They met in the fear of God. To learn and obey his will, was their single object. The claims of the destitute within the limits of Zion, and the perishing condition of hundreds of millions on pagan ground, could be no longer disregarded. But *how* to meet these claims of a bleeding world, was not yet understood. Opposition was to be encountered. Indifference was to be assailed. Reproach was to be endured. Covetousness was to be vanquished. The church had long slept. The enemy had sown tares broadcast over the whole length and breadth of the land: and they had sprung up in fearful luxuriance, even in the soil cultivated by the hands, and enriched by the prayers of the Pilgrims. But despair had found no place in the vocabulary of those good men. If they

looked abroad on a world lying in wickedness with grief, they looked upward to the throne of God, with hope rising to confidence, and with delight, maturing into joy that is unspeakable and full of glory. They knew in whom they had believed, and trusted firmly in the sure word of promise—"Though weeping may endure for a night, joy cometh in the morning."

Forty years ago! It was truly a day of small things. The heart of Christian benevolence did beat indeed, but its pulsations were feeble, and the indications of vitality were few and indistinct, compared with the manifold symptoms of approaching dissolution. The utmost efforts could secure but a mere pittance for the support of the missionary when he should be found; and no amount of pleading could prevail with churches to relinquish the services of their pastors for a few months that they might explore and supply even a limited missionary field. And such were the wants of able churches at home, and such the deficiency in the number of young men entering the ministry, that none could be procured for months, to give themselves to the then untried and self-denying labors of the missionary. Repeated and urgent but unsuccessful, were the calls of the infant Society for MEN, to absorb the small free-will offerings of a few churches in this noble enterprise.

At first, it seems not to have entered into the plan of the founders of this Society to extend their operations beyond the limits of the New-England population; though that population had even then passed beyond the boundaries of New-England, and was rapidly filling up the northern and western parts of New-York. Great things were not then anticipated; the wide expansion of our country's limits, and the increasing claims of its own extending population were not contemplated, as within the range of probabilities, much less as those veritable facts, which now meet our eyes, and fill our hearts with deep and all-absorbing solicitude.

But increasing knowledge of Zion's desolations, combined with their experience of the readiness of the churches to sustain them, and of the covenant faithfulness of God to reward them, early led them to enlarge their original plan, so as to embrace an object of no less grandeur, than the conveyance of the blessings of salvation to the destitute wherever found in our own country, and also to the heathen world.

At that moment, scarcely a Missionary Society existed in the land. Foreign Missions had not been thought of; at least, not as claiming, nor likely to claim for a century to come, the especial attention and embodied effort of the American church. A Bible Society had not been heard of. Tract Societies, Sabbath School Societies, Education Societies, and a host of kindred associations since called up from "the vasty deep" of human slothfulness by the spirit of benevolence, had not even found a place among the *dreaming* imaginations of the friends of Zion. And yet, these objects, since pursued with so much vigor and with so animating success by these several associations, were actually contemplated by the founders of the Massachusetts Missionary Society as identical with their own paramount object of "preaching the Gospel;" and accordingly provision was made in their earliest constitution, for a supply of the destitute with the "Book of God," and other subordinate means of moral improvement.

The whole field of labor by them contemplated, we do not occupy. And yet, we have a field defined, and large, with means at our command more ample, and facilities more abundant than they enjoyed; and, availing ourselves of the impulse imparted by their prayers and labors, and also of the lights of their experience, we venture forward with undiminished confidence, in the execution of the trust reposed in us by the members and patrons of the Society.

THE TREASURY.

Together with the balance on hand

at the close of the last year, the receipts of the year now closing amount to $19,548 10; and the expenditures have amounted to $14,465 30; of which $9,459 35 have been appropriated to Massachusetts, and $5,005 95 to the aid of the Parent Society in its widely extended and most beneficent operations.

GENERAL REVIEW.

Appropriations have been made the past year to about eighty feeble churches; and to all except three or four, these appropriations have been paid. The exceptions, are those of societies that have not yet fulfilled the conditions on which assistance was pledged to them.

Applications for Aid.

So many applications for assistance from your funds have never before been made in a single year. Thirteen societies are on the list of your beneficiaries, which last year made no application for aid. Of these, five have been formerly assisted, and eight are new cases.

Churches relieved.

Three churches that have received from $50 to $150 a year for several years, have voluntarily relinquished their long-urged claims on your beneficence, in favor of those more needy than themselves. Two of these, Northborough and Cohasset, have in formal and emphatic terms, expressed their gratitude to their benefactors, for the bounty that has enabled them to struggle onward through manifold difficulties, till they have reached the point where they can set up their Ebenezer, and look with confidence to the future enjoyment of equal privileges with their sister churches. Greenwich, or rather perhaps the pastor of the church, has nobly resolved to trust henceforward only in the Lord Jehovah, with whom there is everlasting strength.

Houses of Worship.

Accommodations for the profitable worship of God have also been increased during the year. Six new meeting-houses have been erected and dedicated to the worship of Father, Son, and Holy Ghost, in place where the ancient house had gone to decay, or where none had stood before. Two other houses have been enlarged, to meet the demands of increasing congregations; and two chapels have been built, for the use of Sabbath schools, and Bible classes, for lectures, conferences and other religious purposes. As indications of the advance of moral strength and hallowed enterprise, we regard these efforts on the part of our feeble societies with great pleasure.

Contributions of feeble Congregations.

Thirty-five of your missionaries only have reported the amount of contributions to benevolent objects made by the churches under their care. The aggregate of these contributions is $2,406 25. The largest sum is $166. The smallest sum reported is $2. A very small proportion of this is contributed to Home Missions. The sooner any beneficiary becomes a benefactor, the sooner will he learn his ability to stand alone and sustain the ordinances of God without aid. The missionary who fails in urging upon his congregation the duty of giving as they have opportunity and ability, (and especially to the cause of Home Missions,) neglects his chief advantage for elevating them above a state of poverty and dependence; and a people who plead inability to give, as often as God in his providence furnishes them the opportunity, doom themselves unconsciously, no doubt, to continued penury. It is only by giving freely as they have freely received, that any congregation increases its wealth and exalts its character. The amount received from the Massachusetts Missionary Society, by these 35 congregations, is $3,845, or $1,439 75 more than they themselves contribute to all benevolent objects.

Revivals in the feeble Churches.

Fourteen or fifteen of the churches

are reported as having enjoyed seasons of special refreshing from the Lord during the year. Revivals of considerable power have blessed some of them, and in all, there have been conversions that have made the hearts of God's people glad. Indeed, there is scarcely a church under your care, that has not received some addition to its spiritual strength. The most frequent instances of conversion have been found among the regular attendants on the worship of God, and in families were religious instruction has been regularly and affectionately imparted.

Causes of the decline of the feeble Churches.

Among the most prominent of these causes are:—1. The covetousness of parishes in withholding more than is meet from their ministers, and compelling them to engage in secular employments for the comfortable and respectable subsistence of their families. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 2. The indulgence of a captious and fault-finding disposition on the part of the people, and treating their best friend as though he were an enemy. 3. An improper submission of the church to the dictation of influential members of the congregation, arising from fear of losing their pecuniary aid. 4. An indolent and time-serving disposition on the part of the minister, leading him to the neglect of pastoral duty, and to a connivance at the follies of some, and the wickedness of others. 5. A money-loving and money-getting character in the minister, devouring his usefulness as doth a canker. 6. A readiness to lower down the standard of evangelical doctrine and practice, to meet the views of worldly men, either in the church or out of it. 7. A fanatical or contentious, or self-willed or dogmatical spirit on the part of the minister, involving the whole community in unceasing broils, and mutual criminations.

Conclusion.

This country was taken possession of in the name of Christ, more than two hundred years ago; to a great extent it has been overspread with temples reared to his honor, and with churches bearing on them the inscription, "The Lord knoweth them that are his;" but there are still wide moral desolations existing, and vast tracts of wasteness, where the eye discovers scarce a token of spiritual verdure; the fallow ground has not been broken up; the ploughshare has not passed through it; no husbandman has scattered the seed; nor dew or rain of heaven has fallen; and far distant is the day of gladsome harvest, when precious wheat may be gathered into the garner of God, unless more be done than has yet been attempted by the servants of the Lord of the harvest.

Who is ready to surrender back his beloved country to the cold embrace of its aboriginal paganism, and doom our posterity to the impotence and misery of those tribes that still inhabit the forests of the far distant West? Or, who is willing to yield it up to the unrestrained influences of baptized infidelity, or foul-mouthed atheism, and behold ungodliness flowing down our streets as a river, and vice like an overwhelming flood? If none, then no man may hold back his hand from the enterprise that aims to give a holy and enlightened ministry to every American citizen, rich or poor, bond or free.

The Gospel sent forth by your instrumentality, will "run and be glorified, even though to some it prove the savor of death unto death." It will establish schools, and erect colleges, and diffuse intellectual improvement far and wide; it will educate ministers, build sanctuaries, establish churches, and promote revivals of pure and undefiled religion; it will confound error, abash vice, terrify crime, and call forth shouts of salvation and praise from all the tabernacles of the righteous. Nothing can resist it, when sustained in its onward movement by the prayers and alms of Zion, for it is the power

of God and the wisdom of God unto salvation. Millions of your countrymen must perish without it. Thousands, who bear the image of Christ, also, are embosomed in a wide wilderness, where dangers thicken, and discouragements press hard upon them, and on you they call for sympathy and aid. They beg of you the ordinances of the Gospel; they implore you to find them the man of God, who may soothe them under their afflictions, and inspire them with courage amid their various conflicts —who may direct them to the Lamb of God in the hour of dissolving nature, and guide the steps of their children after them in the way of holiness and peace.

Address

Of the Rev. Mr. TOWNE *at the Anniversary of the Massachusetts Missionary Society.*

Mr. President,—The prospective history of our country is a subject of deep interest to every Christian patriot. We are destined to become a great nation. The singular territory we occupy, situated in the temperate regions and covering nearly two millions of square miles; the long line of seacoast, facilitating commerce with another hemisphere; the numerous navigable rivers and extended lakes, opening convenient highways for inland trade; the fertile vallies, the grass-crowned hills, and, in a word, the physical resources of every kind with which the country abounds, make it certain that it is to be the home of an immense population. North America will sustain one thousand millions of inhabitants—our own territory about five hundred millions. The day is not far distant, when this anticipated increase will be realized. For the two hundred years of our existence, our population has doubled itself, in periods of less than a quarter of a century. It is still advancing with unparalleled rapidity. New States are rising—old ones are growing dense. The sound of the adventurer's axe is heard in forests never before penetrated by the white man—the ancient woods disappear—and the village springs up as if by enchantment. The noise and hum of the mechanic and the artisan, and the footsteps of the busy throng, and the merry voices of youthful generations, echo along the river-banks, where only a few years since solitude and silence reigned undisturbed. In the most prosperous States of the old world, the population increases slowly; and in those which are the least flourishing, it is either declining or stationary. Hence, if we may form any estimate from the present and the past, our children now upon the stage will be members of the largest civilized State on earth.

What will be the condition of these teeming millions? Will they dwell in peace under the broad shadow of our excellent constitution? Will the love of civil and religious liberty glow in their bosoms? Will they revere the free institutions, which we have received from our ancestors, and hand them down in all their undiminished glory to the generations that shall come after them? These are questions of thrilling interest.

Let this country be supplied with a sufficient number of devoted ministers—men properly qualified for their work—and we may safely indulge in bright visions respecting the future. But here is our only hope. This is the only instrumentality, which promises, under God, to act with effective energy upon the nation.

We are not exempt from the dangers common to all republics, and are exposed to many which are peculiar to ourselves. There is no time, on this occasion, to dwell upon these dangers particularly. Nor is it necessary. They may all be reduced to one common origin. The corrupt passions of our fallen nature have ever been the great destroyers of nations. The ancient republics fell a prey to ambition and licentiousness. These passions, and not arms, were their conquerors. We must have some power that can restrain, control, subdue the passions of our countrymen, or our institutions rest upon an uncertain wave. We may enjoy

for a time a great degree of prosperity. Internal improvements may go on. Rail-roads may traverse every section of the land, and steamboats vex the waters of every river. The plough of successful husbandry may glisten in our fields, and the wheel of the thriving manufacturer may beat every stream to a foam. There may be life, activity, and enterprise. We may make great advances in science and literature. We may become a very refined people: poetry may throw its charms over our natural scenery; philosophy may muse in our groves; palaces of magnificent architecture may rise in the streets of our cities, and monuments of snowy whiteness and sculptured beauty may adorn the burial places of the dead. But in all these things there will be no security. The republic, notwithstanding this greatness and loveliness, like the villas that flourish on the sides of the volcano, will be liable at any moment to be laid in ruins. We must have something, I repeat it, to act upon the passions—the principles of evil—the elements of mischief—the causes of revolutions. Where shall we look for it? Not surely in human laws. They can at best but imperfectly check the outbreakings of evil; and even this is beyond their power, when the community have reached a certain stage of corruption. Indeed what are the laws of a free people, but the will of the majority? Let the majority become corrupt, and laws are ropes of sand. The Gospel is the grand desideratum—the Gospel, enforced by a faithful ministry. This is the instrumentality which made New-England what she is—the pride and glory of all lands;—this, and this only will preserve our country. Detach the hold which the Gospel has now upon this nation—close the doors of the sanctuary—silence the voice of the preacher—put a stop to the moral machinery which he keeps in motion, and what avail all other instrumental influences? The main spring is broken. The propelling force is gone. Even the written word becomes comparatively powerless, and the tone of public morals sinks many degrees almost instantly.

Facts might easily be adduced in illustration of this point. We invite the audience to accompany us in imagination to one of the missionary districts of the far West, and to contrast the verdure of the spot where the good man toils, with the surrounded barrenness and desolation. Or, calling back your thoughts from this distant scene, visit some one of the villages of N. England, where the ancient church is fast crumbling, where the grass is growing over the door stone, and covering the paths through which the pious of former days trod their way to their simple but beloved place of worship. Will the state of manners and morals in that community compare with that of the neighboring villages whose inhabitants enjoy the stated ministrations of the man of God? The most careless observer cannot fail to notice a difference. Facts like these, looking us in the face, teach us that wherever the gospel ministry is introduced and sustained, the rougher features of human nature are softened down; and, on the other hand, that in those communities from which it is withdrawn, "conscience swings from its moorings," and the elements of social infelicity put forth in fearful exuberance. Let the corruption, which prevails in many of our Sabbath breaking and infidel boroughs, be extended generally through the nation, and the days of our republic would soon be numbered.

There are many considerations, Sir, which should render our civil institutions dear to us, and lead us promptly to adopt those measures which promise to give them perpetuity. Who can remain unmoved, while contemplating the bearing of our republican experiment on the interests of the world at large? The interests of the whole human family are closely connected with the fortunes of this country. Are not the eyes of all nations upon us? If this nation rise in happiness and virtue, its light and example will bless the entire race of man. If it fall—Oh! what hopes will be blasted! what direful—what far-reaching disasters will follow! The now tottering

thrones of tyranny will again stand firm, and those who sit upon them will rejoice as they bind more closely their fetters of iron on the bodies and souls of their subjects. The many channels, through which the benevolence of the church is now flowing over the heathen world in streams of salvation, will be closed, and the poor disheartened pagan, imputing our disasters to Christianity, will return and embrace once more his half forsaken idols. Popular commotions and civil wars will wear out the lives of our now happy countrymen—religion will fly from the scenes of blood-shed and strife—and a long night of ages will wrap one continent at least, in heavy folds of darkness.

In view of considerations like these, we turn to the American churches, and ask with feelings which are unutterable—shall this country be supplied with a Gospel ministry? It is a question for the present generation to decide. There is no time for delay. Every hour is precious. Look at the number of destitute churches in the best cultivated parts of the vineyard—look at the hundreds of New-England's own sons wandering in the wilderness without a shepherd—look at the rolling and swelling tide of infidelity—look at the swarms of emigrants that come flocking in upon us from Europe, and most of them the superstitious vassals of the Roman Pontiff—and see how convents, and nunneries, and popish temples are multiplying in that valley, which is so soon to be the centre of power. Surely what is done by the American churches must be done quickly. An unevangelized population is increasing upon us at an alarming rate. Is there no cause to fear that infidelity, or some corrupt form of Christianity, will ere long gain the ascendancy, and bring to reproach the heritage of our fathers? The increasing millions in the new States are laying the foundations of many generations. What they are, will give character to their children and children's children. Shall atheism, shall infidelity, shall papacy lay those foundations and mould that character? If so, what an entirely dissimilar race to that of the Pilgrims and their descendants, will soon occupy our soil and make our laws? How different will be the very next generation (descending from such sires, and trained under such influences) in their habits, thoughts, associations and feelings, from those taught in early years, after the good old way of our fathers, to revere the Bible, and keep the Sabbath day holy! And what is to prevent this change in our national character, if the heralds of the cross are not immediately sent forth in sufficient numbers to meet the wants of the country?

Thus to supply the country, Sir, is a practicable work. The opportunity is not yet lost. We are told there is a want of men and a want of pecuniary resources. This is frequently urged as the primary difficulty. It is a mistake. The difficulty does not lie here. The church as a body has never entered fully into the spirit of missions. There are those among us who seem to have caught this spirit. The association which has summoned us together this evening—the scenes of this day—this week of our holy festivities—all, all are proofs that Christians are not wholly indifferent to the wants of the perishing. There are those who pray, and pray fervently, (as the revivals in our colleges testify,) that God would send forth laborers into the wide and whitening harvest. But with the great mass of Christians the tone of missionary feeling is confessedly too low. Too many seem to be satisfied with being enrolled as members of our benevolent societies, and acknowledged as regular contributors to their funds. The position of too many of the professed friends of missions is like that of the honorary members of an army—they pay their fines and assessments. But the missionary spirit is a spirit of self-denial. He who cannot deny himself, in order to advance this cause, is not truly in the cause. The missionary spirit, I repeat it, is a spirit of self-denial. And the grand difficulty, the primary, the fundamental obstacle to the immediate spread of the Gospel through

our country, is the shrinking back on the part of the great body of the church from this principle of action. If Christians would deny themselves; if they would no longer regard this world as their home, the place of their honor, pleasure, and repose: if they would come to the full purpose to toil and suffer here; if they would let go earth and its interests, and bring their souls under the influence of eternity, and habitually feel that *their* rewards are laid up in heaven —we should then, sir, be abundantly furnished with both men and resources. Parents would then consecrate their children to God, and entreat him to accept them as missionaries of the cross. Our young men in greater numbers would devote themselves to this noble work—the zeal and the mighty exertions of the primitive Christians would be equalled—faithful laborers would multiply and go forth, until from east, west, north and south, we should hear the song swelling on millions of happy voices, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

It is our privilege to rise to this degree of devotedness. It is our privilege to surrender our earthly interests, and make Christ and his cause all. And unless we do this, how is it possible to evangelize this country, and carry forward the benevolent enterprises in which we are engaged triumphantly? This inordinate love of self—this unwillingness to deny self—this clinging to earth and imagining that we can make a little paradise to ourselves here, must all be swept away. Is the sacrifice too costly? Are there no motives?

When we contemplate the history of the early Christians, we feel that they were bound to sacrifice cheerfully their worldly hopes. The planting of the gospel among men depended, under God, on their fidelity; and had they shrunk from their duty, the world might have slept on in ignorance and sin. Who can think of the relations which they sustained to the *then* future generations of men, and not feel that faithlessness in them would have involved immense guilt? And what are our relations to the future generations of our countrymen? As truly as it was the duty of the early Christians to introduce the Gospel among nations unevangelized, it is our duty to preserve it here. We are upon the stage, at the very crisis, when our country must be immediately supplied with the christian ministry. The voice of Providence calls loudly upon us to furnish this supply. Shall it be obeyed? Oh! how many interests, dear to our country and the whole family of man, are involved in this question. In its decision, you determine whether this country shall be the home of piety and virtue, or the mighty reservoir of irreligion and vice—whether the voice of cursing and blasphemy, or the voice of prayer and praise shall be heard in its innumerable tabernacles—whether the Sabbath shall be made a holiday, or kept holy unto the Lord—whether theatres and Popish convents shall take the place of Christian churches, or whether Christian churches shall adorn every valley, and plain, and mountain side: you determine whether our literature and science, our commerce and agriculture, shall pay their tributes to the King of kings, or serve only to foster and rear to giant growth the worst passions of our nature—you decide whether fraud and violence, or peace and equity shall reign in our borders—you determine whether this nation, this great nation, shall be rent with sectional jealousies and scarred with the judgments of the Most High; or whether its future millions, as they rise, in successive generations, shall walk in the light of his countenence, appreciating themselves the value of civil and religious liberty, and extending their blessings to every land on which the sun shines, to every shore which the ocean laves.

From the Congregationalist.

CONNECTICUT MISSIONARY SOCIETY.

During the session of the General Association, the Missionary Society

of Connecticut, auxiliary to the American Home Missionary Society, held its anniversary. The report was read by the Secretary, Rev. Horace Hooker, and addresses were made by Rev. Mr. Badger, Secretary of the Parent Society, Rev. Mr. Dumont, of Newport, R. I., and Rev. Dr. Cox, of Brooklyn, N. Y.

The report stated that the amount of contributions received into the Treasury of the Auxiliary, during the year, was $6,486 08; and that the appropriations made for the assistance of feeble churches, amount to nearly $4,000, viz: to churches in Connecticut, $2,947 25; and to churches in Rhode Island, $1000. Other collections had been made for this object, which had been transmitted directly to the Treasury of the Parent Society, increasing the amount contributed for Home Missions in Connecticut, during the year, to $10,039 86. These contributions had been made spontaneously, no agency having been employed in the State. The number of feeble congregations assisted the last year in the State was thirty-four. Owing to the springing up of manufacturing villages within a few years past, new congregations had been formed, which, in their infancy, required a degree of assistance; and some of the older ones, in consequence of these sudden changes in the population, would have been liable to a shock, if it had not been for some source of partial and temporary reliance beyond themselves, which might have left them permanently disenabled. The report added, that we might suppose the providence of God to have anticipated the wants of these churches, in the preparation of means for their sustenance, through the instrumentality of Home Missions. What would have been the consequence to many of our manufacturing villages, if it had not been put into the hearts of God's people to devise such a timely system of charitable aid, in support of the means of grace?

Mr. Badger, in his address, gave a brief sketch of the origin and progress of Home Missions in this country. He stated, in relation to the American Society, that in thirteen years, since its organization, the number of missionaries had increased from one hundred and sixty, to between seven and eight hundred. He dwelt particularly on what had been accomplished in the Western States. He pointed to a number of churches there by name, which having been once dependent on the Society, are now strong and flourishing, and have become very efficient helpers in this, and in every kindred department of christian benevolence. In conclusion, he adverted, in an impressive manner, to the extensive destitution which still exists in that important portion of our country.

Mr. Dumont spoke particularly of the condition and wants of Rhode Island. He alluded to certain characteristics of the population, which, while they rendered it the more necessary to prosecute this form of missionary enterprise there, at the same time gave peculiar encouragement of ultimate success. We must indeed carry the means of grace *to* the people of Rhode Island; but in doing this, in a proper spirit, we shall not meet with a cold reception. They soon become interested in the privileges of the Gospel, where they have an opportunity of living in the regular enjoyment of them. Mr. Dumont then dwelt, at some length, in an eloquent strain of reasoning and illustration, on that beautiful theme—The blessings of the Gospel of Christ to the poor.

Dr. Cox was the last speaker. He adverted to several considerations as grounds of the strong attachment which he felt for the Home Missionary Society. Among others were its bearing on the social and political interests of our country, and its influence in securing the permanency of the Union. He loved the Society, he said, for the recollections which he cherished of some of the scenes and circumstances connected with its origin. He referred particularly to a meeting for consultation, at which it was his privilege to be present in Boston, composed of Dr. Porter, Dr. Wisner, and Mr. Bruen, all now assembled, as he believed, in

the presence of their Lord and Master; the result of which was the suggestion of a plan for the formation of the present National Home Missionary Society. In mentioning the names of those beloved and lamented individuals, Dr. Cox paid a brief but beautiful and discriminating tribute to the various and peculiar excellence of each.

MARIETTA AGENCY, (O.)

For the information of the public, the Executive Committee of the A. H. M. S. announce that they have established an Agency in the southern portion of Ohio, having its office at Marietta, and comprising the counties of Washington, Monroe, Morgan, Athens, Meigs, Hocking, Gallia, Jackson and Lawrence.

The Agency is composed of the following gentlemen:

Anselm T. Nye, Esq., *Chairman.*
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Reports of Missionaries.

IOWA.

It is greatly to be desired that the institutions of the Gospel be planted in this interesting territory simultaneously with its first settlement. It is impossible to overstate the advantage of having evangelical religion among the *earliest* elements which are combined to form society. If it be omitted, no subsequent efforts of Christians can fully compensate the injury. Let a community be gathered without any admixture of holy influences, and a few years will be sufficient to impress the stamp of infidelity upon many individuals and families. However the minister who comes in afterwards, may exert himself, there will remain a leaven of scepticism in the settlement. Some low, Sabbath-breaking, profane, intemperate persons will continue to counteract his labors, to propogate vice, and lead the unwary youth into the paths of transgression.

It is far better on another account, to send the Gospel *with* rather than *after* the emigrants to new settlements. We refer to the matter of support. If a community is formed without the presence of the stated teacher of religion, and the first struggles and trials (which are always the most severe) are surmounted without the counsels and restraints of the Gospel, men settle down into a persuasion that they can do well enough without religion; or at least, that the occasional services of an itinerant ministry, the expense of which is borne from abroad, are all they need. Whereas, if, with the earliest formation of a settlement, the faithful and self-denying pastor is sent; if he is there to set an example of patience in suffering, to kneel by the bedside in sickness, and to throw into their cup of trials the balm of religion, when so many earthly sweets are wanting; if he is there to lift up his voice in behalf of the Sabbath at the time when, through the peculiar circumstances of the people, they are under so many temptations to neglect it—they will soon feel the influence and the advantages of the stated ministry, and will contribute liberally to its support. Even if the first expense of sustaining the Gospel in such communities, falls heavily upon the Missionary Society, no class of congregations in the New States cost so little in the end, as these.

The new territories of IOWA and WISCONSIN, and portions of MISSOURI, ILLINOIS, MICHIGAN, and INDIANA, are in this forming condition. Hundreds of communities are

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The new territories of Iowa and Wisconsin, and portions of Missouri, Illinois, Michigan, and Indiana, are in this forming condition. Hundreds of communities are

now in an elementary state. The concretion of the materials into permanent forms is but just commencing. *Cannot the churches of this country be persuaded to mingle with these elements, the indispensable ingredient of evangelical religion?*

From Rev. R. Gaylord, Mt. Pleasant, Iowa Ter.

My health, during the quarter, has been uniformly good, and I have been able to attend to my ministerial duties without interruption. I continue to preach at the same places as when I made my last report, viz. Mt. Pleasant, Baltimore, and New London; at the first, half of the time, and a quarter at each of the other places. My prospects are not as flattering as I could wish. The class of settlers that are coming in is not such as is calculated to improve society very much; those that are coming are mostly men of the world, who do not seem disposed to do much for the establishment of good society and religious privileges. My congregation is increasing gradually and becoming more permanent. The tide of emigration to this Territory, this Spring, is immense. The country is full, back to the Indian line, and more are coming every day. *Send some ministers along with the multitude.*

From a Missionary Report.

There is very little foundation for impressions to be made by sound substantial preaching. An appeal to the passions will excite the people sometime to tears; but the effect is as evanescent as the morning dew. They need to be taught, many of them, the first principles of Christianity.

MISSOURI.

FRONTIER HABITS.

There is a very manifest improvement in the deportment of the people at the place of worship. When I first preached there, a number of them made a regular habit of passing out and in from once to three times during the service. Some would laugh and talk, and seriously interrupt those who wished to hear. Now they are generally orderly, attentive and well-behaved during the service. There are some serious difficulties in that section, which oppose the advance of the Gospel. And first among these, I would name the use of ardent spirits. Next to this is Sabbath-breaking. The church there has several members, some church officers, who habitually do all their business away from home on the Sabbath. I once preached at a private house there, and arriving just at the hour of preaching, met a deacon at the door, who went off. As I went away in the evening, I met him in the road returning from a shoe shop down the country. Some Presbyterians there, also, think it no harm to cut a little wood for their fires on the Sabbath, and to go to mill on Saturday, and return home with wagons on the Lord's day. Some will go to town, and make it always, or frequently, convenient to take the Sabbath for one day of the trip. The part of the population who are not members of any church, seem to think *they* are under *no obligation* to observe the Sabbath. They transact business, hunt, cut wood, drive wagons, &c. &c. without shame. These things make it hard for the Gospel to get much hold of them. Under these circumstances, we can only exhort, reprove, rebuke, and admonish with all long suffering and doctrine, looking to the Head of the church for his blessing, and hoping by some means they may be led to see their error, and flee before it shall be for ever too late.

WISCONSIN.

From Rev. Lemuel Hall, Geneva, Walworth Co., Wis. Ter.

AN INFANT CHURCH.

On Saturday previous to the first Sabbath in April, I organized a Pres-

byterian church at Geneva, consisting of twelve members. Three elders were chosen, who the next day, when the sacrament of the Lord's Supper was administered, were set apart to their office. It was an interesting day, and probably the first communion season ever enjoyed in the county of Walworth. There are a few more who will unite with the church when they obtain letters from the churches to which they belong.

A Sabbath school has been commenced, and is attended by 12 or 15 children. This school will doubtlessly be considerably increased. It has yet no library. We have a schoolhouse nearly finished, where soon we shall be better accommodated for meetings and for the Sabbath school, which we have hitherto held in a private dwelling. Our meetings on the Sabbath have been well attended, and the number of hearers has been gradually increasing. The village of Geneva, although small, is growing: eight or ten dwelling-houses are now going up.

At Meacham's settlement, also, the meetings are usually well attended. A Sabbath school of about twenty scholars has been organized here, and appears interesting; but like the other schools where I labor, they greatly need a library.

At ——, are a few Presbyterian families who were from the State of N. York. They are in low circumstances, having been reduced from competency at the time of the general pressure at the East. In this respect their history is that of very many of the first settlers in the Territory. These families appear anxious for the ordinances of the Gospel. There is to be a church organized in this place the last week in June, and the next day the sacrament of the Lord's supper will be administered. The probability is that the church will consist of ten or twelve members at its organization.

Dereliction of Professors.

A missionary who comes to the [illegible] some things to learn or to become more convinced of than he was before. He learns that the religion of many professors at the East, does not "bear transportation"—that it is no certain criterion of piety, that a person was once a member of a church.

Laborers—Laborers!

There is field enough for me in the county of Walworth, and more labor to be performed than one missionary can accomplish. I frequently have invitations to preach in different parts of the county which, with my present engagements, I am not able to attend to. Notwithstanding this, I have preached one fourth of the time in the county of McHenry, in Illinois. Seeing the wants of the people and the prospect of doing good, I have thought that this course would not be contrary to your wishes.

The village of McHenry is neglected by other denominations; and I am not able to determine what is my duty with respect to the continuance of my appointments. I have an invitation to preach in another interesting place called Griffin's settlement at the same time. I have heard that there is a small Presbyterian church at Mechanics' Grove, ten or twelve miles S. E. from McHenry village. I have not been able to visit the place as yet, but propose to do so soon, and to remain with them over Sabbath. Could you direct a missionary to this county, he would find an interesting field of labor where much good might be accomplished.

APPEAL FOR MINISTERS.

We beg particular attention to the following appeal for help, coming from a State bordering on the Ohio river.

I write this for the purpose of interceding with you in behalf of my destitute brethren in this section of our Lord's vineyard. Promising and interesting fields of labor are now

open for the entrance of a minister, in which churches are already organized. By the persevering and prayerful efforts of men of moderate endowments and acquirements, large and useful congregations may be gathered. Can you not aid us in our enterprise? Will you not send us help in this our time of necessity? Send us two, devoted humble brethren. We will hail them as messengers of good —welcome them to our bounds, our arms, our confidence and our affections. I have put the number now pressingly needed at the lowest point.

A good portion of the support, if not all of it, can be obtained in the fields occupied, and other churches in this state. Our country is exceedingly healthy, the means of living abundant, and the price not extravagant. Do if possible send us aid. Send us men of sound judgment, patience, perseverance and discretion. Men of ardent piety, and of affable, social manners and habits.

The readers of the Home Missionary have often expressed surprise, that when the call to the missionary work in the West is so loud and urgent, so few are found willing to respond, by offering themselves for the service. A pastor in New-England recently declared the reported dearth of candidates for employment in the new settlements to be an enigma which he could not solve; and he had almost come to the conclusion that the representations of the need of ministers in the West were too highly colored. "Why," said he, "we are here overrun with candidates; a vacant parish in our neighborhood, by no means a desirable situation, has had many applications from clergymen desiring a settlement, and some of them were persons of very respectable attainments and standing in their profession." No doubt can exist of the fact, that there is a considerable surplus of ministers in the Eastern States. And the question, why do not these men spring forward into the breaches of Zion, and sustain the onset of the advancing foes of Christ? is one of deep interest. The public conscience asks with solicitude—why are there so many ministers out of the pulpit at the East—resorting to the school-room, to the press, and even to the farm and the cocoonery for a living, while dying thousands, from towns and counties unvisited by the messages of mercy, are calling in vain for their labors in the Gospel?

It may not be discreet for us to answer this question. We choose rather to give it a louder voice—to *thunder* it in the ears of those whom it most concerns. But we may imagine a state of things in which no complaint would probably be made. Let us fancy the West filled with a homogeneous population, trained to habits of sobriety, accustomed to respect and liberally to support the ministers of religion. Let us imagine each flock to be of moderate bounds, the people so accustomed to religious institutions, that the various machinery of a congregation will almost go alone, without the careful eye and propulsive hand of the minister; that it has a neat parsonage and glebe, where the pastor may have leisure not only to cultivate the literature of his profession, but to keep up with the general progress of the age, attend associations of his brethren for mutual improvement and social enjoyment, and make his pastoral visits in short afternoon excursions with his companion, in a handsome chaise, taking tea with his hospitable people, and returning without exposure to prairie storms or the swimming of rivers, to rest in his own furnished chamber at night. Let us suppose these things to be the common accompaniments of a Western parish—we leave the inference to the good sense of others.

We once heard an aged minister declare, "Were it necessary, I should be willing to beg my bread from door to door, six days in the week, if I might but be allowed the privilege of preaching Christ on the seventh." Noble feeling! that man's heart had been touched with apostolic fire; he had caught the genuine idea of the ministry—could sympathize with Paul—as many cannot—in the deep meaning of that declaration—"Necessity is laid upon me; yea, wo is me, if I preach not the Gospel!" O if this were the general feeling, if such were the common sense of the glory of the Gospel in the hearts of ministers, that the "Word of God" were "as a fire shut up in the bones," it would not be said in any part of the land, "We are overrun with ministers—they are

in each other's way." They would forego the idol, *comfort*; they would not count it a work of supererogation "to endure hardness, as good soldiers." And many a "wilderness and solitary place would be glad for them," and many a "desert would rejoice and blossom as the rose."

There are two classes of unemployed ministers to whom the implication of censure in the above remarks, should not be extended. They are

1. Those clergymen, with dependant families, who have left their people for want of support. There are many congregations of such a penurious spirit—who permit the hearts of their spiritual teachers to be so ground down by worldly embarassments—as to drive them to relinquish their pastoral labors, and resort to secular employments, in order to support their families, and maintain their reputation for integrity. They *must live*; and if they cannot live *of* the Gospel, they are obliged to live *apart* from it. The same embarrassments which compel them to relinquish the pastoral charge at the East, forbid their going, in declining life, with dependant and expensive families, to assume that relation in the West.

2. Another class consists of those young men who are in debt for their education, and who have no reasonable prospect of liquidating the claims upon them, except by resorting to secular labor. Of the expediency or necessity of contracting these obligations, doubts, in many cases might exist; but when contracted, christian integrity demands that they be discharged.

With these exceptions, we suppose all able bodied ministers, who are out of the pulpit, are fairly bound to consider the call of the destitute as having a claim upon their attention—a claim from which no authority less than that which put them into the ministry can release them.

ILLINOIS.

GREAT GOOD ACCOMPLISHED BY TIMELY AID.

There are critical times in the history of congregations as well as of individuals, in which a little kindness shown is productive of great good. The energies which would have slumbered under the palsying influence of discouragement, timely advice and a small amount of aid will stimulate to such efforts, as shall surprise even those who put them forth. An example of this is given in the following report from a missionary in Illinois. Eternity alone can disclose the rich results of the appropriation by which that congregation were excited to the development of their own resources in the promotion of religion.

When I came to ———, the house occupied by the church contained but little more than one row of benches, placed on each side of its walls; and the congregation was small. It has, since, been well seated, and when the weather is pleasant, it always overflows. In addition to this, the congregation have purchased a lot worth $600, and erected a new building, which will hold a third more than the old one. This is to be dedicated the present week.

The spirit of benevolence has, also, been on the increase. Last Sabbath $30 was subscribed, and paid to the agent for the Education Society. This makes about $170, which the society has paid for benevolent purposes, during the year. Add to this, the $600, subscribed for the lot, and about $700 more for the erection of a building, and $251 *in cash*, which they have paid on my salary, and you have the amount of their contributions for the year.

When I received my commission, the church numbered 49; 42 have since been added—16 by letter, and 26 on examination. Four have been dismissed; one has deceased, and 7 have left our communion in consequence of the ecclesiastical divisions—leaving 78 members, or an increase of 29 during the year. To this statistical representation I will only add, that personal holiness has been increased in the church, the bond of union has been strengthened, and plans for efficient action in the cause of the Redeemer, have been, to some extent, systematized.

From this brief presentation of facts, the friends of Home Missions

can judge whether your Committee have acted judiciously in appropriating their funds to a little church struggling with difficulties which none but those who are on the ground, can appreciate. Your aid was *well timed.* And looking at the combined influences, which, during the year, have tended to dishearten our people, I know not what we could have done without it. I feel confident that the church, unitedly, will cherish your Society with enlarged affection. And among the most grateful of these will be found the young convert. The congregation therefore, unite with me in *more* than thanking you for your appropriation. We trust when the "Books shall be opened," the results of the year will be more fully seen in the salvation of souls who are yet unborn.

WHAT MINISTERS WHO GO TO THE WEST MUST EXPECT.

The minister who hopes to be successful in a new country must not expect to find things moulded to his liking. Under God, *he* is himself to be the potter. If he possess not a constructive genius in spiritual things, he will be ill-adapted to impart symmetry to the rough materials of the West. In a sense, the farmer *creates* the luxuriance around him; the man of enterprise the thriving village; and so the minister, if he breathes the atmosphere and is delighted with the richness of Eden, in these ends of the earth, he must make it. He will not find the fallow ground broken, the hedge all up, and the rich crop nodding for the sickle. This is his work.

A CONTRAST TO THE FOREGOING.

The following case appeals to the sympathy of the churches. The missionary is a laborious and self-denying man. Sickness and "the pressure" have greatly weakened the congregation.

This day closes the year embraced by my last commission. It has been one of trial. Our church has been reduced to five members. Four have died; two dismissed. But God has not utterly cut us off—yea, he has even given us a little refreshing. On a recent Sabbath, we admitted six on profession of their faith, whose hopes are of but recent date. Two also were received on certificate—making in all now 13 members. Six or seven others have come on this season from Rochester and Utica without their letters, but they intend sending for them soon.

My health, since March, has been poor, so as to interrupt my labors considerably, and occasionally to cause a failure on the Sabbath. This has been a trial to me and more especially, since the people have manifested an increased desire to attend worship on the Sabbath. I obtained assistance after the commencement of our revival, for two weeks. But no conversions during that time or since.

Our Sabbath school has increased very much since the commencement of Spring. It now numbers about 50, and is beginning to excite some interest. We suffer for want of room. We have not so much as a schoolhouse. To look at the number of inhabitants, one might suppose that a school-house and meeting-house might be built, and a minister supported without going abroad for aid. But on counting up the number of groggeries, deducting the Roman Catholics, and infidels, and then counting over those left, who have been here for three months, and ascertaining also how many even of these are determined on staying three months longer, he will not wonder why the missionary applies year after year for aid.

We have trials here that are exceedingly afflictive; but they are so similar and often repeated by your missionaries, that you must be tired of hearing them.

Not over fifty dollars has been received towards my support above what comes from your Society the past year. Nor have I the promise of any more. I know that a missionary ought to receive the greater part of his support from the people after the close of the second year, in ordi-

nary circumstances. But considering what materials we have here, I could not expect much. I am received in great kindness by the people, and on the whole cannot complain. If I speak to them of my need of aid in paying my debts, they say, we are like you, in debt, and know not how to pay. Were the people settled, had their houses fixed, &c., I might expect more.

LOVE TO CHRIST AND HIS WORK MAKES OUR TRIALS LIGHT.

The missionary whose letter is given below was in former years a prosperous merchant in the East. His family was accustomed to enjoy abundance, scarcely knowing what it was to have occasion for self denial. Time and the grace of God have made great changes. The riches that had wings flew away; and instead thereof were given him, we trust, treasures in heaven. The merchant became a minister, and is now in the West, a missionary "who has labored and had patience, and has not fainted." We will give, first, an extract from a letter of one of the Society's agents, in which the circumstances of the missionary are thus described, and then his own account of his situation and prospects. The agent says

His trials have been great—chiefly in the way of privation and exposure. He and his family, consisting of six or seven persons, have been, until very lately, crowded into a room 12 feet square. He is now in a temporary shed, with a hay roof, through which the rain pours as through a sieve. More than once during the recent heavy rains have his family been compelled at midnight to rise and pack up their beds, &c., and by any means at hand, protect themselves from the torrents of water that came streaming through the roof. He will soon have a more comfortable dwelling. He would have had it before, but for the impossibility of procuring materials to build. During the dry season, last year, for weeks, all the bread stuff he could procure was from buckwheat ground in a coffee-mill. I could go on to relate other facts in his history since his coming, in some sense still more trying. You may be sure the aid rendered by the A. H. M. S., is abundant in "many thanksgivings to God." His labors are abundant and successful. A most delightful state of religious feeling prevails through the entire settlement.

The following is his own account of his field and his prospects.

My field of labor, though new, and subject to many of the trials peculiar to new countries—unlike too many of those of my beloved pioneering brethren, has almost every thing to encourage rather than discourage us in the good work, especially when with Faith's discerning eye we behold the rising future. At least, so few and trifling are the sufferings of the present time, occasioned by them, that we think with Paul, "they are not worthy to be compared with the glory which shall be revealed in us," if found faithful. Intelligence and virtue now bid fair to predominate in this county to the utter exclusion of ignorance and vice in its more corrupting forms, though we have abundant evidence, from day to day, that the devil and his emissaries walk about seeking whom they may devour. Like most new countries, whose police is necessarily inefficient, and whose prisons are frail and unprotected by guards or enclosures, and offer every inducement for the guilty to aid their accomplices in their escape, we are not a little infested by a reckless class, mostly young men, whose only business is gambling, drinking, thieving, counterfeiting and the like, illustrating the declaration of one of note, that the tavern and dram-shop are the "breathing holes of hell." But these are not citizens of the West, but the scum of the East that has floated along the tide of emigration to poison and corrupt this goodly land.

In the late enactment of our legislature in reference to the tavern and grocery license, the cause of temperance has received a glorious im-

pulse, and now bids fair soon to achieve all its friends desire, even the total banishment of intoxicating drink from our borders. At least, God in his providence seems to be saying to us, be it according to your faith, which "*works* by love and overcomes the world."

Our last communion was a precious season to this little flock, being a kind of ingathering of the first fruits of a spiritual harvest. Five interesting youth, the subjects of the late revival, reported in my last, professed their faith in Christ, and for the first time commemorated that Saviour's death they had so often despised. Another had been received and would have joined them, but was prevented by sickness.

The cause of education is also one that is deeply interesting to my people and those around us, and often is the inquiry made for valuable school teachers. Though few and feeble, as we are, not less than $200 in cash has been paid the past year by my own church and people for the education of their children and youth among us, besides furnishing a house for the same and all the contingent expenses. And so amply compensated have they been for it, that they purpose to do even more the coming year, and have already taken efficient measures to have a common school of the first order, as a preliminary step to one where we hope a goodly number of competent teachers, both for virtue and intelligence, will be prepared to go forth to supply the increasing calls for such, and thus do much in moulding the rising generation according to the principles of the Gospel.

Had I time, and were I disposed, I could go into a detail of trials experienced by my people, and myself also, that would excite your sympathies. But we deem it unnecessary, and prefer to turn from the dark and forbidding aspects of the scene, to that which is more bright and cheering—knowing that the motto of the Christian, as well as of the enterprising worldling of the great and rich West, is *onward!* to bright hopes and prospects—leaving our trials for the future recitals of the winter evening's fireside, or the contemplations of eternity, when our race is run and we have received the crown of righteousness.

From the foregoing, it will be seen, that what the agent represents as great privation, the missionary passes over almost in silence. Probably, a cheerful habit of mind, and a disposition to look on the bright side of things, might in many cases much alleviate the trials to which the brethren are subjected.

The splendid prospects of the growth and influence of western communities may have been somewhat overstated a few years ago, and therefore it is not surprising that there should be some reaction. Men of experience predicted that such a reaction would come: but the crisis will soon have passed. The present trials which come upon the pioneers of the West, are therefore, no sufficient reason for a diminution of religious enterprise. There may be much self-denial, some sickness and pecuniary embarrassment incidental to laborers in the new states. But those whose patience and zeal survive the first onset of these difficulties, will be like the man that goeth forth, weeping, bearing precious seed, who shall doubtless return again rejoicing, and bringing his sheaves with him. Their privations will be remembered, as our missionary suggests, among the tales of bygone days, that while away the winter evening, or rather, will be recalled to give a greater relish to the prosperity which shall succeed them.

REFRESHING.

From Rev. Josiah Porter, Waynesville, Ill.

My last report gave an account of the first quarter of my labors. We had received by letter one, and five by profession; and nine children were baptized. To us, this was a day of great things, whereof we were glad. We thanked God and took courage. We have now more reason to be thankful, for greater mercies, to God, who blesses truth and answers prayer. Since that time we

received eleven into the church by profession, and fifteen children were baptised. As fruits of our protracted meeting, some are inquiring what they shall do to be saved. Three have embraced Christ as their hope of salvation. To you this may not appear as copious a blessing as it seems to us.

Our church edifice is now undertaken by the members of the church. Nearly all the lumber has been provided, and we hope by fall to have a snug little house.

HOW IT IS JUST NOW.

From Northern Illinois.

This particular section of country being in the infancy of its settlement, does not afford to its inhabitants a great abundance above their actual and pressing wants. It seems to be out of the question, to think of raising funds here to sustain religious institutions, and benevolent operations abroad.

A MISTAKE.

"There is that withholdeth—and it tendeth to poverty."

The church here has been in the habit of taking up a collection at the monthly concert, when there was ability so to do. But it is the avowed opinion of one of our most prominent members, that it is not the duty of feeble churches here to send their petty contributions to other portions of the country, when they themselves must be the recipients of assistance from abroad. He holds that they should do all they possibly can to sustain the Gospel among themselves, and when they are able to do *this*, then certainly they should patronize the benevolent institutions of our country. However, the time will doubtless come, and I trust in a few years, when there will be the ability, as I am satisfied there is now the disposition, at least, in this church, to aid and encourage the great institutions of our country for the building up of the Redeemer's kingdom. For myself, however, I am decidedly in favor of attempting something for these institutions, poor as we are.

The minister, in this case, is undoubtedly right, and "one of the most prominent members" is wrong. It is a poor policy to stop the heart of charity from beating, because the body in which it is lodged is feeble. The feeling and the habit of liberality, on which every congregation must depend for the support of its own institutions, will die, unless fostered by frequent giving to the aid of others. The calls of foreign objects keep the heart open and thus prepare men to do justice to their own institutions. As is well remarked in the Report of the Massachusetts Missionary Society, on a preceding page, "the sooner any beneficiary becomes a benefactor, the sooner will he learn his ability to stand alone, and sustain the ordinances of God without aid." And the Executive Committee of the A. H. M. S., from experience, feel more encouraged respecting the speedy establishment of those churches which contribute freely to the cause of benevolence, than of such as exhibit a different spirit.

Appointments by the Executive Committee of the A. H. M. S. from June 15th, to July 15th, 1839.

Re-appointed.

Rev. Z. Eddy, Randolph and Conewango, N. Y.
Rev. A. S. Allen, Cuba, N. Y.
Rev. P. L. De St. Croix, Havana, N. Y.
Rev. Jonathan Leslie, Centerfield, N. Y.
Rev. R. Willoughby, G. Valley & Humphrey, N. Y.
Rev. E. Hyde, Pike, N. Y.
Rev. M. Doolittle, Otto and East Otto, N. Y.
Rev. R. E. Wilson, Hammondsport, N. Y.
Rev. H. B. Pierpont, West Avon, N. Y.
Rev. J. T. Hough, Wolcott, N. Y.
Rev. S. Hoge, Ridgeville, N. Y.
Rev. E. J. Chapman, Sullivan, N. Y.
Rev. J. R. McCreary, Great Bend, Pa.
Rev. J. M. Davis, Fairmount, Pa.
Rev. C. J. Knowles, Riverhead, N. Y.
Rev. E. A. Osborn, Berkshire Valley, N. J.
Rev. J. Robertson, Sherbrooke & Lenoxville, L. C.
Rev. Daniel Jones, Thorntown, Ind.
Rev. A. A. Morrison, Bethany & Spencer Chs. Ind.
Rev. John Crawford, Coal Creek, Ind.
Rev. Joseph Barlow, Salem, Pa.
Rev. J. J. Graff, West Chester, Pa.
Rev. B. B. Judson, Ruggles, O.
Rev. G. C. Beaman, Burlington, O.

Rev. H. R. Howe, Huntington and Raccoon, O.
Rev. Jairus Wilcox, Geneseo, Ill.
Rev. N. Gould, Rockwell, Ill.

Not in commission last year.

Rev. G. W. Lane, Chapinsville, N. Y.
Rev. L. P. Judson, Alexander, N. Y.
Rev. T. C. Hill, Burrellville, N. Y.
Rev. Seth Burt, Otselic, N. Y.
Rev. Israel Brainerd, Oneida and Skenandoah.
Rev. S. P. Storrs, Columbus, N. Y.
Rev. O. M. Johnson, Boonton, N. J.
Rev. E. G. Howe, Gooding's Grove, Wills co.
Rev. N. W. St. John, Carlisle, Eaton & W. Av
Rev. E. S. Scott, Wakeman, O.
Rev. G. G. Poage, Hardin, Allen & Logan Co
Rev. W. S. King, Union, Hancock co., and E
well, Schuyler co., Ill.
Rev. J. W. Smith, Clarendon & Teconsha, M
Rev. Sylvester Cary, Green-Oak, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receij the following sums, from June 15th to July 15th, 1839.

MASSACHUSETTS—

Andover, South Parish, mon. con. col., by Deac. A. Abbott,	67 00
West Springfield, in part of legacy of the late Rev. J. L. Pomeroy, by D. S. Whitney, Executor,	500 00

CONNECTICUT—

Fairfield, First Con. Soc., by S. A. Nichols, 73 50; Friend, 10,	83 50
Farmington, Mrs. Mary Rowe, to const. Mrs. Laura North, of N. Haven, a L. D.	100 00
Middletown, Fem. H. M. S., Miss E. J. Cotton, Treas., to const. Rev. Charles Bentley, a L. M.	30 00
New Milford, Cong. Soc., by Mr. Whittlesey,	61 00
Orange, North Milford Soc. col., by E. Clark, Treasurer,	23 50
Stonington, Fem. Aux., of which $3 is from juv. members, by Miss Sheffield,	20 00
Upper Middletown, Cong. Ch., by Rev. Z. Crocker,	27 13
In part of avails of lands given the A. H. M. S.,	450 00

NEW-YORK—

Brooklyn, Mrs. Sarah E. Austin, in part to const. David Austin, a L. D.	50 00
Congreg. Assoc. for Missions, by Rev. J. Harrison,	25 00
Coxsackie, Mrs. Rhoda Hallenbeck, to const. Wm. V. B. A. Jones, a L. M.,	35 00
Fort Plain, Timothy Jervis,	15 00
Greenville, Miss E. A. Phillips,	30 00
Lodi, Presb. Ch., by Mr. Plumb,	29 14
Lysander, Fem. Mis. Soc., Mrs. Mary Townsend, Treas.,	32 00
New-York City, viz.	
Duane-st. Ch., C. O. Halsted,	100 00
Mercer st. Ch. P. Perit, $100; Mon. Con. Coll., 19 75,	119 75
Pearl st. Ch., by L. Corning,	50 00
Legacy of the late Joseph Lathrop, dec., by A. S. Miller, Ex'r.,	2300 00
Wappinger's Creek col., by the Rev. E. Price,	6 00
Cavers, North Britain, James Douglass, Esq.	215 00
Female Friend, by Rev. Mr. Mills,	1 00
Home Missionary,	29 41
	$4,399 43

K. TAYLOR, *Treasurer.*

Receipts of the Philadelphia Agency, from June 15th to July 15th, 1839. Rev. G. N. Judd, Secretary.

NEW-JERSEY—

Newark, viz.	
First Free Church,	23 18
Third Presb. Ch., Joseph Y. Miller,	5 00
Sparta, Presb. Ch., by Rev. W. Torrey,	25 00

PENNSYLVANIA—

Chambersburgh, Mrs. M. Calhoun, by Rev. J. M'Knight,	
Hartsville, Presb. Ch., by Mr. Wilson,	
Leacock, Presb. Ch., James Johnson, to const. W. Manahan, a L. M., $30; Wm. Manahan, to const. Mrs. Isabella Manahan, a L. M., $30,	
Philadelphia, viz.	
First Presb. Church, Friend,	1
Eleventh Presb. Ch., Sab. Sch. Mis. Soc., S. D. Hastings, Sec., to const. Joseph C. Martin and Henry H. Meare, Life Members,	
West Presb. Ch., in part by S. Withington,	
First Cong. Ch., Fem. Rel. Assoc., Mrs. Denman, Treas., in full, to constitute the Rev. Joh Todd, a L. D., and Mrs. M. S. B. Todd, a L. M.,	
First Cong. Ch., Northern Liberties.	
Central Presb. Ch., North. Liberties,	
Isaac Ashmead,	
Mrs. I. W. Gibbs,	
	$5

Rev. A. Hale, acknowledges the receipt of the lowing,

Canton, Ill., Cn.,

Receipts of the Western Agency at Geneva, from June 15th to July 15th, 1839. Rev. A. Murray, Secretary.

Ashville,
Bergen,
Cayuga Bridge, Fem. Mis. Soc.
East Bloomfield, Ladies, Mrs. Josiah Porter, Treas.,
Geneva, First Presb. Church,
Ithaca, James McKenney, L. D., $100; Sarah Miller, 50; A. St. John, to constitute Miss Harriet A. Jewell, a L. M., 30; C. E. Hardy, 20, others in part, 92 50,
Leroy, Judge Brewster,
North Bristol,
Ogden,
Prattsburgh, Deac. Loomis,
Rochester, Bethel Ch.,
Brick Church, Hervey Lyon, 100; R. Campbell, 50; O. Hastings, 20; C. A. Burr, 5; Cash, 0 50,
Victor,
West Bloomfield, Mr. Clark's Congretion,
$7

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

MISSIONARY SKETCHES.

I.

WINTER AND SUMMER SCENES.

PERHAPS it is on a cold snowy day when the missionary starts from his residence, his head shielded by a fur cap, and muffled up to his ears; with a Canadian belt around his body. He holds on his course ten or twelve miles, on the main road, then turns off in a by-path to a settlement six or eight miles in the woods. His horse takes the half-covered foot-track of some man who is on his way home to his cabin. The wind is high, and the snow assails him like a swarm of angry bees. He encourages his heart in God, and urging on his way, he beholds a dim light, and he keeps it in his eye till he calls at the door—for his hands are too cold and numb to untie the halter, or to fasten his horse. A lad hastens out and he hastens in. A joyful welcome from warm hands and warm hearts, reconcile him to his lot: he takes his seat between half a cord of wood burning on one side, and a large stove on the other, and then every few minutes shifts his position to keep warm. And perhaps he thinks it is a very different thing to make a speech before a Missionary Society, than what it is to be frost-bitten. Perhaps with a discontented and murmuring spirit, he had said in some contentious village of his own beloved New-England,

"O for a lodge in some vast wilderness,"

and here he has it.

Or it may be near a summer sunset, when he comes to a lone and distant hut. Within is a large family: the boys and girls, and even women, are barefoot: the floor is of loose boards: a bench, or perhaps a rudely formed chair, is the choicest furniture. The fire-flies are our evening candles; a column of smoke in the chip-yard, keeps away the hungry insects. We form a social group within and talk of this world and the other. The Bible is here, and there are those who can read it and sing the praises of God, and kneel around the domestic altar of peace and of love. We have no door to bar, nor key to turn, for the wicked and the good are alike far away, and no creature except the fox, the bear or the owl, would come for plunder.

II.

HERE live mothers and daughters who, on a cold November's day, have walked four or five miles over a rough, frozen road, to a school-house where caps and hats fill the broken windows, to hear news from heaven and comfort their hearts in God. It is cheering to know that the Great Shepherd of the flock has some hungry sheep in these woods, and it is a pleasure to feed them. I found a mother in Israel here, nearly ninety years of age. God gave her strength to come to our communion—the first time she had enjoyed such a season of christian fellowship since she left Scotland, nine years ago. After service she was asked if it had been a

refreshing season to her soul. With much emotion and many tears she replied, "*great* joy—*great* joy!" And I thought it was good to break to her the bread of life on the brink of Jordan, and point her wearied heart and weeping eye to her home in the skies.

In early life she made a public profession of religion, and from that day of her espousals, she made it a regular part of duty, particularly on every Sabbath, to read some portion of Scripture respecting the sufferings of her Redeemer. She could repeat parts of sermons heard in her native land seventy years since. And I could not but think that those old Scotch sermons, in the age of Erskine, were of the right sort, thus to retain their hold on the mind of a wayward, wandering creature so long. Where are the ministers of the present day who can preach with such power, or where the hearers that can profit like her?

A few weeks after, I was called to see this aged believer on a sick bed, and, as we supposed the bed of death. As I came to her pillow, said I, "Do you know me? Do you remember the communion?" She reached me her trembling hand, and exclaimed, "O great blessing—great blessing!"

"Do you think God will take you to glory?" "O I hope so, I hope so." "On what do you rely for the salvation of your guilty soul?" "The precious Christ—the *precious* Christ!" She gave a fixed attention to prayer, and as I rose and looked again, I saw the tears all over her face. "Do you find Christ is precious to your soul?" "O there is nothing like him." "You find the world can do nothing for you now?" "O no, none *but Christ*, but *precious* Christ——Yes, yes, *precious Christ, precious, precious* Christ"—and her voice failed repeating "*precious Christ.*"

Here, far remote from the observation of the rich, the great and the gay, we witness scenes of thrilling interest—scenes which prove that "the Lord hath founded Zion, and the poor of his people shall trust in her." I have seen the pious father *and mother who* had walked miles, and brought their only child in their arms, first give themselves to the Lord, the father kneeling to honor the seal of the covenant set upon his brow, and, while the sign lay there like the dew of Hermon, rise and take his offspring from his weeping wife, to be baptized like himself in the name of the Father, and of the Son, and the Holy Ghost—thus publicly consecrating all to God.

"I CAN'T TRUST IN A SWEARING RELIGION."

F. P. C. was trying to be a Universalist. He had come to reside in a town of New-England, where employment was furnished to large numbers of young men, and where Universalism was preached to a thronged house. For a year F. had listened to that doctrine and the arguments used in its support; and being a young man of more than ordinary strength of mind, he was becoming a champion in the cause. The reasonings on the subject had been made quite familiar; and while he sat upon his bench plying the awl and drawing the thread, he was able to make such statements and explanations concerning the popular religion as greatly served to convince, to edify, and to confirm his comrades.

In the winter of 1836 he worked in the same room with a man of prayer. Earnest discourse, vexation with his work, irritation, or mirth, often led him to make his appeals to the Almighty, and deal out the profane oath. The man of prayer one day finding him alone, kindly, but earnestly remonstrated with him against a religion which led him to profane his Maker's name. He was greatly vexed, yet held his peace. His pride was wounded. He was mad against the good man for speaking to him, though he knew he had done it kindly and properly. He was soon led to ask, "what shall I be next? I have become a profaner of the name of God; and now I am a hater of a good man who has done me a deed of kindness." He was alarmed at the evidence of the un-

broken reign of sin over his soul, and at the progress he had made in iniquity during his advocacy of the new religion. "I can't," said he to himself, "I can't trust in a swearing religion—which makes me no better—which leaves me to hate the good. I can't go on to eternity in chosen companionship with those, a large majority of whom offer only the swearer's prayer." The result was, he took the place of the penitent and suppliant before God; his Bible and hymn-book were seen every day by his side; he eagerly sought the place where the Gospel was preached in its purity and power; the jeers of former companions were unheeded as the idle wind. He joined the church of God, and he is now a humble follower of the Lamb.

Is it not proof of deep delusion, that thousands more do not join with F. and say, "*I can't trust in a swearing religion?*" W.

"WEEP NOT FOR ME."

G. W. was a native of Wilton, in England. At the age of 14 he crossed the ocean in one of the ships of Capt. P——, in whose employ he continued, and whose patronage and friendship he enjoyed, for 10 years to the time of his death. He had talents of a high order; his means of improvement he diligently used. While others of his age were, in their leisure hours, lolling in the haunts of dissipation or laughing in the theatre, he was at home with his books. As supercargo to foreign ports he was found competent far beyond his years; as clerk in the office, he was characterized by unwonted promptness, despatch, accuracy, and order; and, when health was in the wane, as superintendent of domestic and agricultural affairs in the country, he was quick to learn, and succeeded to admiration in spite of his inexperience.

At the age of 20 he listened with eager interest to the disclosures of the Gospel, and felt the powers of the world to come. Yet so high were his views of religious experience, and so exalted his ideas of what a Christian must be, that he did not regard himself as authorized to cherish the hopes of piety, or participate in its privileges, or engage decidedly in its duties.

A consumption came over him—to flush his cheek, and brighten his eye, and quicken his intellect, and to give heightened interest to his person, his words, and his deeds. Retired from the great city of the land to the beautiful valley of the Connecticut, he sought to the physicians. In the course of the year 1838 he had three; went through the prescribed course of medicine; was given over by them all as incurable. He was now told, "Let the body go. Apply to the Great Physician who can give health to the soul, and prosperity to the spirit, while the body crumbles and goes to decay." He received this counsel with intense, tearful interest. It was the last day of December. That evening he said to the kind friend who watched around his bedside, and ministered to his wants, and prayed with all the tenderness and importunity of a sister for his salvation, "I have given up all. I have no more care for the body. I have applied to the Physician of the soul. And now I have peace. I have no fear. I am happy." The next morning was the brightest, the happiest morning of his days. The new year, he trusted, would chiefly be spent in the world of perfect holiness and eternal health. The daily paper from the city was banished from his table. The Bible and hymn-book, Baxter and Philip, lay in its place, and were his constant companions. In two weeks he learned more of the Bible he thought, than in twenty-three years before.

His habits of order were now conspicuous in the distribution of time. "In the morning," said he, "I read one of the Psalms of David, and think of it, and pray. After taking my food, I read a chapter in the New Testament, and feast my mind on that. At 10 or 11, I am ready to read a half hour in Baxter." In like manner his afternoons were regularly divided off, and devoted to the Bible, to prayer, the hymn-book, meditation, Philip, then to the Bible again;—and

while the body was wasting away under the insidious progress of incurable disease.

Thus were the last few weeks of his life spent, in a diligent, delightful preparation for a better world. It was pleasant to meet his intelligent eye, and be greeted with his smile of welcome. His sick room was indeed "privileged beyond the common walks of life, quite on the verge of heaven."

He fell asleep. No mother was there to close his eyes; nor sister, to give the weeping farewell: nor brother to shed the concealed tear over his noble form. None of the friends of his boyhood gathered to the place of sepulture—three thousand miles of ocean roll between them and his narrow home. Within a hundred rods west, and in sight, of the village of B——, Ct., may be seen his humble grave. In a land of strangers he lived; strangers ministered to him in sickness; the hand of strangers bore him to the mansion of the dead. Yet we loved him while living; we love to cherish his memory and dwell upon his virtues now that he is gone;—and as we returned from the mingled scene of sorrow and of joy at his funeral, and considered how the tidings of these things would in a little while reach the ears of a mother, sisters, brothers and early friends, we could not but think that if he might send down one message from his bright abode in eternity to solace their troubled hearts, he would say as Jesus did to the daughters of Jerusalem, "*Weep not for me!*"

IT BITES LIKE A SERPENT AND STINGS LIKE AN ADDER.

I was once witness to a most distressing event. An itinerant exhibitor of serpents came through the settlement where I resided, just as the district school had dismissed its pupils for the evening. The reptiles were represented by him to be very beautiful, and so tame that they would come out and return to their cage at his bidding. Soon a few pennies were collected, and he proceeded to the exhibition. He drew from their hiding places two rattle-snakes, and handled them with as much apparent unconcern as if they had been nothing but sticks. I was so impressed with the temerity of the man's conduct, that I protested against it, and begged of those around not to encourage, by their contributions or their presence, such manifest presumption; and proceeded immediately to leave the spot. But ere I could disengage myself from the crowd, the hapless man, having first put the serpents into his bosom, and wound them around his neck, proceeded to hold them with his teeth. Whether he pressed them harder than he was wont to do, I know not, but immediately on his relaxing his jaws, one of them turned and struck its fangs into his cheek. He had but a moment to secure them in their box, ere he fell to the ground in awful spasms; and in less than twelve hours, paid the price of his presumption, and died in agonies that struck every beholder with horror.

How often have I recalled this scene to mind, when I have beheld the rashness with which men tamper with sin. Although they are told, on the highest authority in the universe, that it "bites like a serpent," and that "its sting is death," yet they toy with it, cherish it, and make it the familiar inmate of their bosoms, as if it were a blessing rather than a deadly bane. The venom of no reptile on earth is more sure and deadly; none has slain the ten thousandth part as many victims, as have some particular forms of sin, such as intemperance and lust. The poison of asps may destroy the natural life; but "sin kills beyond the tomb." It is an undying death. While it takes not away the life of the soul, it makes that life worse than annihilation itself, by giving to it the acutest susceptibilities of pain, and tainting it with unwasting venom, so that it will be for ever tortured with self inflicted agonies.

Oh that sinners would take warning! Why will ye mock at sin—why sport with eternal death? Why run the dangerous hazard—not of destroying the natural life—but of worse than destroying the indestructible spirit?

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be sent? *Rom.* x. 15.

Vol. XII. SEPTEMBER, 1839. No. 5.

Auxiliaries and Agencies.

CENTRAL AGENCY, N. Y.

ANNUAL REPORT.

Summary of Facts.

DURING the year, which closes May 1, 1839, this Agency with the approbation of the Parent Board, have commissioned 31 missionaries; 26 of whom to spend the year each in a single congregation. Two of the remainder have each two congregations, and one has three. Two, viz: Rev. S. Sweezy, of Oswego Co., and Rev. A. Taylor, of St. Lawrence Co., are county missionaries, whose duty it is to instruct and encourage those churches in their respective bounds, which we cannot furnish with a more ample supply. Forty missionaries have spent a part or the whole of the year on this field. Forty-three churches have had a stated supply, besides about fifteen, which are under the care of our county missionaries. Thirty years' service has been bestowed upon these churches since our last report. Fifteen of our missionaries are settled pastors. There is a very manifest and encouraging change of sentiment and practice, in favor of a permanent ministry. The aggregate of our pledges, the past year, is $3,070; the whole expense of the Agency is $3,249 80, and the amount received into our Treasury is $3,564 02, besides *about $1000, which has been sent, principally from* our eastern churches, to the Treasury at New-York.

The business of Home Missions in Jefferson Co. has been conducted the past year by an auxiliary. They have employed several missionaries and sustained them. An unusual degree of interest has been excited on behalf of their destitute churches, and the prospect for the coming year is encouraging; but as arrangements were not made in season for us to commission their missionaries, and as we have not received their Treasurer's accounts, we are unable to embody their doings in this report.

Results.

Nothing has occurred during the year to awaken peculiar emotions, either pleasurable or painful. Our missionaries, who are a band of beloved brethren, have, we believe, been cheerfully and industriously employed in their Master's service. With their Sabbath schools, Bible classes, temperance societies, weekly conferences and lectures, monthly concerts, benevolent societies and family visits, together with the usual services of the Sabbath, they have been moving forward the work of God towards its consummation. They have encouraged and strengthened more than fifty of our little churches, which are struggling to rise in the midst of poverty and surrounding impiety; they have edified and com-

forted and led on towards heaven, hundreds of God's dear people; they have rebuked the sins of Sabbath breaking, intemperance and licentiousness, and done much to drive them from the world. Thousands of the rising generation they have taught to reverence the Sabbath, to read and understand the Scriptures, and to devote themselves, soul and body, to the service of God. Some souls, we trust, have been *born again*. Though there have been but few revivals, hundreds have indulged hope in Christ. Of this number, there are 46 in one church, 35 in another, and from 20 to 30 in another. In almost every church, some one or more has given evidence of being born of God, while the Spirit has descended in his refreshing influence, like gentle dews, upon the heritage of the Lord.

Future prospects and responsibilities.

While there is no decrease of interest on any part of this field, in the American Home Missionary Society, several of our ecclesiastical bodies feel the importance of this department of benevolent effort, beyond any thing we have witnessed before. One Presbytery has pledged itself to raise, the coming year, for this object, about double of what has usually been collected within its bounds. Were the hundreds of millions of heathen well furnished with christian ordinances, and were all other parts of our own country, and of all Christendom, thoroughly supplied with pastors, the operations of the Central Agency, should be continued and enlarged. More than half of our churches are unable to sustain the Gospel, and there are several townships where there is no church, but where the Gospel ought to be preached, and must be preached, or multitudes will perish. This region continues to be emphatically the nursery of the West, which is making its annual and daily drafts upon us. Pass over the seven following counties, viz: *St. Lawrence*, Jefferson, Lewis, Oswego, Madison, Chenango, and Otsego, and you will find 135 churches, and but 43 that are able to support Gospel ordinances: and one fourth of these furnish but a meagre support. *Ninety-two* of them can have the Gospel but a part of the time, without aid from the A. H. M. S., and one half of these cannot raise, on an annual subscription, more than from $50 to $200. But many of these churches, though now so few in number, and limited in means, were a few years since, numerous and abundantly able to sustain the Gospel.

"*Brethren* PRAY *for us*."

1. Because the nature of the work is such, that nothing will be accomplished, but by the Spirit of the Lord.

Men and money can do much, and the history of the world tells what that is; but they cannot *regenerate* men, establish christian churches, and extend the kingdom of Christ, without the Spirit of God. "We wrestle not against flesh and blood," if we did, we might "bite and devour," but we wrestle "against the rulers of the darkness of this world —against spiritual wickedness in high places." Satan with all his devices, skill and power, is opposed to the triumphs of the cross, and with him are heartily combined the whole unconverted world. Who but God, can enable the church to conquer such a foe, and rescue such victims? Peter purposed and was powerless among the high priests' servants, Peter prayed and was prevalent on the day of Pentecost. It is not "by might, nor by power, but by my Spirit, saith the Lord." A child can as easily roll the world, as the church convert the world without the Spirit of God, but her weapons become "*mighty through God*, even to the pulling down of strong holds."

God well knows that the church can do nothing without Him, and especially in the pure, spiritual work of persuading men to be reconciled to Him. He cannot be deceived by our professions. *Our hearts' desire must be to Him*, going up from souls

deeply penetrated with a consciousness of our dependence on his Spirit, if we would be strengthened with *might* in the inner man. Let our souls then be pervaded and impressed with the truth, that the *first* and *principal* thing which the church needs in her missionary work, is the *Spirit of God*. Filled with the Spirt, she will be fitted for her work; her councils will be wise; her agents will be successful; her missionaries will be guided and sustained, and the Gospel they preach will be made the power of God unto salvation.

All this it will please and honor God to bestow, when we cry unto him for it with our *whole heart*. "When I am *weak*, then am I *strong*."

2. The magnitude of the work should move the people of God to *pray*.

After all that has been done, by the extraordinary efforts of the last thirteen years, to supply our country with the Gospel ministry, there are now several *millions* who have not the Gospel preached to them, either in public or from house to house; a number sufficient to form from 6000 to 8000 congregations, larger than an average of those already organized. There are also more than 1500 souls added to our population daily—enough for 700 other congregations every year. Can there be a doubt, that the Lord Jesus Christ expects the American church to make provision for these increasing millions? And can there be a doubt, unless more copious measures of the Spirit of God are poured upon the church, that our generation will go to their graves and leave the work undone? To say nothing of the demands which the hundreds of millions of other lands have upon us, to whom we ought to send thousands of christian teachers every year, how is our own home work to be accomplished? In *addition* to all that is now doing for the kingdom of Christ in our country, there is an *immediate* demand for gathering and organizing at least 6000 congregations, and furnishing them with pastors, besides making provision *for an additional* number of 700 every year. This is necessary to furnish the present generation with merely the primary means of grace, and to relieve the church from the guilt of allowing this spiritual starvation to remain in our land. The Lord commands us "to preach the Gospel to every creature;" and nothing would be more easy or delightful to the American church, than to carry out this gracious injunction to the extremities of our country, *if the Spirit of God reigned in our hearts*. "Ask and ye shall receive."

3. The past progress and present state of the enterprise, show the necessity of looking to the heavens for help.

The American church has been organized and at work for more than 20 years, to persuade parents to bring up their sons for the ministry, and to furnish aid to such as were poor while preparing to preach the Gospel. The press has continually been rolling off volumes of intelligence, through every valley and up every hill side over all the land; convocation after convocation has been called, and the thrilling influence of human eloquence has been poured forth, to bring up the church to this benign work. And besides this, commissioned agents have ranged the country year after year, visiting every branch of the church with line upon line, and precept upon precept, pressing the claims of our Redeemer, and of our fallen, dying race, upon the consciences and sympathies of the church: and what is the result? We should never cease, while we have breath or being, to render thanks to the Lord for what has been accomplished. It is beyond all price. God only knows its worth. But is the work done? Or is the Gospel preached to every creature in our land? The answer is truly startling. If we had not sent one missionary to the heathen, our whole church have not educated ministers enough within the last twenty years, to supply more than *one half* of the current *increase* of our population.

We should rejoice if fidelity would allow us to stop here. But it is a pain-

fa. fact that the comparatively small number of ministers we have are not a.. employed to the best advantage. We might mention scores of worthy men, against whom nothing can be said, except that they are not *popular*, whom the necessities of their families have driven partly or wholly into secular employments. They would greatly prefer devoting all their energies to the ministry if they could "*live of the Gospel.*" Whether they do right or wrong, God will decide, but it is certain that the church has *lost* their services. Those who have gone to foreign lands, have been compelled not only to stop their presses, which were pouring floods of light among the benighted heathen, but to turn back into pagan darkness thousands of youth whom they had gathered into christian schools. Others, who were anxious to go and preach Christ to the heathen, have been detained months or years at home. Several, who have offered their services to go into our own moral wilderness, and carry the Gospel to the poor and perishing, the A. H. M. S. has been unable to send. And others still, whom we have sent, and who, by toil and pains, have gathered churches, have been obliged to yield to necessity, and leave them to be scattered as sheep having no shepherd. And all this because the *tithes were not brought in, and there was not meat in God's house.*

Why are these things so? Has God allowed the church to be hunted down and slaughtered by her enemies? Has the pestilence been commissioned to depopulate our cities and villages, and roll desolation over our land? Have the ravages of war torn from the church her wealth, and the fields of battle drunk up the blood of her sons? Should we not rather say, that no portion of the church since the Christian era, has had *less* to *hinder* and *more* to *facilitate* her work of love, than the American church for 20 years past.

We throw these facts before you, beloved brethren, not to awaken a censorious spirit, not to dishearten you, but to fasten your attention upon the following inquiries. Has God been honored by a due manifestation of our dependence on his providence and Spirit? Does the church pray as she ought, and as much as she ought in view of the perilous condition of the destitute millions on our shores? Are we receiving from our high privileges what God has promised to his believing, obedient people? Do not the past progress and present state of the Home Missionary enterprise assure us, that it is too sacred—too immense—has to much to do with souls—with the spirit of rebellion—with dying love—with God and eternity, ever to be accomplished without prayer, persevering, prevailing prayer? Can we hope that God will visit us in such abounding mercy, and do such a mighty work as to fill our land with christian knowledge, and redeem our nation from its sins, unless the people of God, with one consent, gather around the throne, and, with their souls oppressed with the magnitude of their errand, "*offer up prayers and supplications with strong crying and tears?*" Would the church give herself thus to prayer, we should have reason to hope, that God would make all grace abound toward us; that we always, having all sufficiency in all things, might abound unto every good work.

In behalf of the board,
A. CRANE, *Cor. Sec.*
Utica, April 16, 1839.

MAINE MISSIONARY SOCIETY.

The anniversary of the Maine Missionary Society was held at Brunswick, on June 26th. Rev. W. T. DWIGHT in the chair. Addresses were made by Rev. Messrs. J. R. MUNSELL, MATHER, CARRUTHERS, and Professor POND of Maine, WALKER of Vermont, and PARKER of New-York, delegate from the American Home Missionary Society.

Not having received a copy of the annual report, we take the following notice of the doings of the Society for the last year, from the Boston Recorder.

Sixty missionaries have been em

ployed the past year, whose labors in the aggregate amount to about fourteen years.—In about twenty places there have been special displays of grace more or less extensive, and the estimated number of converts is about three hundred.

Exclusive of a legacy of Richard Cobb, Esq. of Boston, ($2,500) the receipts of the Treasury amounted to $5,611 62. Mr. Cobb's legacy paid off a debt resting on the Society; and the regular expenditures were about $6000.

The northeastern section of the State presents a wide field for labor. It is fast filling up with an enterprising population; and unless the means of grace are gratuitously furnished them, they will remain destitute. Now is the time.

Penobscot and Piscataquis counties have twenty churches, and many waste places where churches might be embodied, and only six pastors. Sixteen of these churches need aid.

Somerset and Franklin counties have twenty-three churches and fourteen pastors; six only of these are wholly sustained by the churches in which they labor.

Kennebec and Oxford have thirty churches, nineteen pastors and ten stated supplies. Twenty-four of these churches look for aid.

The six remaining counties are better supplied; but even here, are many feeble churches and waste places.

Two thirds of all the churches in the State (and they are more than 130) that now enjoy the stated means of grace, have been aided by the Missionary Society; and without that aid many of them had been left to languish and die.

Much land yet remains to be possessed. The calls for help, instead of diminishing, are annually increasing. The means of the Society are altogether too limited. Its resources should be doubled.—It is a fact worthy of record in this connection, that an application has been made to the Trustees from N. Brunswick, "pressing as the cry from Macedonia for help." It could not be responded to, of course; but it indicates a spreading conviction of the value of religious institutions, and a confiding paternal affection on the part of Christians, inhabiting a foreign territory, notwithstanding the late absorbing difficulties, which it is pleasant to contemplate.

We love to mark the earnestness and zeal with which our brethren in Maine are prosecuting the Home Missionary enterprise within their borders. They have a great work to do, and are evidently straitened until it shall be accomplished. The Lord of the harvest will surely crown their persevering and harmonious efforts with the desired success.

Correspondence of the A. H. M. S.

WISCONSIN.

We abridge the space usually devoted to missionary reports, in order to present a connected view of the interesting territory of Wisconsin, which has been furnished by one of the Society's missionaries, Rev. S. Peet, of Green Bay.

The reader of this document will not fail to perceive that it presents an earnest appeal for ministerial laborers to enter immediately, and in *considerable numbers, on the occupancy* of this promising and needy field. But no *single* statement can present our conviction, gathered from a mass of correspondence, of the importance of doing whatever we can for this region *without delay*. The loss of a single year is incalculable. If any minister who reads these lines has a purpose of ever becoming an inhabitant of that fair region, or of any other portion of the West, we say with emphasis, go now. Every year's delay is a great loss; already have you staid away too long. If, in form-

ing the character of an individual, youth is more impressible than manhood, and childhood still more favorable than youth, for forestalling the influences of evil, it is even more important to cast in the power of religion, among the elements of western society, *in the beginning*, inasmuch as the forming period—the decisive era in the history of new settlements—is so brief, that if lost, it is generally lost for ever.

To the Secretaries of the A. H. M. S.

Brethren:—Having just completed my tour through the Territory for the purpose of promoting the interests of our beloved Zion, and of ascertaining the religious state and wants of the country, I hasten to give you a brief account of my labors and the results of my investigations. I shall not trouble you with the minute details of a journal, but content myself with giving such an outline of my journeyings as will enable you to obtain a general view of the geography of the country, and the relative situations of the places visited. It will come more especially within my object to give a description of those places and missionary fields to which I wish your attention directed, and where the operations and aid of the Home Missionary Society are immediately called for.

SITUATION AND PHYSICAL ASPECT OF THE COUNTRY.

Wisconsin is situated between the great Lakes and the Mississippi river—is bounded east by Lake Michigan, west by the Mississippi, and south by the State of Illinois. The general face of the country is undulating, with no mountains or high hills. The soil is rich and fertile, and the surface is generally covered with thick grass. It is watered by numerous springs, and large streams, some of which are navigable, and abounds with beautiful small lakes. The northern part of the Territory is a *timbered* country, resembling Western N. York, and northern Ohio, when the first settlers began to break in upon the forests of those regions. The central and southern portions are chiefly *prairie* and "*openings*," with occasional strips of heavy timber skirting the lakes and rivers.

These openings are beautiful, rolling land, having a sparse and low growth of oak, the ground being covered at this season with nature's beautiful carpet of green grass; with no underbrush or fallen timber to intercept the view or incommode the traveller. As you look around and glance through the scattered trees with their outspreading branches, it presents the appearance of a vast and extended orchard. The prairies have a smooth, though undulating surface, and afford the finest roads for any kind of carriage and in any direction. Sometimes they stretch on before the traveller till the rising swells seem to blend with the blue sky in the distant horizon. They strike the unaccustomed beholder with perfect astonishment and admiration. They seem to have been, almost literally, rolled out and moulded by the plastic hand of the great Creator. As I rode along hour after hour, and beheld the waves or distant swells continually rolling up to view one after another, with no boundary or limit to the prospect, I thought of *eternity* with its boundless prospects—its endless duration—how *vast!*—how INFINITE!!

Population.

The population of Wisconsin is rising 30,000, and is increasing with great rapidity. The vicinity of Green Bay was settled at an early period with French and others, connected with the fur-trade business. The village itself, and the most flourishing portions of the country, are of more recent origin, and owe their growth and prosperity to the enterprise of a population chiefly from the Eastern States. The mining country, in the southwestern section of the Territory has attracted emigrants from Europe and the Southern States, a large portion of whom are engaged in the mining business, or "the lead trade." The region bordering on the Mississippi, has a considerable population,

chiefly from the South, with a portion of French. But the most numerous and dense population is in the southeastern counties, bordering on Lake Michigan and the state of Illinois. This region has been the principal resort of the recent emigration from the Eastern States, and is filled up with industrious and enterprising farmers, who are converting "the wilderness into fruitful fields," establishing schools and religious institutions; and thus laying the foundation of a sure and permanent prosperity.

The principal points for commercial business at present, are Green Bay, Milwaukie, Racine and South Port, on the Lakes, and Cassville and Prairie du Chien on the Mississippi. These places contain from 300 to 2000 inhabitants each, and are destined to become places of great importance.

SUMMARY OF LABORS.

I was absent nearly five weeks—travelled 575 miles—visited 31 different places, and 64 families.—Preached 14 sermons—delivered one temperance address—attended one funeral—organized one church—administered the communion three times and the ordinance of baptism twice;—attended the meeting of Presbytery—distributed several testaments, a few of Baxter's Call and Allein's Alarm, and several thousand pages of tracts and children's books—and conversed with a large number of professing Christians and others relative to the interests of religion, personal duty, or the concerns of their souls.

I have thought it proper and necessary to make these general statements before entering into the details of my journey, or a description of places. I now proceed to give a more particular account of my

TOUR THROUGH THE TERRITORY.

I left Green Bay June the 10th, on horseback; this being the mode of travelling best adapted to all the circumstances of such a journey. My route lay along the *Neenah (or Fox)* river nearly 20 miles, and afterwards through a heavy timbered country and bad roads on the east side of Lake Winnebago, and a few miles distant from its shores to the head or southern extremity. At the distance of 36 miles from Green Bay, I came to

Stockbridge,

Where the tribe of Indians bearing that name are located. They occupy a rich and valuable tract of land situated about midway on the eastern shore of Lake Winnebago. They once lived in Stockbridge, Mass., and afterwards in New Stockbridge, Oneida Co., N. Y.; whence they removed to this region about 9 years since. They are a civilized and christian nation. The Rev. C. Marsh has been a missionary among them, under the patronage of the American Board, since their first settlement at this place. His situation and labors are more like a regular parish minister than a missionary to the heathen. They have a good meeting-house, a church of 70 members and two schools among them. I was much gratified at having an opportunity to attend a meeting of their Temperance Society, which happened to be on the day of my arrival. There were 50 members of the society present. A written address was delivered by one of their own people, and at their request I made some remarks which were listened to with apparent interest. The society is formed on the total abstinence principle, and embraces seventy members. No intoxicating drinks are allowed to be sold in the nation.

Their farms are under good cultivation: they have good houses and barns and will raise more than sufficient produce for their own consumption. The nations are now in a prosperous state, and it is to be hoped they will be permitted to remain unmolested. Passing through the Brothertown settlement, seven miles from S., the next place on my route was

Fond du Lac,

Whose name, *Head of the Lake,* im-

ports its location. This place is 60 miles S. S. W. from Green Bay, and 36 W. from Lake Michigan. It is destined to be a place of much importance, when the internal improvements, in contemplation, shall be completed. There are at present about 12 families mostly occupying fine farms in the vicinity of what is to be the village. The people appear desirous to enjoy the privileges of the Gospel. There are a few professors of religion in the place.

Lake Winnebago is a beautiful sheet of water 30 miles long and 10 miles wide, well adapted to steamboat navigation. The Neenah (or Fox) river comes into it on the west side and makes its egress at the north end, whence it pursues its way, with enlarged dimensions, to Green Bay, and mingles with the waters of the great lakes. By improving this river at one or two points, steamboat navigation might be opened into Lake Winnebago, and the interior and central parts of the Territory.

From Fond du Lac I continued my journey the next day in a S. W. direction, over a beautiful country of prairie and openings, 28 miles, to

Frankfort, on Fox Lake.

This is a settlement of recent origin but of very rapid growth. The first house was erected in February last; and yet, with only an hour's notice of preaching in the evening, a very respectable congregation was collected, to whom I delivered the first sermon, ever preached in the place, or indeed in the county. The audience listened to the truth with more than ordinary attention and interest. Several families reside at a distance of 4 or 5 miles, who would usually attend meetings at this place. There are a few professed Christians here who intend to sustain meetings and a Sabbath school. The principal proprietors of the place are desirous of the early establishment of schools and religious institutions, and make liberal offers in reference to each of these objects. It is a pleasant and healthy region, and will soon be filled up with settlers.

This place and Fond du Lac points that demand ministerial and afford an important field of fulness. I regard it of great i tance that such places be occup an early period. The influenc instrumentality of a pious an minister in establishing schools the institutions of the Gospel, moulding young and growing ties and churches, are of no consequence to the future cha of the places themselves, and th rounding country. Twenty-five directly west of Fox Lake is

Fort Winnebago.

This is a frontier military situated at the Portage, or car place, between the Wisconsi Neenah rivers. These two str which run in different direction make their way to the great o one through the Mississippi an of Mexico, and the other throu great chain of Lakes and Gulf Lawrence, here occupy the sam ley, and are separated by a di of only *one* mile. It is a singul that at some seasons of the yea waters of these rivers comm and flow across from one chan the other, affording a temporar vigation, which enables he freighted boats to pass the *po* without being *carried*, and their trips from the Lakes to th sissippi, and vice versa, witho terruption.

This post is at present occupi a garrison of about one hundred A chaplain is sustained by the U States, who in addition to the nary duties of a chaplaincy, is red to teach a school for the chi in the garrison. The post is pied, at the present time, by a y preacher of the Methodist conn

The next day, my road was c gently rolling prairie 20 miles without a tree, or bush or s within several miles on either My course was southeast. A ride of forty miles I arrived on t day night at

Madison.

This is the capital of the Terri

and county seat of Dane Co. The location was selected and improvements commenced about two years ago. It is a beautiful situation on a gentle elevation between two small lakes, a view of which is seen from the front steps of the capitol. There are several of these small lakes in the vicinity, the scenery of which is highly romantic and beautiful. The adjacent country is said to be valuable for farming purposes. The capitol is a massive building, 104 feet by 60, of hewn stone obtained from the quarries in the vicinity; and is surmounted by a large dome, whose glittering surface is seen at the distance of 15 and 20 miles. The building is erected at the expense of the United States. Forty thousand dollars have already been expended, and most of the interior is yet unfinished.

The population of the village is a little short of 300. No church of any denomination has ever been formed. There are, however, a sufficient number of professors in the place to constitute a respectable Presbyterian church, which it is expected will be organized in a few months. An interesting Sabbath school is in operation. The people are generally disposed to attend meetings, are very desirous to obtain a suitable minister, and are willing to render liberal aid towards his support. This is an important point of influence in reference to the territory at large. The legislature assemble here once a year at least, and spend from two to three months. There is no house of worship in the place, and meetings are held in the representatives' hall. The legislature have usually employed the minister of the place as chaplain during their sessions.

Jefferson County

Lies 30 miles east of Madison, and is an interesting and important field for missionary labor. It is an excellent county of land, intersected with large streams which afford valuable mill privileges. There are several flourishing settlements in the county, which demand attention. There are numerous members of the church scattered as sheep without a shepherd, and the people generally are disposed to favor and sustain Gospel institutions. In the town of Jefferson a church might be organized immediately. This is the point at which a minister should be located. The people here will furnish a comfortable house and nearly half a minister's support. *Watertown*, a place of mills and some business, 12 miles north, would call for a portion of his labors; and the growing settlements around would afford an ample field for all that a man could find time or strength to do. There is no preaching of our order in the county. Do send them at least *one* minister.

Fort Atkinson, 10 miles south, on the Rock River, is in the same county. Here are about a dozen families, who would be glad of the opportunity to hear a preached Gospel. Among them are several professors of religion. This place might enjoy a portion of the labors of a minister who should be stationed at

White Water Prairie,

Seven miles east, where is a very interesting settlement of about 20 families; among whom are a large number of professing Christians. A church is expected to be organized soon. A minister, at this place, would be provided with a dwelling and one half of his salary, and would find efficient Christians to sustain and co-operate with him in his labors. It is a settled matter with them, that they must have a minister, and will sustain him, if a man can possibly be obtained. This point, with Fort Atkinson, Round Prairie, and some other settlements in the region, would afford a pleasant and important field of labor for a minister who desires to lay foundations, and do present and permanent good.

Prairie du Lac,

Ten miles southwest, in Rock county, is another interesting settlement of a decidedly religious character. Meetings and a Sabbath school have been kept up from its first commencement, and a church has been organized, which now consists of rising 20

members. The warm interest here felt in the institutions of the Gospel, will not permit the people of God to rest, until they "*find out a place for the Lord; a habitation for the mighty God of Jacob.*" They have been in correspondence on the subject, and have some expectation of obtaining a young man from the seminary at East Windsor, Conn. They will furnish a home and at least half of the support for a minister. *Janesville*, 7 miles S. W. on Rock River, and a settlement on Rock Prairie in the vicinity, would advantageously employ the portions of his time not occupied at this place.

Beloit

Is a thriving village 12 miles below Janesville, on the Rock River, where are mills and several stores; a population of 250, and is destined to be a place of considerable business. Here is a church of 30 members. Preaching half the time by Rev. Mr. Adams of Picatonic, 4 miles below, in Illinois. Here I left the Rock River country, and made my way east towards Lake Michigan, and soon came into

Walworth County.

This county borders on Illinois, is an excellent farming country, and is perhaps more *generally* settled than any other section of the Territory. It has, as yet, no large business place, but the population is scattered over all parts of the county. Hence a portion of itinerant missionary labor will be required for a time. A county temperence society has been formed here, the first in the Territory; thus taking the lead in the temperance cause, as might be expected from their *name*, and the name of one of their central towns, (Delavan.) There are two Presbyterian churches in the county, and numerous members scattered in different places.

Troy and East Troy.

These places are situated in the northeast part of Walworth county. At *East Troy* I met with your missionary, Rev. Mr. Hall, the first minister I had seen in Wisconsin, excepting brother Marsh of the Stockbridge Mission. We spent the Sabbath together here, organized a church, and administered the ordinances of baptism and the Lord's supper. *Twenty-three* sat down to the table of the Lord, spread for the first time in this wilderness. It was an interesting and refreshing season to God's children. Ruling elders were appointed in the church, and arrangements made for becoming connected with Presbytery. This little band greatly desire some one to break to them the bread of life, and will do all in their power to sustain the preached Gospel among them. *Troy*, or (Meacham's settlement,) 5 miles west, where a church is expected to be formed soon, will probably unite with them in the support of a minister. A dwelling house and small piece of land will be furnished by one of the places, and about half his salary raised at both. One half of his time should be spent as a missionary in the north part of Walworth county.

Geneva.

This is a thriving little place in the southeast part of the same county. It is situated on the outlet of Geneva (or Big Foot) lake; has mills erected, and an excellent water power, which will make it a place of much business. Here I spent a night with Br. Hall, who preaches half the time in this place, and "missionates" the remainder. His field of labor is altogether too large, extending over the county, besides repeated and urgent calls from places over the line in Illinois. The church here has been organized about six months, embracing 12 members, with a prospect of immediate increase.

I found your missionary here, and his little family snugly situated in a small log house with but one room, provided by his people, but chiefly fitted up with his own hands. They seem as contented and happy as their more favored brethren who receive

large salaries, and have more convenient or splendid establishments. All such inconveniences are temporary, occasioned by the circumstances of the country, and are cheerfully borne as necessary in fulfilling the command to "preach the gospel to every creature." Such ministers have at least the *luxury of doing good*, and of seeing *the borders of Zion enlarged*. From Geneva I passed directly east, through Burlington on Fox river, where is a large Baptist settlement, and arrived on Saturday at

South Port.

This is a pleasant and flourishing place, situated on Lake Michigan, 60 miles from Chicago, and is the most southern port in Wisconsin. The village has a population of 300, with a thickly settled region around, and a church of 30 members; and is rather distinguished for its morals and regard to religious institutions. There are two temperance taverns in the place, and, what is very uncommon, they are well sustained. There are respectable Methodist and Baptist churches which are supplied a part of the time with preaching. The Presbyterian church is destitute at the present time. This is an important point which should be occupied without delay by a judicious and faithful minister. About two thirds of his support at least would be raised by the people.

Racine.

This is the county seat of Racine County, 10 miles north of South Port, on the Lake. It is destined to be a place of some importance: present population 250; has a church of 20 members, and is supplied. Rev. C. C. Caldwell is laboring here.

Milwaukie.

This has been the scene of Br. Crawford's labors for two years past. He has had great discouragements and peculiar difficulties to contend with, and has at length concluded to return to one of his former fields of labor in the state of New-York. The recent, unparalleled embarrassments of the country, came with peculiar and crushing weight upon this place, and well nigh prostrated the whole church. The place, however, is beginning to recover, and will undoubtedly soon revive and flourish, and eventually become a great commercial emporium.

It is to be hoped that no untoward impressions respecting the place or the country will be received from Mr. Crawford's return, as there were reasons and circumstances in relation to his case that never can occur again, and which seemed to him fully to justify his course. His brethren here, while they regret to lose his counsels and labors, believe him conscientious and perhaps correct in the decision. The question now is, who will fill his place? It is believed that with a reasonable amount of aid from the A. H. M. Society, a suitable man could hereafter be sustained; and, with the blessing of the Lord, the church would be built up and good be done. It is a point of great importance both in itself and on account of its influence on the interior, with which it must be connected in its business in a thousand ways.

Prairie Village.

This place is not a *village*, but a very fine and rich farming town. It is the name formerly appropriated to an Indian village located here. It is on the Fox river, 16 miles west of Milwaukie. There is a church of between 30 and 40 members. Rev. Mr. Nichols, who was formerly at Racine, is preaching at this place.

Mineral Point

Is in the western section of the Territory; the county seat of Iowa Co., and has a population of about 500. It is situated, as its name indicates, in the midst of the *mining country*. I did not visit this place, but am informed that they would give at least two thirds of the support of a minister; and are desirous to enjoy regular preaching. A Presbyterian church

[redacted]

a town to be formed. The Synod [illegible] Presbyterian [illegible] The [illegible] region [illegible] part of the [illegible] be [illegible] the county.

Cassville.

This is a place of importance, situated on the east bank of the Mississippi [illegible] a population of about 300, a number of Presbyterian professors, but no church organized. Not having seen the place I cannot give many details. It is, however, an important point for a good minister to be stationed. Hitherto it has been mostly destitute.

Prairie du Chien

Is situated near the mouth of Wisconsin river on the Mississippi; population about 1200, one third English, the other, French Catholics. There is a Presbyterian church of 25 or 30 members in the place, supplied half the time by a Cumberland Presbyterian, occupying a mission station a few miles above.

TEN MISSIONARIES WANTED IN WISCONSIN.

From the above details it will be seen that at least *ten* missionaries are wanted immediately for this Territory. This number could be advantageously employed, would obtain from half to two thirds of their support from the people, meet with a hearty welcome, and find enough to do. The following are the points of location and fields of labor, viz:

Milwaukie,
South Port,
Madison and vicinity,
Jefferson County,
White Water Prairie and vicinity,
Troy, East Troy and vicinity,
Prairie du Lac and vicinity,
Frankfort and Fond du Lac,
Mineral Point and vicinity,
Cassville and vicinity.

Could the right men be found [illegible] these stations, with a reasonable [illegible] of life from their Soci[illegible] they would be sustained; and with a blessing on their labors this region might be made to "rejoice and blossom as the rose." There are other settlements where missionary labor is needed, which will soon call for a station and missionary aid, while these [illegible] will become able to sustain the raise themselves.

GENERAL REMARKS.

Climate and health of the country.—The climate of this country is delightful and unequalled for salubrity. It has all the advantages of a northern latitude, with much few[illegible] of the evils that is common. The[illegible] are no deep snows or long and te[illegible] ous storms. Being situated west [illegible] the lakes, it is free from the seve[illegible] winds, the humid atmosphere a[illegible] the sudden changes which prevail [illegible] the southern and eastern shores [illegible] those lakes. We have a great amou[illegible] of *very clear and pleasant weath*[illegible] The healthiness of the country [illegible] proverbial and unquestioned. Wh[illegible] other portions of the West were, l[illegible] year, affected with general and d[illegible] tressing sickness, scarcely a sing[illegible] case of illness was known in t[illegible] whole Territory. I have seldom se[illegible] a population so universally healt[illegible] young and old, and at all seasons [illegible] the year. The air is pure, bracin[illegible] and refreshing, producing elastici[illegible] and cheerfulness of mind, as well [illegible] health. I have not met with a sing[illegible] hypochondriac in Wisconsin. N[illegible] even the "hard times" have had t[illegible] effect to depress their spirits.

Character of the population.

A large portion of the populati[illegible] of the Territory are of the best cl[illegible] of emigrants from the eastern states[illegible] intelligent, enterprising, and decide[illegible] ly in favor of education and religio[illegible] institutions. An unusual proporti[illegible] are professing Christians of some d[illegible] nomination. There is a large amou[illegible] of *educated mind* in Wisconsin. [illegible] met with a great number of femal[illegible] of refined and finished educatio[illegible]

qualified to fill any station. This augurs well for the future character of our population. I have not found a single family, and but one or two individuals, who could not read, except among the Roman Catholics, who are generally kept in ignorance, according to the genius of their religion and the designs of their priests. In almost every log house you may see upon rough board shelves, resting on pegs drove into the logs, a *library*, of greater or less variety and value—theological treatises, biblical commentaries—various religious books, and works of taste and literature. I took a catalogue of some of these libraries, which would do honor to any New-England family.

There is also a great degree of *hospitality* among the people. Every where I was received with cordiality, and treated with great kindness by all classes, and made welcome to all the accommodations which their circumstances afforded; which, I must say, were always comfortable, and sometimes superabundant. Seldom was I allowed to pay even a tavern bill, though always proffered and urged.

Facilities for travelling.

I speak not of the facilities of railroads, and stages and steamboats, though the two latter we have to some extent, but of the delightful travelling afforded by our smooth prairies and openings. They can generally be traversed in any direction, and with any kind of carriage, when the path becomes trodden it almost equals a macadamized road. This makes it vastly different from a forest country abounding with dense timber and thick under brush, with roads hardly passable even on horseback. Eastern people can form no correct idea of the country in this respect. Our Sunday school agent will take his little wagon and box of books, and drive to almost any settlement, and from place to place, all over the country. I now speak only of the middle and southern portions of the Territory.

Temporal prospects of the country.

This country felt severely the late "pressure," and suffered greatly, for a time, from its effects. The first settlers endured peculiar trials and privations. Provisions were scarce and enormously dear, and no money in the country. Under these circumstances, it was as much as the people could do to provide for their own immediate necessities, and had no time or means to spare for other objects. *But the struggle is over in Wisconsin.* The people are now in comfortable circumstances, with a fair prospect of future prosperity and wealth. They have comfortable dwellings, a supply for present wants, and fine crops of every kind on the ground. The farming interests are every where highly prosperous, and provisions will hereafter be abundant and cheap. The greatest evil to be feared in future will arise from "the dangers of wealth."

Great desire and demand for ministers.

The time has come when this country must be provided with the ministrations of the Gospel. The way is now open, and *an immediate supply is demanded.* The peculiar circumstances of the people have heretofore prevented the introduction of many ministers among them, but their necessities and their desires, like the accumulation of an obstructed stream, have been rising and increasing till the anxiety is very great, and the demand imperious. The people will do all they can and all they ought—make any effort—any sacrifice, if they can only have a good minister. The cry every where is, *send us ministers—send us good ministers,* SEND THEM.

In behalf of these destitute churches, and of the many scattered children of God who have none to break to them the bread of life; and in behalf of the numerous and increasing population of this rising Territory, I reiterate the cry, and earnestly call on you and on our brethren and the churches throughout the land—

"SEND US MINISTERS—SEND US GOOD MINISTERS—SEND THEM NOW."

Yours in the service of Jesus Christ.

STEPHEN PEET.

P. S. I omit to give an account of Green Bay, which has been the field of my labors for near two years past, because it seems not to be called for in this connexion. There have also been occasional notices of our state and prospects given to the public, and may be hereafter, if circumstances render it proper and needful.

S. P.

MISSOURI.

From Rev. J. F. Cowan, Potosi, Mo.

ATTENDANCE ON THE WORD.

I may safely say, that three times as many attend our church on the Sabbath, as did when I commenced my labors first in this place. I trust, therefore, that even though it is not my privilege to tell you of a revival in the field of my labor, there is still a growing attendance on the preaching of the Word, the great means, under God, of converting the world.

INDEPENDENCE AND TEMPERANCE.

On the anniversary of our national independence, we had a temperance celebration in our village, to which we gave a general invitation throughout the county. The exercises consisted of reading a portion of scripture, singing, and prayer; the reading of the Declaration; and a temperance address, which I had the honor to deliver by special appointment. Our church which will hold about 400, was crowded with the most respectable people in the county. After the address, a vote was taken on the question of sustaining the new grocery law, (as passed at the recent sitting of our legislature,) which, although not so good a one as the friends of temperance could desire, is nevertheless a considerable advance for us, on this subject. There were about four negative voices: one of these was a grocery keeper. After the exercises in the church, the company retired to the grove, and partook of a dinner prepared for the occasion.

This celebration most happily contrasted with other celebrations of former days in this place, according to the testimony of many persons present. Drunkenness, and profanity and quarrelling, were the concomitants and sequents on former occasions. On the present, we had no drunkenness, no swearing, and no fighting. All things passed off in the most pleasant, peaceable and harmonious manner. The friends of the reform feel that an impulse has been given to the cause.

VALEDICTORY THANKS.

From a late Missionary.

In taking leave of your Society I will not attempt to express the gratitude I feel for the aid I have received from you. You have enabled me to preach the Gospel, for more than two years, to people that would otherwise have remained entirely destitute. And unworthy as I am, the Lord has greatly prospered my labors. May the Great Head of the church continue to bless your Society, that its streams may still gladden the city of God.

ILLINOIS.

THE WAY TO BEGIN.

It is now about six years since the first cabin was erected in this vicinity. With our first settlers it was a leading object to secure the institutions of learning and religion. They were not content while reducing the wild prairie to cultivation, to see their children grow up rude as their native wilderness. Among the first good frame buildings, was seen the house of God; it was not large, but sufficient to accommodate our infant town. It was finished and *paid* for.

THE WAY TO GO ON.

As soon as a small school could be collected, care was taken to place them under good instruction. Our people do not think a teacher worth less than $400 a year, competent to teach our children. They design that our common school shall afford the means of acquiring a substantially liberal education. There is time enough wasted in many schools, for want of ability in teachers and of apparatus, to accomplish this. We have now classes in geometry, algebra, surveying, botany, chemistry, Latin, Greek, &c. But the Bible we regard as the most important book in school, and its excellency is seen in the quiet, pleasant and efficient manner in which the government of the school proceeds. A strong religious influence has pervaded the school from the first; most of the older pupils are pious, and thus exhibit as much of whatever is lovely and of good report as any class of persons in my acquaintance. By means of the daily devotional and scriptural exercises, the laws of Christ are brought to act upon the heart and conscience, and become the principal controlling influence in school.

RESULTS.

Our church, now numbering 62, is united and harmonious. We have two Bible classes, embracing most of the members of the congregation, old and young. The Sabbath school is flourishing. At the monthly concert, beside the most interesting recent intelligence, I give a lecture embracing the geography and history of one of the missions. It is well attended. The quiet of our Sabbath is not often disturbed, except by "*the movers*," on their way westward. Many of them do not know when Sunday comes. We are also happily exempt from the vices that come along with intemperance. It is very seldom that you hear a profane word in our streets; and the drunkard is known to our children only by tradition, or by books. We have, however, recently formed a temperance society, as a measure of protection from immigrant intemperance. We thought it best to do it while the whole strength of the community were with us. More than nine tenths of those to whom the pledge has been presented, have given their names. The pledge is total.

The foregoing report illustrates the following positions—

1 Home Missionary aid is greatly needed, and often very useful in building up the cause of morality and religion. How much of the above mentioned results, so cheering to the heart of piety, could have been produced without the presence of a good minister? And yet, that place could not have had a minister without help from abroad. The A. H. M. S., with an expenditure of some five or six hundred dollars, has been the means of there accomplishing an amount of good which no arithmetic can estimate.

2. The best fruits of missionary aid are seen where religious efforts are commenced early. In the case given above, it would appear that in consequence of timely endeavors to form a correct moral sentiment, the friends of virtue have the control of the popular mind on almost any question which involves the good of society.

As a consequence of this state of things, missionary assistance will speedily be dispensed with by the congregation.

INDIANA.

TEARS OF THE DESTITUTE.

There is a great want of one or more ministers in this region. Sugar Creek church is vacant, and on my way to Presbytery, I sent on an appointment in the Batavia church, in the south part of Shelby county. Here, this little band raised their cry for the bread of life; and one person where we called bitterly wept in view of their destitution. Can you not help us?

Our readers will like to know what answer we can give to such calls. We regret that we cannot meet them all—nay, only a small

portion of them are we able to supply. So many of the candidates for missionary employment have families whom they hesitate to expose to western life, or are encumbered with debts for their education, that they shrink from laboring in feebler congregations, (and such are the majority of the churches, in the new States,) even with all the assistance of the A. H. M. S. If ever there was a call for PRAYER, there is at this time—prayer for more men, for men physically, mentally, and spiritually adapted to the conquest of the mighty West.

OUR PUBLICATIONS.

It is truly cheering to learn, as any one may, by reading the publication of the A. H. M. S., that so much good is now being effected by the instrumentality of that Society. But I suppose it is more so, and, perhaps, more useful to the missionaries than to any other class of the community. They are better prepared to enter into the feelings of those whose incidents and narratives it embodies. If others are disposed to look upon any considerable portion of their communications, relating to hardships and trials, as too highly colored, *they* know there is sober reality in these descriptions. Or, if the *small ingatherings* so frequently noticed should appear to any other one as unworthy of the importance given to them by the missionary, those that are engaged in similar circumstances, sowing the good seed where it must be so carefully watched lest the fowls come and devour it, will think with their fellow-laborer, *though they be few, they are precious.* The missionary, too, regards these small things as earnests of abundant harvests. Where there can be found even ten righteous ones, there mercy and not judgment is to be expected. It does the hearts of those good who have cast in their destinies and those of their children, with the inhabitants of this great valley, to hear of the triumphs of the cross, where so much must soon be done, or perhaps all be lost.

Temperance in ——— Co., Ind.

Temperance principles are making great progress. It is said that intoxicating liquor is now sold under the protection of law by one individual only in the county. Still I rejoice with fear and trembling.

MICHIGAN.

From Rev. O. Hill, Stoney Creek, Mich.

AWAKENING.

Since my report, in March last, there has been an increasing interest among us on the subject of religion. Two or three gave evidence of a recent change of heart. Soon a tenderness of mind appeared to pervade the whole congregation. Religious meetings were increased, and became more interesting. And although the season of the year called our farmers to the fields, yet they considered it best to spend one week in attending religious meetings every day during the week. Accordingly, on Monday the 19th of June, we commenced our meetings and continued until Saturday noon. We were favored with the labors of the Rev. Messrs. Kanouse and Wead. The preaching was appropriate; the fundamental truths of the Gospel were held up to view; and the power of the Holy Ghost was present. During this meeting there were several hopeful conversions, and one or two have occurred since. The whole number who give evidence of being in a renewed state, is between 15 and 20. Some are still anxious, and many are tender.

From Rev. P. Bates, Grand Blanc, Mich.

My labors here were commenced on the 10th Nov., 1838. Since that time I have preached regularly on the Sabbath, without any exception, and

held occasional meetings during the week in different parts of the town. There has been a gradual and manifest improvement in the state of religion. There have been received since the commencement of my labors, 2 by letter, and 8 by profession. A number more will probably be added at our next communion. There have been about 12 or 15 hopeful conversions.

About two months since, the interest in religion had so much increased, that it was thought desirable to hold a protracted meeting. One was held; but the result was not as favorable as had been hoped. I have doubted whether more good might not have been obtained by other means. There was much opposition, and a class of men who it was hoped would be benefitted stood entirely aloof. The church, however, received a great benefit and were much revived.

Worldliness.

Our good friends at the East can hardly conceive how strong the tide of worldliness sets against religion in this country; and how many, even of professors of religion, are swept away before it. One of our greatest obstacles is found in the worldliness of the church. It makes a multitude of infidels. There is here much scepticism, but we hope it is gradually yielding to the light of the Gospel. Much is to be done here, and we can hardly expect to see a complete moral reformation at once. The work is slow, and attended with many discouragements. Perhaps, as much has been accomplished as could be reasonably expected in the time.

From Rev. Geo. Eastman, Farmington, Mich.

REVIVAL.

For some three or four of the first days of our meeting, we had preaching three times a day, which was addressed principally to the church. Afterwards, we had in the forenoon one meeting for prayer and another for inquiry. In the prayer meeting there was great solemnity and earnestness. Momentous interests seemed to be suspended on the events of an hour. Husbands viewed with trembling solicitude their impenitent wives, and wives their impenitent husbands; parents their children, and children their parents. Under such circumstances, we might expect the church to weep and make supplication, and to have power with God and prevail. The number of those who met at the inquiry room, after the first day, continued nearly the same till the close of the meeting. This was owing to the large number which came in from the adjacent towns. Some two hundred expressed hope during the meeting. Thirty-four have united with our church as fruits of this revival. As other churches and societies composed by far the greater part of the meeting, it was to be expected that they would have a correspondent portion of the results. Our society have voted to build a meeting-house. Last year our society raised next to nothing for missionary purposes; this year it has raised between thirty and forty dollars.

OHIO.

From Rev. D. H. Allen, Marietta, O.

A PASTOR WANTED.

I write you in behalf of two destitute churches in this neighborhood, which are very desirous of obtaining a pastor. I refer to the church of Lawrence, and the church of Salem and Fearing. These two churches are spread over three townships, but their most distant places of worship are but twelve miles apart. A good pastor would gather large congregations in each of the townships, and in the first named especially, a congregation of the most interesting kind —composed chiefly of young people. Indeed, to one who is attracted by the prospect of *doing good*, I know not a more attractive field in our western

wilds. The churches are small, and have but very little property; but there are some choice spirits in them who weep in secret places over the desolations of Zion, and are ready to do all they can to sustain a minister. They are not however prepared to pledge themselves to do more than raise $150 for the first year; but one of the most influential men told me to-day, he had no doubt, if they should obtain a substantial and judicious pastor, they could nearly sustain him the second year, and quite, after that. If the right kind of a man can be sent to them, there will be, in my judgment, no difficulty about his support. A married man would be preferred—a *judicious* man is indispensable.

From Rev. J. W. Eastman, New Petersburg, O.

REVIEW OF EIGHT YEARS.

Eight years have rolled away since I came from Massachusetts to this place. During that period I have been called to sing both of mercy and of judgment. I have seen my feeble efforts blessed of the Lord, to the hopeful conversion of a good number of souls. I have received 184 to the communion of the church. I have witnessed, too, among my people an increase of the spirit of "good will to men." My congregation which formerly gave only about $20 a year to benevolent objects, now gives from $100 to $150.

But I have, during this period, been also called to drink of the cup of affliction. A lovely daughter was in 1832 removed by death, and other members of my family have been repeatedly brought to the verge of the grave. During the last year, my health has been poor, and I have been led to apprehend that the remaining period of my ministry will be short. Yet I have not failed to preach for a single Sabbath, in consequence of my illness, during the year. My people are united, and I feel willing to spend and be spent among them. But in order to this, they must continue to depend on your society. So *great is the emigration* from this church, that notwithstanding the additions to it, it lessens instead of augmenting in numbers.

During the last year we enjoyed a gentle shower of refreshing, which brought 12 into the church. Three have, however, been removed by death.

The testimony of experience.

I close by repeating what I stated a year ago, that notwithstanding all the privations I have suffered by removing from the land of the pilgrims, and the other afflictions I have endured, I have never for a moment regretted coming to the valley of the Mississippi. And often have I felt that if some of the ministers in New-England who are silent quite a proportion of the Sabbaths in every year, because they cannot get an adequate compensation, felt as Paul did when he said "wo is me if I preach not the Gospel," they would come to the West, and feed those who are suffering from a famine of the Word

A WORD TO WESTERN CHURCHES.

A correspondent in Ohio, who has seen considerable missionary service in the West has taken pains to ascertain the amount contributed by the Western States, towards the cultivation of their own waste places. As the result, it is found, that the eastern churches pay more than two dollars for missions in the West, where the western pay one dollar. The writer referred to also makes some statements and suggestions which will receive the attention of the Committee with a view to increase the proportion contributed by those churches which have been reared from helpless infancy to vigorous maturity by missionary aid. Meanwhile we quote a single statement, which we hope may attract special attention.

The appropriation to the western churches ought to be raised in the West. It could be easily done, if the

here *were as careful of* perty, and AS LIBERAL AS THE CHURCHES OF THE EAST-RN.

grounded there is much truth in this . Many western men feel that they ean for the support of the Gospel, imploring appeals for pecuniary if those who furnish that aid, were economical and self-denying than id not act with more system and in their expenses and in their they would have nothing to give. he West practice the severe econo- make the same generous use of s and savings that the East does, ill want little aid, "nor want that

Rev. *M. H. Wilder, Batavia, Ohio.*

e preached at Monroe, one f my time, and the Lord has ly poured out his Spirit, and last four weeks, the work has ing on among them. We at fourteen have been convert- ne have joined the church, er are anxious, and the work o be advancing. Some have wakened and others hopeful- verted within a few days. e Lord has healed the breach division had made.

NEW-YORK.

ng recently spent some time ily visitation, I have been with the great difference in respects between those fami- o attend regularly upon the ing of the Gospel, and who the Sabbath, and those who t both. They appear different pect to personal cleanliness, cultivation, family govern- knowledge of themselves, the ance of their dwellings, the t of their children, and their stances.

From Rev. D. K. Gally, Gates, N. Y.

The Lord has been very good to us: quite a number have been hopefully converted. Although but five have, as yet, united with this church, others will soon. Some have left the place. The work has extended into a distant part of the town, where they have organized a church, and commenced building a meeting-house. We have had a very interesting revival in Rochester, which still continues.

From Rev. S. Cook, Peru, N. Y.

You will be gratified to learn that the Lord acknowledges and blesses this church. During the two preceding years nothing had been accomplished, and some of my brethren in the ministry advised me not to come here, but I could not think that God, after carrying them through so many trials, and enabling them to build a good stone house, had left them, to return no more. I therefore accepted their invitation to come and labor among them. I had the immutable promises of God on which to rely. I commenced preaching three times on the Sabbath, and also to lecture in four different places during the week. The meetings were well attended, and the church began to be encouraged, and threw themselves upon the promises of God. I continued to labor as above stated and also visited from house to house; the result was that about forty souls were converted, (as we hope and trust;) twenty-five were added to the church within three months. Three united with us at our last communion, and eight or ten are expected to unite soon.

ACCEPTABLE AND TIMELY AID.

The very seasonable donation enclosed in the following note, has been made known to the party interested, and he has been requested to draw for it immediately.

Although I had previously contributed to the A. H. M. Society, what I thought it was my duty to do for the

present year, still I have been so much interested in the case first mentioned in the Home Missionary for the month of July, under the head of "missionary toils and privations," commencing thus—"How long I shall be permitted to remain in M. I cannot tell"—that I request you to remit the amount of the enclosed to that family as an *extra* allowance, and not to diminish the usual allowance of the society. May it be the means of relieving the truly industrious "wife" from some of her "excessive labors." Your prompt attention will oblige your friend P.

Appointments by the Executive Committee of the A. H. M. S. from July 15th to August 15th, 1839.

Re-appointed.

Rev. Wm. J. Wilcox, Sinclairville, N. Y.
Rev. Egbert Rosea, N. Wells and Rutland, Pa.
Rev. Fordyce Harrington, Hobart, N. Y.
Rev. Abraham Brown, Elizabeth Port, N. J.
Rev. Jas. Hildreth, Warren, Rockland, Co., N. Y.
Rev. Pindar Field, Oriskany Falls, N. Y.
Rev. G. W. Thompson, Munnsville, N. Y.
Rev. S. Chaffee, S. Virgil, N. Y.
Rev. E. Evans, Leyden, N. Y.
Rev. Adolphus Taylor, Norfolk, N. Y.
Rev. C. Bowles, McDonough & Pharsalia, N. Y.
Rev. R. H. Rankin, Pisgah and Indian Creek Chs., Ind.
Rev. J. W. Eastman, New Petersburgh, O.
Rev. James Eels, Amherst, O.
Rev. R. E. Tedford, Columbus, Cleaveland and vicinity, Ten.
Rev. J. J. Miter, Knoxville, Ill.
Rev. Henry Root, Howell, Mich.
Rev. Amnon Gaston, Rock River Rapids and Gap-Grove, Ill

Not in commission last year.

Rev. Calvin Gray, Friendship, N. Y.
Rev. John A. Bayer, Germans in Sheldon and Orangeville, N. Y.
Rev. Philander Burnham, Middletown and Ames, N. Y.
Rev. Wm. Graves, Anderson, Campbell and Morgan Co's., Ten.
Rev. Alexander Montgomery, to go to the West.
Rev. Nathaniel Prime, Otsego, N. Y.
Rev. Geo. Kempe, Lutheran ch., Syracuse, N. Y.
Rev. A. G. Orton, Greene, N. Y.
Rev. —— Saunders, Covington and vicinity, Ind.
Rev. A. D. Chapman, Brown and Kingston, O.
Rev. N. C. Clark, Charleston and Elgin, Ill.
Rev. Joseph Anderson, Melbourne, L. C.
Rev. Robert Kirkwood, Apple Creek and Whitehall, Ill.
Rev. A. G. Dunning, Franklin and Sugar Creek Chs., Ind.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 15th to August 15th, 1839.

MASSACHUSETTS—
Missionary Society, by B. Perkins, Asst. Treas., 1000 00
Hadley, Gen. Benev. Soc., E. Smith, Treas., 30 00
Haverhill, Ladies of Centre Ch., clothing, valued at $8.
CONNECTICUT—
Danbury, First Society, by R. Hoyt, 50 00
Fairfield Co. H. M. Soc., New Canaan Branch, G. St. John, Treas., 54 25
New-Haven, Centre Ch. Sab. Sch. Miss. Soc., Miss Grace Daggett, Treas., 60 00
North Woodstock, Muddy Brook, members of cong., by Rev. T. Boutelle, 30 00
Norwalk, Mr. Mills, 1 00
Plainfield, Cong., by Rev. S. Rockwell, 30 37
NEW-YORK—
Brooklyn, viz.
First Presb. Church, Juv. Miss. Ass., A. W. Benson, Treas., 114 29
Second Presb. Ch., by Mr. Young, 197 50
Champlain, Benev. Soc., by R. D. Silliman, 20 00
Le Roy, Ladies' H. M. Society, by Mrs. Comstock, 29 56
New-York City, viz.
Bleecker-st. Ch., Ladies, by Mrs. A. Smith, 18 00
Duane-st. Ch., Friend, 10 00
Mercer-st. Ch., J. L. Mason, 25 00
West Presb. Ch., coll. in part, 50 00
Ridgebury, Presb. Cong., by Rev. W. Y. Miller, 22 00
Rochester, Aristarchus Champion, 200 00
Salem, Fem. Benev. Soc., of which $100 is to const. Rev. Ebenezer Holley a L. D., Mrs. Susan Lester, Treas., 175 00
Union Village, mon. con. col., by W. H. Maury, of which $30 is to const. Rev. John Smith, L. M., 49 00
NEW-JERSEY—
Parsippany, N. J. Fem. Evan. Soc., by Jane W. Howell, 15 00
ILLINOIS—
Juliet Fem. Benev. Soc., by Rev. J. H. Preutiss, 12 05
HOME MISSIONARY, 16 00

$2,581 09

K. TAYLOR, *Treasurer.*

Rev. F. Bascom, Agent in Illinois, acknowledges the receipt of the following:

Big Grove, Ill., Dr. G. Kendall, 10 00
Peoria, Ill., coll., 20 00

THE

AMERICAN PASTOR'S JOURNAL,

OR,

GLEANINGS OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

RESEARCHES AMONG RECORDS OF THE OLDEN TIME.

HAVING fallen upon some notices of the progress of religion in the last century, I have transcribed some extracts, with the hope that by being published, they may add something to the ecclesiastical history of our country, and perhaps be the means of affording useful hints to ministers for the promotion of piety in their congregations. H.

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In 1679 the Massachusetts government called a synod of all the churches in that colony to consider, "1. The evils that have provoked the Lord to bring his judgments on New-England. 2. The way to reform these evils." Among their answers to the second question, the synod advised the several churches to an express and solemn renewal of covenant with God, and each other, for the suppression of sin, and the revival of piety. Many of them complied, and hereupon there was a very remarkable work of grace among them. In the colony of Connecticut, similar efforts and fruits were had. But after a few years there came a great dearth. The old spirit of New-England went sensibly out of the world, as the old saints, in whom it was, had gone; and instead thereof, the spirit of the world, with a lamentable neglect of strict piety, crept in upon the rising succeeding generation.

But another revival occurred about 1705. The manner of its origin may be gathered from what follows. A reverend divine of New-England, writing from Boston, in 1705, gives the following details of the commencement of the work in a particular parish, which account by its allusions to efforts for the promotion of good morals, seems to intimate that very general efforts were made throughout the country to repress wickedness and promote at least the outward observance of religious duties. These efforts seem to have awakened the churches to desire, and prepared them to receive, still greater blessings. The minister alluded to says as follows:—

"Our societies for the suppression of disorders, increase and prosper in this town; there are two more such societies added unto the former; there are also religious societies without number, in this country, that meet at proper times, to pray together, and repeat sermons, and forward one another in the fear of God. In some towns of this country the ministers, who furnish themselves with a society for the suppression of disorders, hardly find any notorious disorders to be suppressed: but then their societies are helpful unto them in doing abundance of good for the advancement of serious religion in the neighborhood, and to make their ministry much more profitable in the weekly exercise of it."

Another gentleman writes: "To gratify your desires to know what progress we make here in our societies, I add a line or two to certify, that in Boston the societies for suppressing disorders are upheld, and

two other societies of the same nature erected. All which are spirited to be active, according to their abilities and influence, to promote virtue and discountenance and suppress vice. And not only in Boston are such good things done, and doing, but in many places in the province besides. Omitting many other things that might be enumerated as to other places, I shall sum up in short, an account of what hath been done in a town called Taunton, through the rich mercy of God. The Rev. Mr. Danforth, minister there, having seen some printed accounts of the methods for reformation in Old England, in imitation thereof (after earnest prayers to God for success) obtained of several inhabitants of the place (that were noted for sobriety and zeal against sin) to meet with him once in each month, to consult what might be done to promote a reformation of disorders there. And after a day improved in fasting and prayer together, they first attempted to reduce the heads of families to set up family worship; and God gave them great success; so that most of the families in the large towns hearkened to their exhortations and reproofs; and set upon the practice of family prayer morning and evening every day. Having heard and read some accounts of the religious societies of young men in London, they were encouraged to endeavor the like among them. And beyond their expectation, God working with them, prevailed with the greatest part of the youth, to form themselves into societies for religious exercises, signing some good rules to be observed by them therein, much like the orders of the societies of young men in London. The good effect whereof was the putting an end to, and utter banishment of their formerly disorderly and profane meetings to drink, &c."

The following letters from Mr. Danforth himself, give account of the results.

Taunton Feb. 20th, 1704–5. "Sir, We are much encouraged by an unusual and amazing impression made by God's Spirit on all sorts among us, especially on the young men and women. It is almost incredible how many visit me with the discoveries of the extreme distress of mind they are in about their spiritual condition. And the young men, instead of their merry meetings, are now forming themselves into regular meetings for prayer, repetition of sermons, signing the same orders, which I obtained some years ago a copy of from the young men's meeting in the north of Boston. Some awful deaths and amazing providences have concurred with the word preached to this good effect. The profanest among us seemed startled at the sudden change upon the rising generation. We need much prayer, that these strivings of the Spirit may have a saving issue and effect. Our family-meetings are more and more frequented; and two more setting up at two remote corners of our large town, where we despaired of seeing any. Our last society, which was yesterday, had almost nothing to do, only to express their joy to each other, that the disorderly concourse of youth was now over. We are, both church and all inhabitants, to renew the covenant for reformation this week, which this people made with God the last Philip Indian war. We agreed to turn our next society-meeting into a fast also, for special reasons: one of which was that *we find prayer our best weapon to reform vice;* and the devil's kingdom cannot stand before it: also, as worldly men, when they find the world comes hovering in upon them, will pull the harder for it, which should make us pray more earnestly and fervently; having had encouragement so far, that when we can do nothing else but stretch our withered hands in God's work, yet even doing of that shall not be in vain."

March 5th, 1704–5.—"Sir, It was a most comfortable day the first of March, when we renewed the reformation-covenant, of which I suppose you have a copy by you already; only we added an engagement to reform idleness, unnecessary frequenting houses of public entertainment, irreverent behavior in public worship, neglect of family-prayer, pro-

mise-breaking, and walking with slanderers and reproachers of others; and that we should all in our families be subject to good orders and government. It was read to the brethren and sisters in the forenoon, they standing up as an outward sign of their inward consent, to the rest of the inhabitants: in the afternoon, they standing up also when it was read, and then every one that stood up brought his name ready writ in a paper and put it into the box, that it might be put on church record. The forenoon text was Hebrews xii. 4, about resisting and striving against sin, the common enemy of us all. The afternoon text was 2 Chron. xxix. 10. We gave liberty to all men and women from sixteen years old and upwards to act with us; and had three hundred names given in, to list under Christ against the sins of the times. The whole acted with such gravity, and tears of good affection, as would affect an heart of stone; parents weeping for joy, seeing their children give their names to Christ. And we had several children of the church in neighboring towns, who came and joined with us in it. We have a hundred more that will yet bind themselves in the covenant, that were then detained from meeting. Let God have the glory. Yesterday fourteen were propounded to the church."

Taunton, March 20th, 1704–5.—"Sir, My time is spent in daily discourse with the young people visiting me with their doubts, fears and agonies. Religion flourishes to amazement and admiration; that so we should be at once touched with soul-affliction, and this in all corners of the place; and that our late conversions should be attended with more than usual degrees of horror, and Satan permitted to wrestle with them by extraordinary temptations, and assaults, and hours of darkness. But, I hope, the deeper the wound, the more sound may be the cure: and I have little time to think of worldly matters; scarce time to study sermons, as I used to do; but find God can bless mean preparations, whenever he pleases; so that such shall be most cried up and commended, which I have had scarce time to methodize. I think sometimes that the time of the pouring out of the Spirit upon all flesh may be at the door. Let us be earnest in prayer, that Christ's kingdom may come; and that being an instrument of good to others, I may not be myself a cast-away."

Yours, S. D.

NEGRO CONVERTS IN ST. THOMAS, IN 1739.

A persecution of the converts under the preaching of the Moravians in the West-Indies, was the occasion of the following letters being addressed to the king and queen of Denmark. The first is from the whole congregation; the second is from an individual.

To the King of Denmark:

"Most gracious king, we are now in hope, your royal majesty will give order, that the doctrine of our Lord Jesus may be still propagated among us. We stand hitherto fast after the good pleasure of God, whereas we are very much oppressed of all. They come to beat and cut us when we learn something about our Saviour; they burn our books, and reject our baptism, they miscall the brethren for beasts, saying a negro ought not to be baptized, and a baptized negro be like a piece of burnt wood in hell. For three months ago they have brought our brethren, especially Mr. Martin, (whom the Lord hath blessed to us all, who of twenty brethren that died, alone is left,) and his brethren into the castle, and have a mind to drive them out of the land. They all pretend your majesty's order, saying you have prohibited the negroes to come to the knowledge of the Saviour, and that you would soon drive Mr. Martin from us. But we don't be-

lieve that, and have therefore sent two brethren to you, in order to get notice thereabout, viz. Jens Basing and Andries, deacons of the congregation of negroes, praying you'll give us leave to come and know the Saviour, and to stay with the congregation of the brethren, because we will go along with them to the Saviour. We will be obedient to our masters, in all things, and only direct our souls towards heaven to the Lord Jesus; for we stole before from our masters, we ran away to Porto Rico, have been lazy, and have cheated our masters; but now it is quite otherwise with us, as our masters themselves know very well. Many negroes (before) have suffered, with the utmost courage, their hands and feet to be cut off for their misbehaviours and crimes. Now we will fain lay down our life for the Saviour's sake and his church, if our masters will kill us as they say. The Lord bless our most gracious king a thousand times. Written at St. Thomas Feb. 15th, 1739, in name of above six hundred and fifty negroes, disciples of Jesus Christ, which Mr. Martin teacheth, especially them whom he hath baptized.

Peter.	Abraham.	Mungo.
Andries.	Madlena.	Mattatine.
Rebecca.	Anna-Maria.	

To the Queen of Denmark:

"In Popo I worshipped one lord Mau after the manner of my ancestors;—I neither knew nor loved him.—Now I hear that it is the Lord Jesus who giveth me salvation; him my soul loveth, and now when I have a mind to worship and love him with all my heart, the blancs [thus they call the white people and pretended Christians] will not permit it. Formerly we stole away from our masters, ran away from them to Porto Rico to the Spaniards: for these and other wickednesses we got our deserved stripes, but now we fain will do it no more, and yet we are so badly used of the blancs. Whereas the blancs will not love our Lord Jesus, yet they may do so, but me and two hundred and fifty negro women they shall not hinder it. Remember most gracious queen the sighs of the poor negro women whose souls I bind on your motherly heart. I am ready for the sake of Jesus to suffer all things for his name's sake."

ANNA VAN POPO.

THE GERMAN WAGONER.

In the year 1710, a countryman who lived in the neighborhood of Nuremburg, and gained his livelihood by driving a wagon, was brought to a deep solicitude about the salvation of his soul. He soon found himself deeply affected with the condition of impenitent people around him, and resolved to do all that lay in his power to benefit them. He was particularly anxious to save from ruin some of the ignorant youths wherewith the country abounded, and to put them in a way to receive instruction. As the result of many thoughts on this subject, he formed the plan of building a house for their reception, and appointing a master to regulate their life and manners. But finding himself altogether destitute of the necessary means for such an enterprise, he immediately sold his wagon and horses in order to enter upon the work. Many laughed at the poor man's enterprise, and others maliciously opposed it. But he went forward with unwearied application, pursuing his work, and relying on the power and goodness of God, to make his offering the nucleus of other benefactions. He was successful. After various hindrances and obstacles, through which he made his way without wavering, he raised a suitable building, and soon had the satisfaction of seeing a refuge established, with an able master, and twenty pupils, who were duly provided with food and clothing, by the charitable contributions of such persons as the overruling power of God disposed to patronize this good work.

THE HOME MISSIONARY.

Go, ... Preach the Gospel *Mark* xvi. 15.
How shall they preach, except they be sent? *Rom.* x. 15.

Vol. XII. OCTOBER, 1839. No. 6.

To the Patrons of the A. H. M. S.

The conductors of the A. H. M. S. are engaged in prosecuting a great work, not on their own account, or on their own responsibility merely, but chiefly as the agents of the christian public.

Hence they are bound not only to report faithfully what *has been done*, but also to keep their principals apprised of that which *needs to be done*. And this they must do *in season*, so that the work may not suffer because the resources are not in hand at the time when they are wanted.

In fulfilment of this duty, we notify the friends of Home Missions that there is increasing need of contributions to this object. By this we mean,

1. That there is, the present year, a diminution of pecuniary ability in the churches in the new states to sustain themselves. This arises from the very general embarrassments of the West, and from the fact that the most liberal and public spirited individuals in the feeble churches, were the very ones most liable to be affected by the reverses of the times. It is probably true, that there is now twice as much real need of assistance to the churches west of the Allegany mountains, as there was three years ago.

2. The pledges of the Society for aid to ministers in feeble churches and new settlements, are fast approaching the limit of safety. A just regard to prudence will not allow the Executive Committee to proceed much farther in issuing their guaranty to new cases of applicant congregations, unless an early increase of receipts shall enable them to do it. At the same time, the amount already due, and daily becoming due, for which provision must immediately be made, is unusually large.

3. *Winter is approaching*, and that provision which the missionaries need to make for that inclement season, must be made within a few weeks. The present is the best time, on many accounts, for laying in their necessary supplies of food, fuel and clothing. Should the missionaries be prevented from doing this, through the inability of the Committee to meet their drafts, much privation must necessarily be endured by their families during the coming winter.

We therefore solicit early remittances, in order that the Society may promptly meet the drafts of its missionaries, and thus prevent a recurrence of the painful embarrassments to which many of them were subjected on a former occasion, which we doubt not is fresh in the memory of our friends.

It is hoped that those individuals and churches who propose aiding the missionary cause the present year, will be willing to do it immediately, even at the risk of some little inconvenience to themelves; since it will greatly enhance the value of their benefactions, if they can be received soon. And we hope that our friends will consider the pecuniary embarrassment of the country a special reason why they should continue, and even *enlarge* their charities, since it diminishes the number of those from whom aid might otherwise be expected.

Correspondence of the A. H. M. S.

REFRESHING IN MISSOURI.

From Rev. A. Wright, Paris.

There are some things of special interest on and near my field. In a recent visit to Huntsville, the county seat of Randolph, I learnt, with much satisfaction, that the Lord was graciously reviving his work in that whole region. This work seems to have been commenced and carried on by means of union meetings—so called from the fact that different evangelical denominations unite in carrying them forward. These different societies, forgetting for a time all party names and distinctions, labor as one for the salvation of men; and God crowns this united effort of his children against the prince of darkness, with his signal favor and blessing.

While in Huntsville, a meeting of this kind was in progress. Here was the aged sinner, whose head was covered over with the frosts of many winters, the middle aged and the young, rejoicing in hope that the chains by which Satan had held them in bondage, "lo, these many years," were now broken, and their captive souls set at liberty. The aspect of things here is the more remarkable, from the fact that not twelve months since there could scarcely be collected a respectable congregation. But since this united effort, no house in the place can be found sufficiently large to contain people that may be collected for public worship. The precise number of hopeful conversions in the town and county, is, as yet, unknown to me. In one neighborhood not far from H., *one hundred and fifty* have professed hope in Jesus. The aggregate number in the county cannot be less, and probably greatly exceeds *three hundred*. Among the conversions, I am credibly informed, may be found those whose feet had well nigh slipped—who were so far gone in vice and dissipation, that there was little hope that the arm of divine mercy would ever be extended to them, either in this world, or in that which is to come.

United efforts have also been extended into the counties of Howard, Boon, and Marion, with similar, if not equal results. Near Fayette, the county seat of Howard, I am told that the horse-racer, the gambler, and the dissolute, have forsaken their sinful courses, and are now running the race set before them in the Gospel. In all this region there is not a Presbyterian minister (save myself) to join in this united effort against the prince of darkness. I rejoice that God is raising up more of other orders to effect what we would gladly participate in effecting, were it in our power. I rejoice the more, as I have confidence in the men and measures by which this work is effected. They are all missionary men, and warm advocates of every benevolent institution.

In Macon county this effort has been alike successful. Near Bloomington, the county seat, there has been a refreshing season; some twenty-five, or less, have professed religion. I recently held a temperance meeting at Centreville, with a Methodist brother, which I trust will result in the formation of a temperance society. Our addresses on the subject were listened to with much patience, and have in part, I trust, produced the desired effect.

From Rev. J. M. Covington, Farmington, Mo.

I have endeavored "to preach the word, to be instant in season and out of season, and reprove, rebuke, and exhort, with all long suffering and doctrine." Nor has the God of truth permitted the ordinances of his appointment to prove barren or unfruitful; saints have been edified, opposers have been led to shift their ground, and sinners have, as I trust, been converted.

In the White Water church there is an increasing disposition to attend to religious things. Six have been admitted to christian fellowship, upon examination, in the last three months. The most of the members are Germans, but have been brought up in this country. They are truly a kind, affectionate people; their attachment to me is most ardent, and I can truly say it is reciprocated.

TEMPERANCE IN A STILL-HOUSE.

About six weeks ago I formed the first temperance society in that neighborhood, and delivered the first address that many of the hearers had ever heard on that subject. The house where we worship and in which the address was delivered, had been used as a *still-house* in former days. When the pledge was circulated, the names obtained (which some of the desponding ones supposed would not exceed five or six,) numbered thirty-five. The distiller did not *head* the list, but his name stands very prominent amongst the rest of the signers.

VISIT TO A NEGLECTED CHURCH.

I visited a little church on the Castor, about 35 miles distant. I found that there had been no Presbyterian minister among the members of that little flock for *two years;* so, you may be sure, my visit was a cause of rejoicing to them. I preached on Saturday, and on the Sabbath. The attendance on Saturday was not large, but on Sabbath the house would hold but half who were present. We removed the benches out to a grove that was contiguous, which were soon filled, when those who could not be better provided for, "sat down on the green grass," and gave as close attention as they would have done had they been seated in the most gorgeous temple to hear the message of peace. I hope this visit was not in vain, in the Lord.

From a Report.

WANTS OF A NEW COUNTRY.

TEACHERS.

Nothing, aside from the preaching of the Gospel, is so much needed here as common schools. The youth are mostly growing up without any advantages of this kind. How this is to be obviated we do not know. The parents, having lived so long on the frontier, have but poor conceptions of the advantages of such institutions. And what renders it still more discouraging, it is almost impossible to obtain suitable teachers. The school funds are, thus far, almost entirely useless to this part of the state. How to arouse the public mind on this subject is hard to tell. Here is one great difficulty; ignorance is the most unyielding, and most inveterate enemy with which we are called to contend.

Cannot the churches send us teachers, who, for the good which is to follow, are willing to make those sacrifices which are necessary to put this great wheel in motion? This is what we need; for this we plead; and for this will we pray.

A PHYSICIAN.

There is here a very good opening for a young man wishing to practice medicine. Should you meet with one wishing to go West, you will do us a favor by directing him hither. I wish to dispense with all kinds of business which will in any measure abridge my usefulness as a minister of the Gospel.

ENCOURAGEMENTS.

In the commencement of a new settlement, much, very much depends upon regular stated preaching. It has, if I am not greatly deceived, already effected much. The multitude of vices so common in new settlements are hardly known among us. The Gospel, if it does not convert, has a restraining influence, which always tends to promote morality. I feel exceedingly thankful

that you have concluded still to continue your aid to the few praying souls among us: may it prove like the "handful of corn in the top of the mountain, which shall shake like Lebanon!"

I have now improved the first and only time that could have been devoted to making my report, and even in doing this, I have delayed too long my visit to a poor man with a broken thigh.

ILLINOIS.

From Rev. B. F. Morris, Carthage, Illinois.

MORMONISM.

The state of religion in this village is, on the whole, promising. Our congregations are large in comparison with former times; and during the winter and spring there was more than a usual attention to religion. But during the few last weeks, the minds of the people have been excited about Mormonism. The departure of the Mormons from Missouri, has resulted in flooding this region with the deluded followers of that impostor, Joe Smith; and their apostles and elders are trying to enlighten the good people in regard to their religious system. They have made but little impression here, as their errors and delusions have been pretty thoroughly exposed. The history of this deluded people teaches one very instructive lesson, and that is, the vast importance of *thorough biblical instruction.* An examination will prove, that very few of them have any very extended knowledge of the doctrines of the Bible. Hence, if the ministers of the Gospel desire to save a community from error and fanaticism, let them give it instruction in the Bible.

A MELANCHOLY PICTURE.

I have nothing good to report of ——, except that the Sabbath school is revived, and now quite flourishing. The brethren there are not harmonious, and seem to feel little for the cause of Christ. That church is a melancholy evidence of the fatal influence of the spirit of speculation and the love of money. It seems to have fallen before that destructive storm which has been sweeping over the churches generally, for the last few years. Can't you send some devoted, pious man there? He must come determined to do and suffer any thing, and to do his duty regardless of the fear of man.

From Rev. L. W. Dunlap, Mount Sterling, Ill.

RESULTS OF TWO YEAR'S MISSIONARY LABOR.

Here I see around me a little church which had no existence when I came; we have a house of worship sufficient to accommodate 300, and, if necessary, 400 persons. God has been pleased to bless my poor labors in granting us an outpouring of his Spirit, and, from the smallest beginning, in the space of a little more than two years, we have grown, by the blessing of God, to be the largest church in our presbytery. The church, so far as I know, are anxious for me to remain; the congregation is large, and I believe the largest of any denomination in this whole region of country; and our village has just become the county seat of a new county, so that now every thing bids fair for an enlargement of the church, and a more extended usefulness.

There is at this time no revival in this church, and indeed there is a state of general coldness and stupor in this whole region of country, but there is, notwithstanding, a general improvement in morals and attendance on the preaching of the word. Opposition to religion, and the general objects of benevolence, seems wearing away slowly, but I think, steadily; and it is to be hoped that the day is not very distant, when there will be an interest felt in all objects of benevolence and humanity—which is not to be expected or found in the first settlement of a country.

RELIGIOUS CELEBRATION OF THE FOURTH OF JULY.

The 4th of July has passed away, and the scenes of wickedness which are usually connected with its celebration. We kept the day in attending to the anniversary of our Bible Society. While the men of this world were engaged in the usual course of eating and drinking, speech-making and toast-giving, I felt that it was good to be in the house of the Lord on that day, to listen to his word, and to attend to the interests of the Bible cause: and this, it is believed, was the feeling of the respectable congregation that attended on the occasion.

THE GOOD OLD WAY.

There is reason to rejoice that a growing disposition is manifested in almost all parts of our country, to return from an undue reliance on violent and extraordinary means of grace—followed, as they have too often been, by protracted lassitude—to the steady, faithful, and enduring prosecution of those modes of operation which have the unquestioned authority of scripture, as well as of the common sense and experience of many generations. That there is such a disposition, is inferred by us from the greater frequency with which our missionaries advert to the happy influence of the "good old way." Testimony is often borne to the efficacy of the ordinary means of grace, such as preaching the doctrines of the Bible, catechetical instruction, the faithfulness of parental teaching, &c. The following is an example, taken from a missionary's account of a

Visit to a former field of labor.

The desert has truly blossomed as the rose. In neighborhoods which were waste places, with not a family altar, now one or two prayer-meetings each week are sustained with interest. One man, 40 or 50 years of age, who had neglected Gospel privileges for many years, came paddling his skiff two or three miles with his family, through the rain, to get to meeting. I had known him in former years, and said to him, "Sir, you have got lost, have you not?" "O no," said he, "I am just found!" He was one of the new converts. *He had enjoyed religious instruction in early life.*

"Though seed lie buried long in dust,
It sha'nt deceive the hope;
The precious grain shall ne'er be lost,
For grace insures the crop."

This sentiment has been, in this country, so often brought to my mind, that when I hear that a person has enjoyed the example and prayers of pious parents and friends in early life, I am much encouraged to labor for him. Another case of much interest I witnessed. He was a very worldly man, trying to be a Universalist. But his pious mother had prayed and gone to glory. He was now anxious to follow in her steps.

WHAT SHALL BE DONE FOR THEM?

Below the reader will find a specimen of many extracts which might be given from missionary reports. O, do the churches of the older states remember, that while they sit still in the enjoyment of their own privileges, there are great numbers of places in the West, just like that described in the following article, where vice and error grow up under each other's favoring auspices, determining for ever the moral character and eternal destiny of thousands? Since the A. H. M. S. began to sound its appeals to the Christians of this land, thirteen years ago, much has, indeed, been done; but ah, how many important spots it has been compelled to pass by, and to leave them uncultivated, because no sower could be sent thither to scatter the incorruptible seed, and no reaper to gather a harvest unto eternal life! In contemplating, from year to year, the process of ruin which has thus been going on before their eyes, without the power to prevent it, the conductors of Home Missions undergo inconceivable distress. They are pained, not only by the certainty that souls are perishing through neglect, but also by the conviction, that the work of regenerating

these interesting localities *must be done* a some time or other, and that it must be attended with disadvantages augmented by every year's delay. But what can the Executive Committee do for such places, unless the churches furnish their sons for laborers, and give he necessary funds to sustain them Are not some Christians quieting their consciences with the thought—"The Home Missionary Society will see to them"—while they do nothing to supply the Society with the indispensable means? As if the institution could alone effect any thing, without the charities and prayers of the community, whose servant it is Let such persons know, (and it is said not in the spirit of boasting, but that the public may know where the responsibility lies, if any part of this land suffers through neglect,) that the A. H. M. S. has aimed to do the *utmost* that could be done with the means at its command that we see not how it could have wisely sustained another missionary, or planted another church, with its present resources. What, then, must be done for communities such as this?

This is the county-seat, and as such is an important place. There is, however, no religious influence here. There are some very respectable inhabitants in the place, but in religious sentiment they are of almost every description. Some, who are quite influential, are Unitarians. There are a few who have been members of the Presbyterian churches at the East, but are now in the back ground, having connected themselves with no church in this country; also a few Baptists and Methodists, but no church of any denomination. Indeed every denomination seems to dread to take hold of such hard ground. The magistrate living here has an extensive whiskey distillery, which helps only to make drunkards and paupers. But though wickedness abounds, it is important that righteousness be established, and the standard of the cross planted among them. I think, if a minister of the right stamp could be sustained here by the A. H. M. Society for a few years, it would be money well laid out. They come out well to meeting on the Sabbath, but this is all we can expect of them at present. Talk with them about support, and they are silent; they do not care enough about preaching to pay for it.

From Rev. Wm. M. King, Plymouth Illinois.

Although we have reason to lament the absence of any thing like a general revival, yet we are not left without pleasing evidence that the Spirit of the Lord accompanies the ministration of his word and ordinances. We recently held a protracted meeting in a grove, at a central point between the two churches to which I minister. Several circumstances combined to diminish our congregations. The Methodist brethren had a camp-meeting at the same time within five or six miles, which attracted a large portion of the community. There was also an unusual amount of sickness in the neighborhood of the meeting, which prevented a considerable portion of the families in the immediate vicinity from attending. Yet, notwithstanding these impediments, there were several hundreds of souls present during the occasion, many of whom were not in the habit of attending the preaching of the Gospel. And although, owing to the causes mentioned, our congregations were not so large as we anticipated when the meeting was appointed, yet our disappointment on that subject was more than compensated by the unexpected degree of sobriety and solemnity of all present, and the entire absence of all that rudeness and contempt for sacred things, which are painfully common at our large meetings in this "back woods" region. It was manifest that God was there, and the most profligate were awe-stricken at the tokens of his presence. We have satisfactory evidence that several passed from death unto life, and are now rejoicing in hope.

VALUE OF A CONSISTENT MAN.

H. church has experienced a mysterious and bereaving dispensation of

providence. Brother M., one of the brethren who addressed the application to your Society, is dead. It was truly an afflictive stroke. Never was a greater void left by the departure of a plain, humble, private Christian. He had been in the country but little more than a year, and seldom has the example and influence of one individual in private life, borne more unequivocal testimony to the redeeming and sanctifying power of the Gospel. But the Lord hath done it, and we must be silent.

Sabbath schools, and common schools, have been kept up in both churches. Weekly prayer-meetings, and the monthly concert, have also been attended, and I hope there has been in all a gradual increase of attendance and interest. In reference to the temperance cause, we have entered on a new era. In consequence of the late legislative action on the subject, the conflict has commenced anew, and the great and final battle is now fighting. It is becoming the all-absorbing question in all our petty elections.

TENNESSEE.

A missionary of the A. H. M. S., writing from Tennessee, notices various evidences of an improving state of morals, and adds:

The cause of temperance is also prosperous. At an election held on the 1st of August, in the district in which one of my churches is situated, THERE WAS NO WHISKEY—a fact which attracted general notice, and receives general approbation. We have some evidence that the long moral winter, which has been chilling and blighting our churches, is about to give way to a spring time and harvest of divine grace.

A FIELD OF DESOLATION.

It may be thought, that because in this county there is one of the largest churches in the Union, and also three others of respectable character, that the whole county would be a seat of piety and intelligence. But there is still a large portion in a condition quite destitute of the means of grace, and the ordinances of the Gospel. There is a district, at least thirty miles in length, and extending across the county from eight to twelve miles, situated between a mountain on one side, and a forest on the other. The field which I occupy embraces a small part of this general region. And although there are a few small Baptist and Methodist churches, embracing, in all, from one to two hundred regular members, yet the great majority are either entirely destitute, or but rarely visited by the ambassadors of Christ.

This region must contain at least twelve or fifteen hundred persons, besides small children. For wickedness and crime it can hardly be surpassed by any region in the western country of equal extent. It is lined with distilleries from one end to the other; and these fountains of iniquity are continually open, sending forth their destructive poison into the several departments of society. A part of this region is noted for theft, gambling, lewdness, and even for murder. Its bad eminence in sin, has obtained for it the name of "Sodom." Would that this were all! but, alas, what gives countenance to crime in this region, is the influence and zeal of a few "Anti-Mission Baptists," (a disgrace to the denomination whose name they assume,) who take the lead in distilling and dealing out the fiery poison, by wholesale or retail, as they can gain the most money or applause. Their influence is most directly leading many to death, not only temporal, but also eternal. No wonder that we have also professed infidels, denying the doctrine of future accountability. To labor here, a missionary seems to need at once the wisdom of Solomon, the meekness of Moses, and the patience of Job, blended with the fearless independence of Paul.

And yet, appalling as the foregoing picture is, it is no worse than accounts which we

have received of places which have since been brought under the successful culture of our missionaries. Faith, patience, and continuance in plying the enginery of the Gospel—that "power of God and wisdom of God"—will break down rocks, level mountains, and open "in the desert a highway" for the King of Zion.

INDIANA.

PROSPECTS BRIGHTENING.

This report is from a missionary who has experienced trials quite as severe as any which emigrant ministers have reason to fear. From the tone of hope which pervades his communication, it may safely be inferred that the privations and troubles of a missionary life, are not so very forbidding as timid unbelief leads many to imagine, who *talk* about going westward, but shrink from the duty, because some spy has been out and seen giants, and brought back an evil report of the land.

I have had more sickness in my family the last year, than ever before; but I have no reason to think it will be so in years to come. On the contrary, I have reason to believe we all shall enjoy better health here than we enjoyed at the East, when we have passed through the process of acclimation, which all emigrants from the eastern states must expect.

We are by no means discouraged by what we have experienced the past year. Our hopes are as large as they ever have been, and even larger, if I include our prospects of doing good here. You may have been discouraged from the past, in furnishing aid in support of a minister at this place. But I think if I could see you at my house, and could tell all of the various little things that have taken place since I became your missionary here, you would say the field should by no means be given up at present. It has been a very hard and most unpleasant one to cultivate hitherto, and principally on account of the great prejudice that existed against ministers. But this I am told, and I have other reasons for believing it so, has of late, in a considerable degree, been removed. You know that a minister can do nothing in building up the church till he is regarded by those who are without, as an honest and conscientious man. It is true, I came here with good credentials; but these were of very little use to me, except with christian people, (and they were very scarce in this country.) Some said of me, "He may have run away from the East, and we cannot put confidence in him till we have summered and wintered him." How this prejudice was occasioned I shall not say: you may form some judgment of it, from what a leading, influential man in this place said to me a few days since. In giving some reasons why himself, and many others, did not attend meeting on the Sabbath, he said, "Previous to your coming here, ministers conducted so much like wicked men, that the people not only refused to go to meeting, but considered it in the highest degree disreputable so to do." On account of this prejudice in this new country against ministers, I, a stranger, have been, in a measure, prevented from being useful, and in various ways have been rendered very uncomfortable. But of late, to my great joy, I have perceived that this prejudice was fast wearing away.

We have been informed, that in the case of the writer of the foregoing letter, so great was the contrast between his deportment and that of some previous specimens of ministerial character, that irreligious men declared their conviction, "*that there are some honest men among ministers.*" His own sickness, and that of his family, and his efforts in the mean time to fulfil his duties in the sanctuary, his uncomplaining endurance of privation, have placed him in a more favorable light before the community, than years of mere preaching could do. They now say of his family, "They are the most patient and submissive people in sickness and trials that we have ever seen. They are not proud, but are willing to wear old clothes, and live as other people in a new country must."

Thus, the power of religion is seen, melting away the most inveterate prejudices against the truth.

From Rev. O. Littlefield, Greenfield, Indiana.

During the last part of winter, and early in the spring, there was an interesting work of grace in a number of the churches in this western region. The congregation here, where I labor half of the time, participated in some degree in the fruits of this revival. A few Sabbaths since, seven were received into the church on confession of their faith. Most of these have cherished a hope but for a few months.

I have regular appointments for preaching in three other congregations once in four weeks. In two of them I preach on the Sabbath. In one of them a Presbyterian church is organized; in the other I expect to organize a church in a few weeks. In the last mentioned congregation, two or three have hopefully experienced religion within a few weeks. Sabbath schools and Bible classes are now in operation in all these congretions. With a few exceptions, the people attend meetings very well. A weekly prayer meeting in most of the places where I preach is kept up.

The above is, on the whole, an encouraging account of the progress of religion. The region around is very new, and has suffered much from sickness, as well as from the paralyzing effects of the recent rage for land speculation. That there should be so many tokens of spiritual vitality, under such circumstances, is an omen for good. O that we could throw some half a dozen faithful laborers into this north-eastern section of Indiana—how much good might result!

VIRGINIA.

From Rev. D. F. Palmer, Marion, Smyth Co., Va.

REVIVAL.

It was with reluctance that I accepted the appointment of commissioner to the General Assembly, being in the midst of an interesting revival. Situated remote from any minister of our order, my pulpit could not be supplied. But on my return I found, to my great joy, that the Spirit of the Lord was with the people. There is still a deep interest manifested on the subject of religion. Several profess to have passed from death to life, and have expressed a wish to attach themselves to the church. A brighter day has dawned upon us. In almost every section of the county, an unusual interest on the subject of religion is apparent, and the prospect of gathering souls into the Redeemer's kingdom, is more flattering at the present than at any time that can be recollected. And I trust, that by the blessing of the great Head of the church, that many will yet be brought to accede to the terms of reconciliation—that this land, where moral death has so long reigned, may yet bud and blossom as the rose.

In my next report I will give you a detail of all the particulars connected with my labors here. I have had many difficulties to encounter since I came to this place, but now they are giving away, and the prospects of better days are highly flattering.

OHIO.

From Rev. L. De Witt, Morgan Co., Ohio.

Nothing of peculiar interest has transpired since I last wrote to you, until within a few weeks, when Christians seemed to be aroused to the importance of living for the honor of Christ. Sinners have been awakened, and some are hoping in the Lord. The work has spread into other neighborhoods, and is increasing in interest.

From Rev. G. G. Poage, Ridge, Allen Co., O.

REVIVAL.

The Lord has visited us in mercy,

whereof we are glad. For four or five months there has been rather more than usual seriousness, and sometimes considerable feeling has been apparent. On the last Sabbath in June we had a communion. The Spirit of the Lord seemed to be present with his gracious influences throughout our meeting, which began on Friday and ended on Monday. Professors were revived, and sinners melted into contrition. Order, stillness, and solemnity, characterized our meeting on the Sabbath. It was a deeply interesting scene to witness five of our youth, for the first time, sitting around the Lord's table, partaking of the emblems of the body and blood of a crucified Saviour. Two have since been received to the church on examination. Seven or eight are serious, three or four of whom entertain a hope, and will probably apply for membership the first opportunity. This, in our little church, has been a day of great things.

MICHIGAN.

From Rev. J. Dudley, Missionary within the bounds of Detroit Presbytery.

CHURCHES VISITED.

By the advice of the Presbytery I have, since the 1st of June, supplied the Mount Clemens church three fourths of the time. Since my last report, this church has raised their house, and it is a fine building. Owing to the generosity of one of the proprietors of the village, they have been able to contract for the covering, which is now under progress. There is a thronged attendance on public worship, our large court-house being full to overflowing. The happiest state of things exists between all the denominations. Three have been added to the church, one by profession and two by letter. There is a revival of feeling, old cases of delinquency are corrected. Last Sabbath was the most solemn day I have witnessed since I have been here. The Sabbath school is in the most flourishing condition as to numbers. From 100 to 130 are now regular members. An interesting Bible class attends at the same time. They have just purchased a fine library, which will no doubt add much to the interest of the school. Mrs. D. is succeeding well in a female school; it now numbers 59, and is doing incalculable good. Nothing of the kind was ever enjoyed here before. This school, embodying as it does most of the young ladies in the village, has a very happy influence on my labors as a minister. Several have been won over to Christ, we hope, since she commenced. Much interest is taken in the school. It is valued by the community as a great blessing to the village and country. There are many who, till this school was opened, had not enjoyed the advantages of a school, except to a limited extent. There are also many families from the East, with interesting daughters, who once enjoyed the benefits of good schools, but since coming here have been deprived of them. Several such have hailed this school with joy. It is affecting to see what sacrifices some of these dear mothers make to send their daughters and pay their board. Nothing but the high price of board prevents a hundred or more scholars now being members of this institution.

Since we came, there have been two regular district schools organized and taught by pious young men. Before, all the schools were subscription schools, and, if they had been suitable ones, could not embrace the poor. The state of things in this respect was distressing. Each of these schools will now every week average 30.

The S. S. teachers have districted the village, to look up all the children unable to attend the day and Sabbath school on account of deficiency of clothing; while means are provided for their supply. These causes are producing a transforming influence.

On the other hand, there is much infidelity. A steamboat leaves the wharf every Sabbath from under our windows, defying the authority of

God, and destroying all the solemnity of the day. Shooting at mark, and hunting, are no uncommon things. Still, our prospects are bright, compared with what they were one year since, or even when I came here.

"MAY WE NOT REST AWHILE IN THE HOME MISSIONARY WORK?"

This question was asked by one who knew better what *had been* done, than what *remained* to do. We would refer all such querists to the pages of this periodical for a reply: and by way of specimen of what they will find, we extract the following notice of a moral waste from the report of a missionary, Rev. S. Cochran, whose own field of labor has been so favorably noticed in former numbers. He is stationed at Vermontville, Eaton Co., Michigan.

Surrounding desolations.

The territory around me that enjoys not the means of grace, is so extensive, that I have been able to survey but a very small portion of it. This vast wilderness has indeed been explored in every part by land-buyers and speculators; perhaps not a section has escaped their eager observation. But they have explored it simply with the hope, by-and-by of reaping a harvest of gain. Their eye has not been fixed upon the time when this wilderness shall "bud and blossom as the rose," in a spiritual sense. In regard to enjoying the privileges of the Gospel, our settlement is entirely insulated. In most directions, I know not how far I should have to travel to find people enjoying the blessings of the Gospel. To the West, I know of but one minister between our settlement and Lake Michigan, a distance of 60 or 70 miles. To the north, I know not but all is spiritually desolate till we reach the North-Pole. To the East, I cannot tell how far we should have to go before we could find a church, or a minister, or the blessings of the Gospel—probably 50 or 60 miles. And yet *all this extent of territory is dotted over, here and there, with the habitations of men.* You can hardly travel five miles in any direction where you do not find a few acres cleared, a log-house erected, and the incipient appearances of comfort and prosperity. But in most cases these habitations are so few and far between, that it is impossible to collect a sufficient number of people together to hold a meeting. I know of but three or four places in all this region where more than from ten to twenty could be got together on the Sabbath, or on any other day, for religious worship. And this is not because there is any general indifference to the means of grace, when brought within their reach; but altogether to the sparseness of the population. It is no uncommon thing for people to walk six, eight, and ten miles, to attend meeting. Last Sabbath a man came nine miles to attend my meeting. His wife accompanied him on foot six or seven miles, became wearied out and stopped. And there is an unusually large proportion of the inhabitants of this wilderness, who are connected with some evangelical denomination of Christians, and are willing to hear the Gospel from any evangelical minister.

Here, we see, are sheep of the Saviour's flock; and who, that belongs himself to the fold, can find it in his heart to say they must not be hunted up and fed? If they cannot be collected into congregations, they must be sought out in their cabins, exhorted, prayed with, and comforted. Here is a fine opportunity for some minister who has no family dependent on him, to spend one of the most improving and happy years of his life. *Who will go* on this errand of love? Who will *support* the volunteer that may offer himself for the work?

REVIVALS.

From a Missionary Report.

It is with a lively sense of gratitude to God, that I make out my report. The society at ——, has re-

cently enjoyed a season of partial refreshing from the presence of the Lord. But at —— a revival has commenced within a few weeks, and is now increasing in interest. As first fruits, I may tell you of an interesting group of young men, in most cases the sons of respectable farmers, who have located around this village, who give us cheering evidence that they have just consecrated themselves to Jesus Christ. A number of young ladies, together with several young heads of families, are also rejoicing in hope. But of the number I dare not speak. Last Sabbath was a most solemn and interesting day. Our sanctuary was crowded to overflowing. Never, I suppose, had so many people attended in it before. I preached two sermons from Heb. iv. 7. Every ear seemed to be open, and every heart to feel, and a number appeared to have come to the full determination to hear and obey the voice of God.

A LOVELY SIGHT.

This work has been mostly among the farming population, and in the most hurrying season of the year. It commenced while they were gathering in their great harvest, and presented the lovely sight of young men gathering the first fruits of the earth, whose hearts had just begun to feel the emotions of lively gratitude to God, and their tongues to speak, and their lives to show forth his praises. Still their work has gone on; none have gathered their harvest better, and few, in their work on the farm, are forward, of those who have constantly attended the meetings. The sickly season had also begun, and an unusual number of this people were prostrated by fevers. But those who regularly attended the meetings have been preserved from sickness, with but one or two exceptions. This is rather a remarkable fact.

We first concluded to hold a continued meeting for a few days, and engaged help, but were disappointed, and have had to go onward with our own means. A man, studying for the ministry, under the care of this presbytery, was with us a few days and a ministering brother afforded us valuable assistance for a short time. It has not been a "*religious bee.*" The principal subjects that I have preached upon have been prayer, repentance, the law, atonement, depravity, regeneration—necessity and difficulties of it, and the Holy Spirit—his operations, and how treated. From these I trust, you will see that it has not been my intention just to get up an excitement. I have exerted myself to preach the doctrines with all possible plainness. And the converts all seem to act understandingly. I have never known them appear better in a New-England revival. Indeed the work has many of the features of those long seasons of grace which, fifteen or twenty years ago, so much blessed the churches in Massachusetts and Connecticut. Our church think it but just begun.

I am engaged in visiting, and as far as I have gone, I find the mind of the community in a most interesting state. But, as a minister, I am alone, with two churches under my care, and fear that much of the golden harvest will fall to the ground for want of laborers.

PENNSYLVANIA.

From Rev. C. Danforth, McKean, Erie Co., Pa.

The Lord has of late graciously revived his work in the hearts of a few individuals in this little church; and there have been two or three hopeful conversions to Christ. While God has been visiting this little church in mercy, he has also visited it in judgment. He has removed one of its principal and most devoted members, and most able supporters, by death. He died like a Christian. Though he suffered much through a severe and lingering sickness, yet his peace was like a river, and he departed this life in the triumphs of faith.

CANADA.

LIGHT BREAKING IN.

A missionary writing from a Roman Catholic neighborhood remarks—

The Catholic population of the Province are already influenced to a considerable extent by the feeble efforts which have been made. And notwithstanding the safeguards that are devised by their priests, they are mingling with us, attending our worship, and reading God's word in very considerable numbers. And but few weeks have passed this summer, without my having application to receive into my family lads from the French country, in order that they might acquire a knowledge of the English language, and of the habits prevalent among the Americans.

NEW-YORK.

DESTITUTIONS IN THE HEART OF THE STATE.

There is much neglected ground in all of the eastern and middle States, that needs to be looked after by the friends of Home Missions. At the suggestion of the Executive Committee, some of the Presbyteries have adopted the following course; viz., a given circuit has been designated, comprising a number of destitute settlements, or feeble churches, and a missionary, selected by the Presbytery from among themselves, or for his acquaintance with the region, has been appointed and sustained by the A. H. M. S. His work is partly itinerant, and partly pastoral; and the effect has already been to nourish up one or more of the churches included in his district to the point of self-support; and further results of the same kind are confidently expected. The Report given below, is from a missionary operating substantially on this plan. At present, we know of no better way of commencing the work of repairing the breaches of Zion, in those sections where the drain of recent emigration, and other causes, have reduced the strength of so many churches. We are glad to see the process of exploration going on. It must stir up the strong to help the weak.

From Rev. S. Swezey, Florence, N. Y.

The first Sabbath in the year I spent at *West Camden* about five miles west of the village of Camden, where a congregation are generally in the habit of assembling on the Sabbath for worship, and where the organization of a church is contemplated as soon as the way shall be prepared. There are about thirty members of Presbyterian and Congregational churches residing in the immediate vicinity of the little village at W. Camden, who might be better accommodated to have a church at that place. I have lectured and visited among them as I have had time and opportunity.

At *Williamstown*, about six miles from my place of residence, is a destitute church consisting of between 40 and 50 resident members. I have spent with them three Sabbaths, and visited and preached on week days, as time and circumstances would permit. Three have been added to the church on profession, and two on certificate. I have administered the Lord's supper to them once, and baptized two adults. They have a house of worship now in progress, which they hope to finish the present season. A mighty effort has recently been made in this place to establish *Mormonism*, and their preachers have actually succeeded in adding to their numbers several disaffected members from other churches of different denominations; though none have been drawn into the delusion from the Presbyterian church. The small church and congregation in this place, can probably raise something over $100 a year towards the support of the gospel. There is great anxiety manifested on the part of some to enjoy the gospel and its ordinances. They sustain a Sabbath School, and weekly prayer meetings; and Temperance operations, for a few years past, have been productive of great good among them;

though there is yet great reason to deplore the state of things with regard to the prevalence of intemperance.

Albion, about 9 miles N. W. of Williamstown, is also in a very destitute condition. The church at this place consists of about 20 resident members, who are not altogether of the same mind and the same judgment in relation to some important points connected with their spiritual prosperity. In the course of the winter, there was some spiritual attention to religion in this place, which resulted in the hopeful conversion of a few individuals, some of whom have united with the Methodists, and others seem to be rather waiting to see more union of feeling in the Presbyterian church. I have spent three Sabbaths among them, visited from house to house, attended prayer meetings, lectured, &c., have also attended one church meeting with particular reference to existing difficulties; but their prospects remain rather dark. They united in the celebration of the Lord's supper a few weeks since, and two children were presented for baptism. A Sabbath school is sustained among them, and occasional prayer meetings. They could raise perhaps 30 or 40 dollars a year towards the support of the Gospel, and some appear very desirous to enjoy it.

Sandy Creek, about ten miles from Albion, has been destitute for a number of months; but is now supplied. At their earnest solicitations I spent one Sabbath among them, lectured and visited as usual, and endeavored to press the necessity of making immediate and vigorous efforts to sustain the Gospel. They have succeeded in raising between 3 and 400 dollars to employ the Rev. Mr. Stow for one year, and will probably have preaching the most of the time during that period.

Orwell, about 6 miles E. of Sandy Creek, is in a most lamentable condition. The church consists of from 15 to 20 resident members, scattered in different parts of the town, and mostly under unfavorable circumstances for sustaining, or attending the public worship of God. They have no house of worship, and at present no members in the church who are willing to take the lead in public worship. The oldest officer who formerly did this has left the place. They consequently hold no meetings on the Sabbath, as a church, except when they occasionally have preaching. They might raise perhaps 30 or 40 dollars a year towards the support of the Gospel. I have spent two Sabbaths among them, and administered to the church the sacrament of the supper. They have a Sabbath school in the neighborhood of one of the officers of the church which is somewhat interesting. On my last tour to Orwell, I spent but little time among them on account of an appointment of Presbytery, as one of a committee to visit Parish, between 20 and 30 miles from O., to inquire into the expediency of organizing a church. The committee met according to appointment, but after inquiring into the circumstances of the population, concluded it was inexpedient at present to organize a church. On my way home I visited Amboy, where are a number of Scotch Presbyterian members and several others of the Presbyterian order, to whom I preached in the afternoon.

In the town of Constantia, at a small village known by the name of *Cleveland*, is a destitute church consisting of about 40 members. They had enjoyed no preaching of their own denomination for six or seven months when I visited them. I lectured and visited among them, preached on the Sabbath, and administered the Lord's supper. They have a small house of worship, sustain a Sabbath school, and can raise from 100 to 120 dollars a year to support the Gospel.

In the town of *Vienna*, about 7 or 8 miles east of the village of Cleveland, is another destitute church consisting of about 25 members, far removed from each other. I found them in a very depressed condition, destitute of any house of worship, and sharing in the privilege of meeting as a church, only one fourth of the time in a district school-house. They were providentially favored

with preaching and the administration of the Lord's supper, a few weeks before I visited them. They appeared grateful for any prospect of enjoying the privileges of the Gospel occasionally. A Sabbath school was about to be established when I visited them. They might, by a vigorous and united effort, probably raise 50 dollars a year towards the support of the Gospel.

Redfield, about 8 miles from my place of residence, in a northwesterly direction, is another part of my field of labor. There are between 20 and 30 members in the church. They have a small house of worship, but had enjoyed no preaching for several months previously to my visiting them. I have preached one Sabbath with them, and administered the Lord's supper, and attended to family visitation and lecturing during the week. The population of this town is small, and very much divided in sentiment with regard to the subject of religion. Several attempts have been made to establish Campbellism in the place, and some have been drawn away into that delusion.

Among the communicants in this place was a female aged 101 years and 2 weeks. She ardently desired once more to commemorate the dying love of her Saviour, before her departure; and she was gratified. Though the church in this place is small, they are more able to sustain the Gospel than many others of the feeble churches in the vicinity. There are some wealthy individuals connected with the church, who would subscribe liberally, could they establish the Gospel among them. They might probably raise $200 a year to sustain the Gospel tho whole of the time. Some of them appear very anxious to enjoy such a privilege. A Sabbath school is in operation among them.

GENERAL REMARKS.

My labors as a missionary have been extended to ten different towns, some of which are about 25 miles from my place of residence, where I labor half of the time. The seven churches which have shared in my labors as a missionary, are truly in needy circumstances. There are individuals connected with them who appear highly to value the institutions of the Gospel; and there are some who "sigh and cry" in view of the prevalence of error, disorder and almost every species of iniquity. The churches generally manifest a strong desire to have me visit them as frequently as practicable. I have been very cordially received, and kindly treated, but the state of vital godliness is, in general, lamentably low. Family religion, there is reason to fear, is to an alarming extent neglected, and among those who "have a name to live," a spirit of worldly-mindedness, very unfavorable to the devotions of the closet, is in every direction to be met with. The inquiry "By whom shall Jacob arise for he is small," seems to be peculiarly applicable to the destitute churches in this region.

Even in the central part of favored New-York, we find wide spread moral desolations over which to lament. Within the extensive limits of the Oswego Presbytery, comprising between 20 and 30 churches, there are but seven settled pastors.

This state of things ought not to continue. It is time that they who love Zion were done with idols, and turned to the great cause of salvation with all their hearts. Oh let the ministers see to it that their churches are enlightened and aroused to the condition of perishing multitudes even at their own doors!

CAUSE AND EFFECT.

Having recently spent some time in family visitation, I have been struck with the great difference in many respects between those families who attend regularly upon the preaching of the Gospel, and who observe the Sabbath, and those who neglect both. They appear different in respect to personal cleanliness, mental cultivation, family government, knowledge of themselves, the

appearance of their dwellings, the conduct of their children and their circumstances.

SORROWS OF A PASTOR.

What cruel wrongs are inflicted on their pastors, by those congregations who neglect to furnish them a competent worldly support! Here is a minister compelled by the smallness of his income, to resort to secular labor for bread. Of course, his time and strength are withdrawn from the appropriate duties of his office, his success is diminished, his conscience is wounded, and his soul is involved in darkness! His people, perhaps, think this is a small matter; but let such churches remember that Christ sees the oppression of his servants; he counts their tears; he hears their groans. It is saying little to assert that such communities endanger their own spiritual welfare. Have they not reason to dread a most desolating retribution, that shall bring leanness into their souls, and remove their candlestick out of its place?

When I reflect upon my want of a deep and abiding sense of the worth of souls, I blush with shame before God. Again, when I review my labors during the past year, I see a great want of faithfulness, although I was at the time insensible of it. But when I think of my frequent distrust of God, I am covered with confusion of face. Most clear does it appear, that all my strength is weakness, and my righteousness as filthy rags. When I take these things into consideration, I cannot wonder that my labors have been attended with so little success. I have, however, often felt a strong desire to visit my people from house to house, but the smallness of my salary has compelled me to labor almost constantly, or my family must want bread, so that the visiting part of my ministerial duties, have, from absolute necessity, been almost entirely neglected. To say that this is a grief to me, would express but a small part of my feelings on this subject. It is my daily, and, I believe, most earnest prayer, that I may be so situated in regard to temporal support, that I may devote my whole time to the blessed work of saving souls. But whether this will ever be, is known only to our blessed Master. It is true that we have had no revival during the year, although, as I stated in my former report, we had a season of considerable interest in the winter, during a succession of evening meetings. I have, however, ascertained one reason why we have not had a revival. Recently, I have learned that most of the brethren, and sisters, had made up their minds that if they had a minister all the time that they should have a revival, and of course be built up. But God will teach us that *it is not by might, nor by power, but by his Spirit.* Again, I believe, that generally speaking, high prices for produce, occasion a low state of religion in a farming community, because they stimulate farmers to make the utmost exertions to earn all they can; and besides, they will more readily plunge into debt, thinking that they can acquire the money, and this produces a necessity for their most strenuous efforts. This state of things I think has had an unfavorable influence on the cause of God among us.

FAREWELL THANKS.

In taking leave of your Society, I do it with feelings of gratitude, which I cannot easily find language to express. Your Society has stood by me in the darkest, as well as in the brightest hours. In time of need, it has stretched forth its hand of relief; in time of affliction, expressed its sympathy, and given me assurance of an interest in its prayers. The kind feelings expressed in your last letter to me did myself and suffering companion more good than the draft with which it was accompanied, although it found us in want and added much comfort to these dying bodies. May the blessing of the Highest rest upon your efforts to supply the destitute with the stated means of grace.

Anniversaries of Auxiliaries.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

The anniversary of the New-Hampshire Missionary Society was held at Lyme, Thursday, August 29th.

The President, Rev. A Burnham, in the Chair. Prayer was offered by Rev. Mr. Drake, of Vermont.

The Report of the Trustees was read by the Secretary, Rev. B. P. Stone, and the following resolutions were adopted:

On motion of Rev. Mr. Young, of Meredith Bridge, seconded by Rev. Mr. Burgess of Hancock,

1. Resolved, That the claims of the Home Missionary enterprise are such as entitle it to the liberal patronage of the whole christian community.

On motion of Rev. Professor Hadduck of Hanover, seconded by Rev. Mr. Holt of Portsmouth,

2. Resolved, That we are under obligations, as citizens and as Christians, to make increased exertions to supply the destitute parts of New-Hampshire with a regular ministry.

On motion of Rev. Mr. Badger of New-York, Secretary of the A. H. M. S., seconded by Rev. Mr. Woods of Newport,

3. Resolved, That to secure the early and permanent establishment of the Gospel in every section of our land, the churches of Christ should regard as their *privilege*, and as the *first dictate of christian economy*, no less than as a duty, which they owe to their destitute brethren, to their country and to the world.

Addresses were made by Rev. Messrs. Young, Hadduck and Badger. The meeting was one of deep interest to every christian heart. Extracts of the Report, showing the condition and prospects of the Society, we shall give hereafter.

The following officers were chosen for the ensuing year:

Rev. Abraham Burnham, President.
Samuel Fletcher, Esq., Vice-Prest.
Rev. Benjamin P. Stone, Secretary.
Hon. Francis N. Fisk, Treasurer.
George Kent, and George Hutchens, Esqs., } Auditors.

FAIRFIELD COUNTY WEST.

The anniversary of the Fairfield County West Home Missionary Society was held at West Greenwich, Connecticut, Tuesday, September 3d.

Addresses were made by Rev. Messrs. Kinney, T. Smith, and E. Hall. The meeting was well attended, and evidence was exhibited of an undiminished interest in the great work of evangelizing the land. The "Stilson Female Benevolent Society" of West Greenwich, have raised the last year $300. "Many daughters," within the limits of this Association, "have done virtuously," but these have "excelled them all."

The officers for the ensuing year, are:

Hon. C. Bissell, President.
Hon. R. M. Sherman, 1st V. Prest.
Matthew Marvin, Esq., 2d V. Prest.
Rev. Theophilus Smith, 3d V. Prest.
Dea. Jonas Mead, 4th V. Prest.
Rev. E. Hall, Secretary.
Dea. George St. John, Treasurer.
Dea. Eliphalet St. John, Auditor.

THE PRESENT, A TIME OF TRIAL TO MINISTERS.

The extensive correspondence which we enjoy with all parts of the land, induces the belief that many ministers are just now in circumstances of trial. Much that is painful in their condition, arises from the spirit of worldliness which has overwhelmed the country, for the last four or five years. It is a very common fact, that the leading laymen in our congregations—the public spirited, liberal supporters, and active agents in the moral enterprises of the community, had been most deeply engaged in business, and have suffered most severely by its reverses. The effect has been, suddenly to abstract a large amount of the pecuniary resources of the congregations to which they belonged; and the rest of the people being more or less affected by the same causes, ministers have suffered a material curtail-

ment of the support which was before too small. Other interests of the churches have likewise been affected. The erection of houses of worship has been arrested; parochial debts accumulated; and a feeling of discouragement infused into the public mind. But worse than all this, the men who should have been the foremost in promoting the *spiritual* interests of their respective churches, have been literally "used up" by their own worldly embarrassments. Cumbered with much serving, harassed by vexatious cares, struggling to retrieve their losses, or at least to make an honorable though unprofitable close of their adventures, they have no time and little taste for the spiritual work of saving men from eternal ruin. They have realized the declaration of the apostle, "that the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and *pierced themselves through with many sorrows.*" Their sense of the love of God is gone: their hope is low, and, perhaps, their good name o'erclouded with imputations of a faltering integrity. Alas, how many such men are there, to whom the pastor has a right to come for pecuniary aid, for counsel and co-operation, and to meet him at the throne of grace and strive with him there in plying the prayer of faith; but who enter not into his feelings, nor strengthen his hands. Others, not so deeply involved, have had all the selfishness and avarice of their natures aroused by partial losses, and the constant apprehension of heavier calamity; so that they cling with unrelaxing grasp to the world. They find themselves poorer than the dreams of speculation had led them to imagine, and they seem reluctant to admit any claims of humanity or religion, until they have reached all that fancy had flattered them to expect.

How can it be otherwise than a time of trial to the minister, who has to struggle with difficulties like these? And how many there are, that are thus struggling!

And yet these are not all the trials of faithful and pious ministers in these days. There is, compared with former years, a want of mutual confidence and co-operation among ministers themselves. The spirit of sectarianism seems to be awaking with fresh vigor, and often where it could least have been expected, in the very portions of the church most distinguished for intelligence and zeal. Ecclesiastical divisions and subdivisions of feeling, on questions of reform, and local and personal controversies, have so multiplied the repellant influences among brethren, that the fervent love "wherewith one may edify another," is superseded by the spirit of party, or changed into that state of cold reserve, in which each is tempted to retire within himself, and in his efforts to do good to act alone.

Here, then, in these secular and spiritual hindrances, lie the trials of the ministry at the present time. Conscious, of the chilling effect of the prevailing excitements and distractions on their own hope and zeal, and embarrassed and thwarted still more by the almost desperate struggles of the unclean spirit of worldliness—so reluctant to come out of its victims—they are passing through a severe probation: they are undergoing a trial of their moral and mental competency for the exigencies of their day and generation.

What, then, are ministers to do? How are they to meet the trials of the time in which their ministry is cast?

One thing that they must do, is to realize the true dignity of their calling. Let ministers remember who they are—what authority they represent—whose message they bear—how much depends on their making full proof of their ministry. Undervalued as they may be by the world, and even by the very churches which they serve, their high calling is none the less august, because a blind and lucre-loving age does not appreciate it. The consistent minister is, to the view of faith, at least, a sublime spectacle. Amid the crowd whose grovelling aims are all toward earthly and temporary results, his eye is fixed on eternal consequences. He walks in an elevated path, in clearer light and purer air than other men. He labors for the interests of the soul in its high and glorious state; he testifies to his generation and pleads with heaven, exhausts his strength and breathes out his life at last in the cause of salvation. Let all who bear the sacred office feel it to be thus devoted and peculiar, and they must at once derive from it a support, which no want of external comforts can

impair; as well as greatly augment the power of their office over the consciences of men.

Again—at the present time, when so many things are demanding a place in the hearts and hands of ministers, they will do well to consider what is indeed their appropriate work. They must discriminate between what is essential to the fulfilment of their calling, and what is merely incidental, and of temporary interest. This is needful to give that unity to their feelings and labors, without which they must fail of success as well as soon lose the consciousness of their separate and distinctive character, as the representatives of Christ. They must *reverence their own office*, and respect *themselves* as the bearers thereof; but how can they maintain this self-respect, if their best affections and labors are frittered away among a multitude of objects, which, however deserving, are still not *their* appropriate calling?

Another duty of the minister in the trials peculiar to the times, is to labor strenuously to impress upon this *out-going age* a character of *spirituality*. This is eminently a *secular* generation. Men's thoughts and tendencies all appear to be *outward*. They abound in devices of worldly enterprise; improvements in travel, in manufactures, the arts, agriculture, and every thing that relates to the external man. But they need to be recalled to spiritual things—must be made to stand still, for a season, to listen to the claims of another world. And who shall do this if ministers do not? They must not sit down in despondency, because it is difficult to get the public attention. It is their *business* to arrest this spirit of the age, to change the current of thought and feeling more towards the interests of the soul. And God, in his word and by his Spirit, has either given or promised all that they need to secure success.

These duties, while they arise out of the trials of the present day, will tend to remove them, or at least assist the ambassador of Christ to bear them. And when it is remembered how great the work is which needs to be done; how few there are to do it; and how short is the time, what minister does not feel impelled to crowd his brief life thick with endeavors to magnify his office, and honor Him who conferred it!

NOTICES TO CORRESPONDENTS.

1. *Post-office address.*

The name of a post-office is often different from that of the town or village in which it is situated. Correspondents generally give the latter, but not the former. It sometimes happens that communications, anxiously expected, and promptly sent off from the Society's office, are not received, because the persons to whom they are directed had failed to furnish the proper address.

It is therefore requested, that missionaries of the Society, and other correspondents who expect communications from it, will be careful to give their *post-office* address, at the head of their letters, in connexion with the date.

2. *Proper names.*

From the rapidity with which most persons write their own names, it often happens that where the rest of a letter is perfectly legible, the signature of the writer cannot be decyphered. This is productive of inconvenience, wherever a reply is required. All proper names should be made so plain that no mistake can be made.

Again; many correspondents speak in a very indefinite way of places and persons—e. g. "The congregation at the Creek, wish the services of brother Johnson," &c. Here, except by accident, we have no means of ascertaining what "Creek," or what "Johnson" is referred to, without writing a letter for the special purpose of gaining information, which it would have cost our correspondent only a little attention to give us at first. And it is sometimes very material to the action of the Committee, that they have the proper names of individuals before them in full.

3. *Drafts, &c.*

Correspondents who send in their letters, drafts, or receipts for money, or directions to have business done for them at other offices in the city, are requested to write such notices on a part of the sheet by themselves, and so that they can be cut off from the rest of the letter, without defacing it, or depriving it of its date or signature. This is required, because it is generally necessary to preserve both the letter and the draft or receipt entire, and on separate files.

Appointments by the Executive Committee of the A. H. M. S. from August 15th to September 15th, 1839.

Re-appointed.

Rev. Matthew A. Fox, Brooklyn and Newburgh, O.
Rev. S. Peet, Green Bay, Wisconsin Ter.
Rev. W. W. Taylor, Wolmesdorf, Pa.
Rev. Jas. M. Davis, 5th Presb. Ch., Pittsburgh, Pa.
Rev. H. C. Fries, Greensboro', Md.
Rev. Moody Harrington, Morrisville, N. Y.
Rev. A. C. Lathrop, South Marcellus, N. Y.
Rev. A. P. Allen, Worcester, N. Y.
Rev. E. D. Willis, Eaton Village, N. Y.
Rev. J. J. Jones, Welch Ch., New-York City.
Rev. Joseph Barlow, Salem, Pa.

Not in commission last year.

Rev. Asa Turner, Missionary Agent in Iowa Ter.
Rev. S. M. Sparks, Minersville, Pa.
Rev. Wm. M. Adams, Beloit, Wisconsin Ter.
Rev. Ruel Kimball, Elder Creek, N. Y.
Rev. J. A. Northrop, Carthage, N. Y.
Rev. J. M. Gumbell, Germans in Adams Co., Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from August 15th to September 15th, 1839.

NEW-HAMPSHIRE—		
Boscawen, Miss Hannah Manuel, in full of legacy,	$7 46	
Canterbury, Sarah Gerrish,	19 35	
Jaffrey, Cong. Soc.	13 39	
MASSACHUSETTS—		
Missionary Society, by B. Perkins, Tr.	500 00	
Cummington, Miss Clarissa Briggs, to const. Mrs. Anna Briggs a L. M.	30 00	
Falmouth, Friend of Missions, a thank offering, for the South, by Rev. H. B. Hooker,	20 00	
Hampshire, Mass. Soc., by E. Williams, Treasurer,	300 00	
Millbury, Rev. Joseph Goffe, L. D. 100; E. W. Goffe, 3,	103 00	
Stockbridge, bequest of Miss Fanny Williams, dec., by Cyrus Williams,	200 00	
CONNECTICUT—		
Guilford, Aux. Soc. Col., Wm. Hart, to const. Wm. Henry Hart, and Miss Catherine E. Hart, Life Members, by J. Burgis, Treasurer.	60 00	
New-Haven, Durand Soc., by Mrs. Jarman, Treasurer,	10 00	
North Greenwich, Cong. Ch., by J. Peck, Treasurer,	35 50	
Sharon, Cong., by D. Gould,	4 50	
Stonington, Fem. Aux., of which $1 is from the Juvenile Society, by Miss Sheffield,	15 00	
Westminster, Dorcas Soc., by Rev. G. I. Tillotson,	10 00	
NEW-YORK—		
Brooklyn, Mrs. Sophia N. Lewis, by Rev. W. B. Lewis,	10 00	
First Presb. Ch.,——, by Mr. Lord,	25 00	
Cornwell, John Clemence, by A. C. Bull,	5 00	
New-York City, viz.		
Central Ch., Benev. Assoc. Sab. Sch.	5 19	
Troy, First Presb. Ch., by J. Raymond,	53 00	
ALABAMA—		
Ashville, Ch. Coll., by Rev. R. Holman,	12 00	
Coosa Valley, Ch., by do.	5 00	
Friend,	10 00	
INDIANA—		
Danville, Ch., by Rev. N. Kingsbury,	8 00	
ILLINOIS—		
Waynesville, Cong. Mon. Con. Coll., by Rev. J. Porter,	10 00	
MISSOURI—		
Louisville, Rev. F. B. M'Elroy,	10 00	
WISCONSIN TERRITORY—		
Milwaukie, Coll., by Dr. Proudfit,	1 35	
	$1,482 74	

KNOWLES TAYLOR, *Treasurer.*

Receipts of the Philadelphia Agency, from August 15th to September 15th, 1839. Rev. G. N. Judd, Secretary.

NEW-JERSEY—		
Bloomfield, Presb. Ch., bal. of coll.	11 00	
PENNSYLVANIA—		
Allegany Town, Judge Grier, 5; Mr. Hannen, 5,	10 00	
Bethany, Jason Torrey,	20 00	
Brooklyn, Presb. Ch., Coll. in part,	6 25	
Erie, Presb. Ch., Coll., 50; Sub., 25; Geo. Sheldon, 100,	175 00	
Honesdale, Presb. Ch., Donations, 59 50; Young Gentleman, 16; Fem. Miss. Soc., by Miss C. Neal, 33,	108 50	
Meadville, Presb. Ch., 24 60; Mon. Con. Coll., 8 40; Sacket Neighborhood, 5; Fem. Sew. Soc., 20,	58 00	
Minersville, Presb. Ch., Coll., 15; Sab. Sch. to const. Rev. S. M. Sparks, a L. M., 30,	45 00	
Montrose, Presb. Ch., Coll. in part,	32 50	
Northeast, Presb. Ch., Coll.	30 00	
Norristown, Presb. Ch., Coll.	2 00	
Pittsburgh, 3d Presb. Ch., B. Curling, 50; F. Lorens, 24; M. Atwood, 20; B. A. Fahnestock, 30; Others, 162; Coll., 32 69,	318 69	
Salem, Presb. Ch.	20 00	
	$636 94	

Receipts of the Central Agency at Utica, N. Y., from June 1 to September 1, 1839. Rev. A. Crane, Secretary.

Adams, in part,	25 90
Camden,	33 00
Cincinnatus, by Rev. D. Platt,	11 56
Clinton, balance,	5 75
North Adams, in part to const. Rev. Mr. Doane a L. M.	11 25
Peterboro, Gerrit Smith, 100; Coll., 30,	130 00
Pompey Hill, by Rev. A. Raud,	4 00
Sacket's Harbor, in part,	29 50
St. Lawrence Co., D. M. S.	187 50
Salisbury, Coll., 17; H. Burrell, to const. Mrs. Arminda Burrell a L. M., 30,	47 00
Syracuse, Cong. Ch.	18 12
Wampsville, in part,	7 50
Woodville,	11 17
	$521 55

*** In the number for May last, the acknowledgment of sixty dollars from Mrs. S. Woodward, of Keene, N. H., should have had appended to it, to constitute her grandsons, Wm. H. Woodward, of Millbury, Mass., and David A. Woodward, of Keene, N. H., Life Members.

Also, in the number for July, Buffalo, N. Y., $10 81, should be $91 81.

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

REV. SYLVESTER G. PIERCE.

THE beloved brother, here named, was, at the time of his decease, the 8th of May last, pastor of the First Congregational Church in Methuen, Massachusetts. The disease, which removed him from the sphere of his usefulness, at the age of forty-two, appeared, originally, in the form of *bronchitis*, attended, subsequently, with *chronic diarrhœa*. To the correctness of the following sketch of his character, given by Rev. S. C. Jackson of Andover, in a sermon preached at his interment, our long and intimate acquaintance with the deceased, enables us to give the most unqualified testimony.

As a *man*, he was distinguished by traits of uncommon excellence. He had great energy and decision of character, together with active habits, and a constitutional ardor and warmth of feeling. Hence he was inclined, whatever he did, to do it promptly, with all his heart, and to the best of his ability. He had firmness and independence. Though he was open to conviction, candid in his judgments, distrustful of himself, and reposed confidence in his brethren so as to be sufficiently influenced by them, and was remarkably free from obstinacy and pride of opinion, yet when he was settled as to what was right, nothing could move him from it. He was characterized by frankness. He wore no disguises. You saw him as he was. He acted ingenously, and when he spoke he uttered his honest sentiments. He was generous, not sparing himself that he might serve others. He was honorable, and had a peculiar nobleness of spirit. Nothing sordid or mean ever pertained to him. From every thing grovelling and dishonorable he shrunk with instinctive abhorrence. His heart was tender, easily touched by the sorrows of others, and moved to sympathy; while he was conciliatory in his deportment, and affable and courteous in his manners. This made his social character delightful. Gifted with a communicative talent, his sympathies and feelings warm, his attachments strong, he was eminently fitted for the social circle; and to become, as he was, a true friend, a warm-hearted brother, and a pleasant companion.

His character as a *pastor* and *preacher* was distinctly marked. His traits as a man, he brought into the ministry. He was energetic, active, fearless; and discharged his duties in a manner, and with a spirit, that showed he was conscious of his responsibility and of the magnitude of his work. In his pastoral intercourse, and in all his conduct as a minister, he was kind, sincere, conciliatory, ingenuous and honorable. Hence, it is believed, he seldom gave offence. He was above the low acts of proselytism, and his soul spurned all sectarian bigotry and cunning. Yet he was valiant for the truth, and unflinching in its support. His spirit was charitable; his movements above-board; his avowals open and frank. He did not move in the dark, or plot in secret to effect his purposes. He stood before you the same man, as when behind you, in christian honesty, walking like a just man in his integrity.

A minister of another denomina-

tion, who had labored by his side, gives this testimony respecting him: "He was a man of a liberal soul. While he was firmly attached to his own opinions, he loved all the friends of Christ, and counted it a pleasure to labor with them for the advancement of our common Christianity. Never was it my lot before to labor by the side of a brother in the ministry, whom I loved so ardently as I did the man whose death we mourn."

He was active rather than studious; ardent rather than careful; miscellaneous perhaps in his habits and labors rather than systematic. When he was not engaged in active labors, and was not seen abroad, there is evidence that he thought much and prayed much for his people. He was a watchful, anxious, praying, successful pastor.

As a *preacher* he was animated, impressive, and often eloquent. His sermons were characterized by energy of emotion, and plain, practical thought, rather than by discrimination or depth;—by an earnestness of manner, a commanding delivery, forcible expression, pungent appeals, and a glowing spirituality. To literary accuracy and profound investigation he made no pretensions. His preaching was practical, aiming at immediate effect, rather than speculative, fanciful, or didactic. He believed with all his heart in the great doctrines of the Reformation—the doctrines of the cross. Hence his preaching was rich, and evangelical in spirit, nourishing the believer, while it alarmed the guilty.

A minister who was well acquainted with him, and among whose people he labored, between two and three months in a powerful revival, speaking of his labors, says: "Many were convicted and converted under his preaching; all of whom still regard him as their spiritual father. His sermons and his conversation were well adapted to arouse the attention of careless sinners. In his preaching he dwelt much on the law, the penalty annexed to its violation, and the way to escape it. He urged sinners to an immediate compliance with the conditions of salvation. Every sermon was solemn as eternity, and told on the consciences of sinners. None heard him who were unmoved. Some raged, others cavilled, but the greater part cried out, with deep solicitude, 'Men and brethren, what shall we do?'"

He further says: "As he boarded in my family, I had an opportunity of learning the secret of his eloquence. It was this; he had an unction from the Holy One. In his secret devotions he always prayed in an audible voice; and never shall I forget the sound of that voice—it pierced my heart. It evinced deep solemnity and interest—that he was full of faith and of the Holy Ghost."

He that winneth souls is wise. It is believed that his preaching was followed by revivals in every place where he spent any considerable time. Few ministers among us, of his years, have been more blessed in their labors, or will have more seals of their ministry in the day of the Lord Jesus.

His *christian* character shone brightly. At the commencement of his ministry, he seems to have made some resolutions by which to govern himself, one of which is preserved. "I will endeavor above all things to pray more. I will undertake nothing of a public nature without first asking the direction of the Holy Spirit. I will also endeavor to pray much over every sermon that I write. No sermon or lecture shall be prepared or written by me without seeking the direction of the Holy Spirit, that in every such performance I may meet the approbation of God, and thereby promote his glory."

On the day of his consecration, June 11, 1828, he writes: "This day I have been solemnly ordained as an evangelist, consecrated to the sacred work of the ministry by the laying on of hands. O, how solemn and interesting it has been to me! God grant it may have a sanctifying effect upon me for ever. That this may be the case, I do hereby promise the Lord that by his assistance I will endeavor to feel myself entirely devoted to Christ and his cause.

When he was so enfeebled that his

public labors were painful, he was often heard to plead with the Lord, for his own sake, to spare him, that he might do more, and be more faithful for him, in his cause—daily praying that he might meet his people once more to teach them his law. And when he returned to his house after an attempt to preach, he would say, "I give thanks that I have been once more strengthened to preach the Gospel; although I am so exhausted, that if I were to judge from present feelings, I should never expect to go to my pulpit again. But God gives me more strength on the Sabbath than on other days, so I believe he means I shall preach as long as I do any thing."

When informed by a physician, early in the spring, that his state of lungs was such that he must never think of preaching again, he observed, "If so, I must submit; but it is the greatest trial I was ever called to endure. But the Lord can do without me or my services, and raise up others who can better fill my place. There are many things I can do, if I cannot preach; I will be content to serve him in the most humble service."

In conversing with Christians he would sometimes say, "Live in constant preparation for death and heaven, and to do this live for Christ and let Christ live in you." "O how different my views from those of wicked men. I cannot spend my eternity with those who do not love God." Of God he would say, "How great, infinite, boundless, incomprehensible, past finding out! What am I?—a worm, nothing in his sight, and yet he does not despise me, for I have constant tokens of his goodness. When I have received applause from man I have wondered, for in many respects I have felt myself less than the least." His communion with christian friends on his sick bed was peculiarly sweet, and often he would say, "O that we could always have felt and prayed thus, we should have done more good. But I have learned much on this bed."

His worldly affairs he calmly arranged, giving his advice respecting the disposition of his family when he should be gone. He observed to his partner, "I believe that the sun will as soon cease to shine, as that God will cease to provide. I have always had enough, and been just as well off as if I had been worth the Indies. If I have feared, it has only been to prepare me for greater mercies. I die with perfect confidence that God will take care of you and our son."

I was permitted to visit this dying brother about one week previous to his death, and to have a delightful interview with him. I asked him if he felt his mind at rest in relation to the future world. He replied feebly, but in deep, hollow tones I shall long remember, "Why, in one sense I do. When I think of heaven, how glorious it is, I wish to depart and be with Christ; but when I look round on the world, and see how much there is to be done for Christ, I choose to abide. I have no preference to live, only that I may live for Christ."

I inquired, if he had seasons of special enjoyment? "I have had times," he said, "of intense interest. My mind has been weak, and affected by the feebleness of my body, but I have had glorious views of heaven—of God—wonderful! wonderful! My former life came up before me, and "all appeared like a filthy rag. In all my past zeal and efforts, which, indeed, were no more than my duty, there is nothing for a righteousness—nothing. There is nothing in the universe to rest on, but the simple, pure grace of God. From the starting point till we get to the top-stone, there is nothing but the free—free—undeserved grace of God. This world, O how worthless! I have had a period of conflict. When I came to think seriously of leaving the world, I found my attachments were stronger than I supposed. It was hard to give all up; but I have submitted all into the hands of God. I have tried to look at myself, at my preparation for eternity anew. I spent a whole week in examination. I prayed—my wife prayed. I am now at rest; I have no fears for the future."

Do you have any anxiety about the

result of your sickness, whether you recover or not? "As to that, I lie here and say, "Lord, which way?—which way? This or that?—Shall I live or die? I have always had a feeling that I should be spared. But I say 'Thy will be done.' The Lord reigns. Death in itself has always had some terror to me. I have seen many persons die, and it was an unwelcome sight, except when there was the smile of Christ." I observed to him, that many in a decline died easily, and seemed only to fall asleep in Jesus. He replies, "All that I can leave with God."

He remarked that he had thought much about the state and employments of the saints in heaven before the resurrection, and wished my views upon the subject. After stating my views, he adds, "O how glorious! precious!" I observed I was fearful our conversation would injure him. "Oh no. This has done me a great deal of good." After an interval of rest I prayed with him; at the close he responded, "Amen. Sweet! Sweet! How precious to be with Christ!"

This was the last protracted conversation he was able to hold. The next day but one, however, he spoke freely and with perfect composure about his death; and said to his partner, "If it be the will of God I should like to die alone with none present but you and God. But these things can't be as we desire. I have no doubt God would help you to bear it." He also said, "I have no fears. Pray that my faith hold out. I believe God will give me dying grace. O precious prayer, how sweet!" At evening he inquired how long it was thought he would remain; then said, "Come, Lord Jesus, come quickly," On the Friday before his death his sufferings increased and were extreme; and the symptoms of a speedy dissolution were decisive. On the Sabbath, his suffering continuing unabated, he said to one of his church, "if any of God's children are made perfect through suffering, I think I must have been selected as one." Yet he was submissive, childlike, and not a word of complaint fell from his lips. As he

often expressed a desi
leased, and the thought
him that it might be a
mission, he says, "Can
to pray the Lord Jesu
me?" His mind was no
by his bodily pains, whi
tense, and even dreadful.
his few last days he said
thing, except to repeat,
did, such ejaculations
"Heavenly Father, pre
depart! Saviour be with
the dark valley!—give
grace that I may honor
death! O that my Heav
would come and close
His consciousness appea
tinue perfectly until the l
On Wednesday morning
o'clock, as his wife app
bed, he recognized her
"This is death—I shall so
Afterwards his lips were s
in prayer, although his
failed, and his breath wa
departing. Some words w
especially the words "C
ly." In a few minutes his
answered. The Son of
His frame motionless,
gently ceasing, amid the
morning, as if all might b
the good man's departu
asleep. His spirit seeme
go up, and his Father
scene. That morning, wa
ing in heaven. While t
dawning upon him he
glory was dawning upo

"Thrice blessed are the piou
Who in the Lord shall di
Their weary flesh, as on a
Safe in the grave shall l

"They drop each load as the
And quit this world of w
Their labors with their life s
Their rest no period kno

"But bright rewards shall re
Their faithful service her
And perfect love shall bani
Each gloomy doubt and





THE HOME MISSIONARY.

Go, ... Preach the Gospel *Mark* xvi. 15.
How shall they preach, except they be sent? *Rom.* x. 15.

Vol. XII. **NOVEMBER, 1839.** **No. 8.**

Wisconsin Territory.

The portion of the Territory of Wisconsin which has been surveyed and thrown open for settlement, lies south of Wisconsin and Fox rivers, and north of Illinois. In addition to the information contained in the Home Missionary for September, we give, in the present number, a map of this interesting region, prepared, without pretensions to minute accuracy, to show the geographical position of the stations receiving or claiming the benevolent attention of this Society. The following particulars are also given, to render the information before mentioned more complete.

Wisconsin was organized as a distinct territory on the 4th of July, 1836. Its legislature consists of two houses, viz: a council of 13 members, who are chosen for four years, and a legislature of 26 members, who are chosen for two years. The tribunals of law are a supreme, district, probate, and justices' courts.

In reference to the *physical character and climate* of Wisconsin, a missionary remarks: "It does not suffer in comparison with the most beautiful and fruitful sections of the West. There is less prairie and more timber in this territory than in Illinois; consequently it is capable of being more densely settled. And as the surface is elevated and rolling, there is little or no stagnant water; in consequence of which the country is healthful. It is the opinion of those who have resided the longest in this territory, that far less snow and rain falls here than in the eastern states. This accords with my own observation. Situated west of the great chain of lakes, we are not exposed to their vapors, which are driven eastward by the prevailing westerly winds. Most of the time we have a clear sky and an elastic air. It is the experience of numbers who came into this country with feeble health, that they have rapidly recovered."

Another missionary remarks, that "for gentle stream and dale, and fruitful valley, and easy subjugation and incomparably fine climate, Wisconsin is not second to any portion of this nation."

An interesting feature in the physical character of this country is the great facilities which it promises for communication by water. Besides Lake Michigan, on its entire eastern border, and the Mississippi river on the western, the Wisconsin and Fox rivers afford a channel diagonally across the country, of about 400 miles in extent. At Fort Winnebago, a canal of only one mile and a quarter in length would unite these rivers; and thus, as has been humorously remarked, "navigation could be opened from Green Bay to the Mississippi, at less expense than it would cost the government for Congress to talk about it." And if a short canal, the construction of which the nature of the country favors, should be made to unite Winnebago Lake with the Manitoowoc river, the distance might be lessened by several hundreds of miles, as it would avoid going around the peninsula which lies between Green Bay and the Lake.

The increase of population has been very rapid, equalling for some portions of the past year, 4000 per month. In 1838 an intelligent missionary estimated that nineteen twentieths of the inhabitants were from the eastern states; and his opinion derives con-

firmation from the anxiety every where expressed, to have the stated ministrations of the Gospel established without delay.

IMMEDIATE EFFORTS DEMANDED.

The readers of this periodical cannot have forgotten how much testimony its pages have afforded, of the immense importance of doing early whatever they propose to do for the West. Now, here is this promising territory of Wisconsin, in a more favorable state to be rightly moulded than it can ever be at any future period. A large proportion of its inhabitants are, from early association if not from principle, desirous of the Gospel. Education, temperance, industry and respect for law, must meet with support in such a community. Here, then, the institutions of religion can take firm root and flourish, if they be seasonably planted. But if we wait a year or two, all these advantages may be lost or greatly impaired; and so wide and deep is the stream of emigration to that country, that they who go there three or five years hence will find it a different and far more difficult matter to mould the people than it is now. The appeal of our correspondent at Green Bay is very specific on this point. "The time has come," he writes, "when this country must be provided with the ministrations of the Gospel. The way is now open, and an *immediate supply is demanded.*" "The people will do all they can, and all they ought—make any effort, any sacrifice, if they can only have a good minister." "I earnestly call on you, and our brethren, and the churches throughout the land—*send us ministers—send us good ministers*—SEND THEM NOW!"

IMMEDIATE EFFORTS PROPOSED.

In compliance with such appeals, and with the hope, under God, of forestalling the occupancy of this interesting field, in behalf of virtue and truth, and to the exclusion of irreligion, the Executive Committee propose, without neglecting other fields, to make IMMEDIATE AND ENERGETIC EFFORTS TO SUPPLY WISCONSIN WITH THE PREACHING OF THE GOSPEL. To most of the new states, attention was not called until the populaton had assumed such a character, that missionary efforts were necessarily *remedial* rather than *preventive*. It is proposed now to BEGIN IN SEASON. As soon as arrangements can be made for their removal to the ground, the Committee wish to send to Wisconsin *at least one missionary* to each of the following stations, viz. Milwaukie, South Port, Madison, Jefferson Co., White Water Prairie, Troy, Prairie du Lac, Frankfort and Fond du Lac, Mineral Point, Cassville.

ENCOURAGEMENTS RESPECTING MEN AND MONEY.

It is with devout thanksgivings to the Great Patron of Missions, that we acknowledge the following auspicious facts, which encourage the belief that this good work meets his divine approval.

One missionary has already offered himself for Wisconsin, and been accepted by the Committee; and the sum necessary for his support is pledged by the ecclesiastical body to which he belongs. Two others are deliberating on the proposed enterprise; and in case they determine to engage in it, a portion of their support will probably be secured in the same way. Concerning the suitableness of other candidates for this field, the Committee are now engaged in making the requisite inquiries.

In addition to the above, it is our privilege to publish the following letter to the Committee.

PLEDGE OF ONE THOUSAND DOLLARS.

September, 1839.

Believing, as I do, that one dollar by way of *prevention*, in regard to the moral and religious interests of the territory of Wisconsin—is of more value than a hundred *of reparation*—I propose to do something immediately for that territory; and therefore now enclose you *two hundred and fifty dollars* towards the support of ten missionaries, to be appointed by the Executive Committee of the "HOME MISSIONARY SOCIETY," for the ten stations mentioned in the report of the Rev. Stephen Peet in the Home Missionary for this month. And as soon as I am advised, through the medium of that periodical, that they have occupied the ground for four months I will pay $250 more; and the like sum when they shall have labored eight months; and the like sum on the completion of one year; making in all $1000—"*provided always*," that I am alive, and

enabled at the several periods mentioned, to appropriate the funds without depriving my family of the necessaries of life.

Yours, truly,

"A FRIEND OF MISSIONS."

FURTHER ASSISTANCE.

In addition to the above pledges, the Executive Committee will need from $2,000 to $2,500 to carry out this first movement for the great object in view. And it is with deep emotion we make the appeal to the friends of Christ for this amount. Will you, can you, dear brethren, suffer this object to fail for the want of the means? Bear in mind the rapidity with which our western communities form their character, and *how much cheaper* it is to prevent evil than to cure it. Shall it be, that the disciples of him who gave up his own life for men's salvation, shall never make one *timely* effort, nor rescue *one* of the fair territories of the West from being pre-occupied by the emissaries of Satan? Will not the Christians of our land, in addition to their other labors, do *this little thing* for the honor of their Lord and the welfare of their country?

Whatever it is in their hearts to do, we hope may be done soon.

Correspondence of the A. H. M. S.

MISSOURI.

A SOLDIER OF THE CROSS.

Three of the most prominent and promising young men who attended upon the preaching of the Gospel here, have, as they and we hope, lately become followers of the Redeemer.

One of these had been an officer in the army, and came among us with many of the habits and sentiments which a young man might be expected to contract in such connexions. For some years he had been a professed infidel, and his talents and intelligence made him occupy the position of a leader of those who scoffed at Bible truth. Still he could not forget the *instructions and prayers of his mother*, who was removed from him and the world, about the time he attained to his ninth year. These remembrances, no doubt, preserved him from resisting the truth with the pertinacity and desperation of many others. He placed himself in the way to be convinced of his errors; the study of the Scriptures soon produced in his mind the most clear convictions of their truth, and led him openly to renounce infidelity, and seek salvation through the blood of the Lamb. He was received into communion with the church, and is now pursuing a course of study preparatory to his entering upon the ministry of the Gospel; and now confounds those who formerly united with him in resisting the truth.

From Rev. J. I. Marks, West Ely and Hannibal, Mo.

At West Ely our congregations have much increased. We have built and entirely completed a house of worship; and have the prospect of one of the most flourishing churches in Missouri—the present population being of very excellent character, and several very worthy families being about to settle in our immediate neighborhood.

Our congregations have very much increased. At Hannibal we have been very much crippled, by not having a house large enough to accommodate the worshippers who assembled on the Sabbath. We have commenced and now have a new church almost finished.

Difficulties.

The contention about our church difficulties, from which has gone out a most disastrous influence in many places in the West, has passed by on either side, leaving us serene and unharmed. This controversy has exerted, in many congregations in this state, a withering influence for which years will provide no remedy.

But we have not been without our judgments, beginning at the house of God. The spirit of speculation, which three years ago pervaded all portions of the West, swept over the churches in this region like the poisonous blast of the desert, withering and burning out the piety of our Zion. In this region, persons of all ranks and characters appeared alike to come under its influence and the sober realities of this life, and of the life to come, were forgotten amid the dreams of prosperity and the hopes of aggrandizement; and afterwards when our pride was stained then came our contentions. And our churches were left in a condition from which they have never since been extricated.

WESTERN PECULIARITIES.

From a Missionary Report.

The people of this portion of the West, from thei early training and habits, are not as familiar with Bible facts and principles as the people of the East, and heir western descendants. Numbers, who are ntelligent upon the subjects of politics, agriculture, and the monied interests of the country, are in almost entire ignorance of what is taught in the word of God; and some of the preaching to which they occasionally listen, is not calculated to enlighten their understandings. The clergymen of several religious denominations, in their public exhibitions, almost constantly harp upon the peculiarities of their own religious faith, and speak in no very flattering nor charitable language of other sects. Such preaching makes pharisees and infidels, but devout and humble christian converts are few and far between. With some others, the great design appears to be to produce extravagance and excitement. The preaching, instead of being a clear and lucid exposition of divine truth, is addressed to the passions of men, and excites the imagination, but is scarcely ever productive of holiness. And such, to a lamentable extent, has become the prevailing and established taste, that calm presentations of the Gospel, are deemed stale and uninteresting, and love for the pure milk of the word is gone. Many persons will leave their homes, travel twenty miles, and spend days at a "Big-Meeting," and during its progress appear greatly revived and quickened; and yet will almost habitually absent themselves from the house of God. This morbid craving for excitement exhibits any thing rather than a healthy state of the soul, and interposes one of the greatest obstructions in the way of the prosperity of our churches.

An ignorant and scoffing infidelity prevails very extensively nurtured by the "Campbellites" and "New Lights" and "Iron Sided Baptists," which render vast regions of our state, so far as evangelism is concerned, vallies of the shadow of death.

HELP MUST COME FROM ABROAD.

Many sections of this state, and Arkansas, will become heathen ground, if many faithful and holy ministers of the Gospel do not come out and help us. We have them not among ourselves, and we have not now the material from which we can probably form them. Our eyes, under God, are to you; from you is to come forth the stream to make glad these western fields.

Christian reader, is this a time to withhold aid in money and in prayer, when such facts as these are spread before you? After all that has been done, shall the whole be lost for want of a little more?

ILLINOIS.

THANKFUL ACKNOWLEDGMENTS.

Yours, inclosing the renewal of my commission to preach the Gospel in this remote part of the great moral field of our Lord another year, reminds me of my duty and obligation to your Society, as the organ of the church's munificence, and incites me to pray more fervently to the great Head of the church to pour out his Spirit upon me, and make me faithful unto the end, in the great, and solemn, and interesting work assigned me. I speak the feelings of my own heart, and I doubt not of hundreds of my dear brethren and fellow laborers, who, like myself, are toiling on in the glorious work, single handed and alone, in these outposts of Zion—when I say, the mingled emotions of joy and sorrow, and gratitude and love, and zeal, and aspirations for fresh anointings from on high, that are awakened in the heart of the missionary every time he receives a commission or remittance from your Society, can better be imagined than described. I have often thought, that did the almoners of the church's bounty, acting through the medium of your Society, but once realize how gratefully received were these expressions of christian benevolence, by their unworthy recipients, they would respond to the inspired declaration that it is "more blessed to give than to receive," and be impelled onward in the blessed work of doing good.

From Rev. J. Wilcox, Geneseo, Ill.

Mercy and goodness have crowned me and my dear people. Till within a few days past all my people have enjoyed health, and thus been able and willing to cheer my heart by their presence at the house of God, the social prayer-meeting, Sabbath school and Bible class, evincing that the great work of moral culture is keeping pace, in a good degree, with the physical, which is rapidly changing our widely extended prairies into fruitful fields.

During this quarter, a Sabbath school, consisting of from 20 to 30 scholars, has been organized in the settlement where I preach every fourth Sabbath, and a library of 100 volumes purchased, and much interest excited in behalf of this blessed institution, on the part of parents and children, who before were manifestly indifferent to its blessings.

An addition of 100 volumes have been purchased for our own school, and renewed efforts have been successfully made by the superintendent and teachers, to interest the children and youth in the study of the scriptures, and awaken in them an ardent desire to search out its truths.

TEMPERANCE EFFORTS BEGUN IN SEASON.

The annual meeting of the county temperance society for this county, was held on the 4th of July, and far exceeded all previous meetings, both as to the numbers present and interest excited. Owing to the early and vigorous efforts of the friends of temperance in this county, we are not yet infested with the licensed dram shop and tavern; and more and more are we persuaded that they can be kept out of our borders. But in all this we would acknowledge the good hand of our God upon us, and renew our fervent prayer that we and ours may for ever be kept from the paths of the destroyer.

SICKNESS COMMENCING.

Our summer thus far has been oppressively warm and unusually dry, exposing the beds of our streams and marshes to the scorching rays of an almost vertical sun, and consequently emitting the deadly miasmata which generate those bilious diseases that are truly distressing in many instances, to the first settlers of all new countries. As it respects my own immediate vicinity, the sickness threatens to be more general and fatal than it was the last year. It has commenced one month earlier, and yields not so readily to medical prescription. Some deaths have already

occurred around us, and several of my occasional hearers, living from four to twelve miles distant, are now dangerously ill; and hence, almost all of my time for the last ten days, has been occupied in visiting and administering to the sick, whose lone situation—being, in many instances, miles from a neighbor—leads them to welcome the footsteps even of a stranger, if peradventure he may administer to their relief. Some whole families are now prostrated with fevers and quite helpless, and as I pass along from one miserably constructed log cabin to another, crowded almost to suffocation with their diseased occupants, and thus have the scenes and sorrows of last season vividly restored again to my mind, my soul cries, "Spare thy people, O God, and scourge us not again as we deserve, with wasting sickness and desolating disease!" Still, I fear that in my next report I shall have to notice the departure of some whose souls are dear to me. Pray for us that we may be spared these heart-rending scenes, or rather that we may have needed grace; so that, sick or well, living or dying, we may rejoice in God our Saviour.

ENCOURAGING ITEMS.

We have kept up our meetings regularly every Sabbath, with very good attention, until the autumnal fevers commenced, which have reduced the number of attendants very considerably. The people, however, seem to highly esteem the ordinances of God's house. Our church edifice is finished, except lathing and plastering. They intend finishing it this fall. A common school is undertaken by a pious young man, who has also commenced a Sunday school. The claims of temperance are before the minds of the community, and they will doubtless meet with patronage. The progress of this cause throughout the state is greatly on the increase.

The agitations of church division have not yet reached us, and we hope our retirement will excuse us from such disaster.

AGENCY IN ILLINOIS.

From Rev. F. Bascom, Agent of the A. H. M. S.

FIELDS NEEDING CULTURE.

I spent a delightful Sabbath in Belvidere, Boone Co., preaching the Gospel to the little church and congregation lately gathered. Our place of meeting was the small cabin of one of the settlers three miles from the village, in the centre of a small cluster of Presbyterian families. Not more than 50 were present, including children, yet it appeared to me to be the germ of a more than usually interesting congregation. They intend soon to build a small house, or procure a convenient room for worship in the village, which is the county seat of that county. Thus the church will become more permanent, and its influence be more extensively felt in the community. Brother Morrell, who resides in Rockford, 12 miles distant, preaches for them one half of the time, but they want, and must have, a pastor to dwell among them. Their claims for aid in supporting such an one will be as strong as those of any place which I have visited. The county is very new, but inviting, and is settling rapidly.

I next visited Virginia settlement, in McHenry county. Here I found a thriving settlement of western Virginians, who appear truly to love the Gospel, and to profit by its ministrations, in proportion to their privileges, as much as any people I have seen. Every time brother Hall (of Geneva, Wisconsin Territory,) has preached to them, there has been some apparent conversions. They were rejoiced to see an agent of your Society come to inquire after their welfare, and it was with peculiar delight that I preached to them the blessed Gospel, and administered to them the emblems of a Saviour's death. They are anxious for a preacher to live with them, and will now, in their infancy, give $125 toward his support, for half of the time. They are greatly attached to

brother H., and would be happy to have him among them. Mechanics' Grove, in Lake county, east of this, say 20 miles, might occupy the other half of a minister's time. Here they would raise about the same amount, and would very soon need no aid. Here a church was organized a year and a half ago, and the occasion was attended with a precious revival. Since that time they have seen the face of no minister of our denomination, till I visited them, with the exception of brother H.'s passing once through the settlement without preaching. As might be expected, advantage is taken of their destitute condition to pour in influences upon them tending to disorganize and distract them, and, I must add, to pervert their minds from the simplicity and purity of the Gospel. I met there a man who is traversing this region to circulate the "Union Herald," preaching *down* all existing church organizations, and preaching *up* "Unionism," "Perfectionism," &c. He had gained a hearing from the church, and had acquired an influence over some minds which I fear will prove pernicious.

EXCURSION IN WISCONSIN.

I visited Geneva, in Wisconsin, and spent a night with brother Hall. This infant village and surrounding settlements, furnish him an interesting and highly important field of labor. And he is zealous and indefatigable in cultivating it. I found him and his little family occupying a miserable "shanty," through which the rain poured copiously during a shower which occurred in the night. His privations and trials were abundant, but he is cheerful and contented, and not one murmuring word escaped from himself or companion during my visit. O, could you send us an adequate supply of such men, how soon would our whole moral "wilderness bud and blossom as the rose!"

I passed on north through a pleasant region, as far as Prairie village, on Fox River. Here is a growing community, consisting mainly of families recently from Milwaukie, many of them members of the church. Brother Nichols, formerly of Racine, is their preacher, and he will be supported, I presume, without missionary aid.

GENERAL REMARKS.

I am convinced of the importance of this agency, both to the cause of Christ over a wide and interesting field, and to the usefulness of the A. H. M. S. on an extended scale. I have found abundance of labor, and have left enough undone to employ a half dozen such agents constantly. I have now under my eye thirteen fields of labor in the region which I have visited, which ought to be immediately occupied by devoted ministers. Some of them embrace two feeble churches, and some only one. In some of them a minister would be wholly supported, in others he would derive half of his support or more from among his people. After being aided a year or two, all of them would probably be able to support the Gospel alone, and by their contributions aid in extending the operations of the Society to newer settlements. *But where are the men to occupy these fields?* They are not in this state. Every man here who is disposed to labor in the Gospel, has his hands more than full of employment. The appeal has come to me, this summer, from many a destitute people, with an earnestness sufficient to awaken the deepest sympathies of the heart, "*Can't you send us a minister?*" "Do you know of one that could be obtained?" All the encouragement I could give them was that I would write to the Society, and through that present their case to the churches and ministers at the East.

THE CRISIS OF THE WEST.

Sure I am, that this appeal would speedily be responded to by an adequate supply of devoted laborers, if the ministers and theological students at the East, could but know what your agents see of the destitu-

tions of this state. The crisis through which a rising community passes here is momentous, and it is soon past. There is a point in the early history of each village and settlement, when the need of Gospel institutions and Gospel influences is deeply felt. If that want is promptly supplied, the results are most desirable and happy. If it is not supplied, public sentiment either becomes poisoned with infidelity and irreligion, or some distracting influence, in the form of religious novelty, or spurious religion, takes the place of a wholesome influence, and presents a most formidable obstacle in the way of building up the cause of evangelical piety, during many succeeding years. To such influences, all our destitute settlements are more or less exposed; through such a crisis they are now rapidly passing. Shall their danger be averted, and the cause of truth be established *in the very foundations* of society, to grow up with its growth and strengthen with its strength? Or shall error and irreligion be suffered to pre-occupy the ground, cursing and destroying with their fruits, all coming generations? The curse may be averted and the blessing secured by the churches and ministers of the East, if they will speedily "come over and help us." In many places which I have recently visited, it is emphatically true, that "the fields are white, ready for the harvest." But unless the laborers shall soon be sent forth the precious fruit will perish.

TRIALS OF MINISTERS IN THE SOUTH.

Various causes have combined to render the circumstances of ministers in some parts of the region south of the Ohio river, extremely trying. The progress of ecclesiastical division, and the influence of slavery in retarding almost all attempts at moral improvement, have gradually influenced many excellent laymen and pastors to emigrate to more favored sections of the country. Those who remain behind have thus a larger amount of work thrown upon their hands, and are compelled to witness the gradual and apparently certain extinction of churches which they are unable to feed with the bread of life. In one section, the scattered condition of the people, the low state of doctrinal knowledge, the long habit of having preaching only part of the time, and of depending mainly on the excitement of sacramental meetings for the life of piety, are circumstances which disqualify the churches for enduring a state of adversity. The dilapidations which have already occurred are truly mournful. Meanwhile, the energies of every form of wickedness seem to be augmented. Intemperance is added to ignorance, and infidelity to intemperance. The faith and strength of holy principle of those who labor in such circumstances, had need be great! The following brief extract is from a minister in such a place.

Brother, through many difficulties and severe persecutions I have, in my feeble manner, told the story of Calvary to sinners. But it seems to have little or no effect in this place. It will not do for any minister to live by sight *here;* he must live by *faith.* Many, alas! have gone back to the world to drink its polluted streams of sin. We have suspended some of our members for improper conduct. One of our session has been guilty of getting drunk and profane swearing; another one of the session has been engaging in the world, and has quite forgotten his duty. Others have taken offence at the cross, and will not attend on the ordinances of religion. Few other members of the church act as though they felt for Zion. Both professors and non-professors seem to be swallowed up in the world, and to have forgotten religion and the Bible. Five groceries exist in this town, and they are doing much evil.

Brother, my soul is troubled for Zion; for she is bleeding at every pore, and the blood of sinners will be found in the skirts of professors in this place. I have tried to keep up a prayer meeting in ———, but it could not be done, because I could not get help.

But little was done this last year for the support of my family. I did not

e one pound of flour, nor one of meat; nor one bushel of nor any clothing; though I did e some assistance in other , that did me but little good. If ich here another year I shall o teach school for a support. ot ask your Society to sustain this place, when they do so lit- support the Gospel themselves.

INDIANA.

the Rev. J. L. Sanders, Covington, Ind.

rington, the seat of justice for ain Co., is situated on the Wa- iver, with a population of about habitants. The town, in point l, is not often surpassed. The church to which I have been d to minister in holy things, rganized in 1832. When I took e in May last, it numbered 19 ers, and those in a very scat- and dispirited condition, having it given up the hope of ever en- g a regular ministry; but I have vored to cheer up their minds, o lead them on in their spiritual e. Our hopes have been in part ed. At our last communion, was a very precious season d, we received by letter and pro- n, 14 interesting members, by we feel much strengthened.

IME OF TROUBLE AND REBUKE.

racts almost innumerable might be ta- rom our missionary correspondence, would illustrate the dreadful evils of n. When reading the melancholy de- f pastors driven away, churches divi- e strong made weak and the weak an- ed, through the fierceness of sectarian e feel as we never felt before, the terri- gnificancy of the Saviour's denuncia- "It must needs be, that offences come; e to that man by whom the offence h!"

L. XII. 20

Were the effect of our sad distractions felt only or chiefly in our older settlements, amid the wealthier congregations, the disgrace, the disaster and the sin were less deplorable. In such communities, the superior intelligence of the people enables them to see just how great, or rather how small, the thing is about which the hosts of Zion contend. But in the new settlements where the people are few and scattered, and the means of intelligence but imperfectly diffused, a different result necessarily takes place. The whispers of suspicion swell out into trumpet tones of denunciation and wrath; the seamless robe of Christ, which even worldlings would spare, is rent amid the contentious struggles of brethren of the same spiritual family. Like the architects of Babel, they who before were raising the walls of their common temple, cease from their work, because their language is confounded, and each seems to the others as one that mocketh. Alas! how many such monuments of human sin and folly are scattered up and down our land! It is with melancholy emotions the friends of Home Missions look upon many communities in the West, which this society has nourished and brought up as children. It took them in their infancy, sustained their long years of feebleness with the children's bread; and now, just as we began to look for their maturity and their co-operation in extending the same good to others, we see them distracted and divided, and the day of their *peace*—to say nothing of the period of their strength and triumph over the common foe—postponed almost beyond the reach of hope!

From a Report.

I have not thought it my duty to engage in the war that is now rending our beloved church. From the movements, however, of those most active in promoting division, I am led to believe that their intention is to weaken our hands in this region if possible. They are active in circulating a pamphlet, and ——— and ——— have succeeded in organizing a church at ———. They may succeed in alienating the minds of some of the members of this church. I feel that such a state of things must tend to retard the progress of our Redeem-

er's kingdom in this section. Is it true that the *ministers of the everlasting Gospel*, with their own hands, do rend and tear the branches of that vine planted by the God of Israel? Do they thus preach charity, the bond of perfectness? Is this the way Messiah's heralds should proclaim the coming of the Lord? Is this the way to feed the sheep of the great Shepherd? If ministers of the Gospel seek an opportunity to fan the flames of strife, but little good will result from their labors!

I am under obligations to the Committee to give them, in a few words, an idea of certain difficulties, in a great measure growing out of the late contentions in the church, which imposed a necessity on me either to abandon the field of labor, whereon you were aiding me, or to turn my attention to some secular pursuit. The whole body of the elders, in one of the churches, have gone over to the one side, and a large majority of the members, constituting the western branch of the church, the portion to which my labors, under your commission, were directed, have adhered in their attachments to the other party. The numbers of the eastern branch of the church have already been much thinned, both by apostacies and removals, and the portion to which I ministered for one year were able to contribute but very little towards the support of the Gospel; and in that divided, distracted condition of the church, doubtless it would not have accorded with the views of the Committee to have granted a commission to any one to labor amongst them. I could not deem it judicious to ask one, and in the condition above described I should have been reluctant to labor among them at all.

BLESSINGS PREPARED BEFOREHAND FOR THE EMIGRANT.

The work of grace in one family affords an interesting illustration of the value of Home Missions; and is calculated to make glad the hearts of your Committee amid their arduous work. The family alluded to emigrated from New-Jersey last winter to this place. The father and mother and one daughter brought with them certificates to join this church. The others were unconverted. When they came, they found the means of grace permanently established through the agency of your Society. The certificates were immediately presented to the session and received. The father entered at once with zeal into our prayer meetings. Very shortly, the attention of the eldest son was called to the subject of his salvation. As is often the case, he kept his convictions a secret. Yet for some time it was apparent to an attentive observer that he was frequently under deep excitement.—About the middle of February, I was led to illustrate at some length the inexcusableness of impenitent sinners in rejecting the offers of the Gospel. During the progress of the discourse his impressions were very much increased. They became so intense that he resolved no longer to conceal them. After the services were concluded he followed me home for the purpose of disclosing his feelings. His agony of mind was very great. After some conversation about the obligation of sinners, unconditionally, to submit to Christ on the terms of the Gospel, and the evidences of a change of heart, accompanied with prayer, his feelings became more calm; and he left with the fixed purpose to consecrate himself to the service of God. At the next communion he was received, on examination. Immediately after obtaining a hope, he was much exercised with a desire for the conversion of his brothers and sisters. This desire was followed by corresponding efforts, which, in connection with other means, it is hoped, have been in some degree successful. The result is, that four of the other members of the family have been brought to dedicate themselves, by profession of faith to God.

One thing remarkable in the case of this family is, that immediately after leaving a section of country where the means of grace have been long established, and going to the West, where there is much destitution, so many of them should be brought to embrace the Gospel. Now, pray for the work of Home Missions. This family, and many others, would be left, in the new settlements, without the means of salvation.

From Rev. A. T. Rankin, Fort Wayne, Indiana.

Though we have had no revival and general in-gathering, yet there is much to encourage and strengthen our hands. The Church is "at peace among themselves." The division and strife which have affected many churches in the West have not reached them. The congregation is respectable in numbers and intelligence. A number have been hopefully converted; and others are inquiring.

AFFLICTIONS AND MERCIES OF MISSIONARY LIFE.

From Rev. M. Chase, Danville, Indiana.

Through the good providence of God, I am near the close of another year of labor under the commission of the A. H. M. S. And never has a year passed leaving so many incidents calculated to retain it fresh in my memory during succeeding years, if my life should be preserved. I have been called to experience deep afflictions in my family, in the dangerous and protracted illness of my beloved companion and the death of our only child. The community, too, has recently been visited by the bilious fever in its most obstinate form, taking away from the land of the living a larger proportion of its victims than I have ever before witnessed. Its contagion is still settling a deeper and deeper gloom upon the community. The advocates of the new system of error in this country have, during this year, doubled their diligence to lead astray the "unstable and unlearned."

But while we have been humbled for our sins, and *unbelief* especially, we have had great occasion for the exercise of gratitude and praise to God. For we have not only had *peace within our borders*, but very clear manifestations of divine mercy. The Lord has revived his work in the midst of the years he has made known; in wrath, he has remembered mercy. During our sacramental meeting in July, six came forward to make a profession of their faith in the Lord Jesus Christ, as the end of the law for righteousness to every one that believeth.

At another communion season, about the same distance east of this place, some six or eight more professed to have passed from death unto life. Near this latter mentioned place we are expecting soon to organize a church, which will be quite as large, according to present prospects, as the whole of the Presbyterian church in this county was when I came here. We feel much encouraged. But how much needs yet to be done! I trust we realize, in some measure, our dependence on God and our need of the prayers of his people, to cause his word to run and be glorified.

Sickness.

The sickness of several weeks past has had a very unfavorable effect upon our Sabbath school. The main supporters of the S. S., if not sick, were among the foremost to attend to the sick and dying. They are the good Samaritans here, if not the world over.

MICHIGAN.

From Rev. G. Hornell, Plainville, Michigan.

During the last quarter there have been some decided improvements. We have had a more numerous attendance on the preaching of the

word. Our Sabbath school is in a much better state than it ever has been before; we have enlarged the library; we are favored with an accession of good books; the number of children is increased; the lessons are better studied and better explained. Our Bible class, too, is materially improved. We are now using Newcomb's Questions on Romans. Our class consists of from thirty to forty, male and female, and of all ages, from the strippling to the man of gray hairs. The lessons are well studied, generally, and a good deal of inquiry is awakened concerning points of doctrine, which are freely discussed during the recitations.

The people have taken up the temperance cause in good earnest. We have a total abstinence temperance society of about one hundred and forty members. A year ago, intoxicating spirits were retailed in our neighborhood; now, it cannot be bought nearer than six miles.

TRIALS OF FAITH AND PATIENCE.

From a Missionary in Michigan.

During the months of June and July, the meetings were well attended, and four have been added to the church. A good degree of interest has existed, and we have reason to hope that a general impression in favor of this society has been produced. We have had to encounter infidelity in a subtle form, introduced by the sect called Chrystians. We think, however, their influence will not be extensive. This season, the sickness, though not mortal, has been so general, that but few have been left to attend public worship. This sickness, together with the pecuniary pressure, is exceedingly discouraging. Three years ago, the people of W. offered me $400 salary, if I would settle with them, and now they find it difficult to raise $150.

The fact above stated will illustrate the increased need of missionary aid to the churches in the West. The continued embarrassments of business and the prevalence of bilious diseases, have produced a similar reduction of the pecuniary ability of many other churches.

My own health is much impaired, having had seven attacks of ague and fever since March. My family have suffered, and are still suffering much, with the prevailing complaints of the country.

PENNSYLVANIA.

From the Rev. Joseph McCool, Pottsville, Pa.

While it cannot be said, with propriety, that we have a revival of religion, it may be confidently affirmed that the Spirit of the Lord is performing a work of grace on the hearts of some of this people, especially in those who attend our weekly Bible class. At our last communion season, we received to membership and communion fifteen persons, twelve of whom where received on profession of their faith. It was indeed an interesting scene to behold two men, (one of whom is a man of fifty, and both heads of families,) standing before an audience of some hundred people, to receive the ordinance of baptism, previous to their partaking of the emblems of a Saviour's love.

The spiritual condition of the church here, though poor and few in numbers, is deeply interesting. Brotherly love, unity, and a spirit of prayer, in a good degree prevail. Since I last wrote, individuals who had previously neglected the preaching of the Gospel, have become steady and attentive hearers of the word, and there is reason for believing that Christians are growing in grace. We have organized a Sabbath school at Minersville, five miles from this place. It has seventy pupils and ten teachers—I preach there occasionally, and expect to form a temperance society there soon. The monthly concerts for missions and Sabbath schools are regularly observed.

WASTE PLACES IN PENNSYLVANIA.

The members of the temperance society mostly stand firm, though the desolating poison has within a few months, by means of men recently located here, been spread over us in an overwhelming flood, which will unquestionably sweep off many who but for this might have been rescued from the flaming gulf of perdition. Alas! how many more, who are now temperate, will share the same fate! These appalling evils have constrained me to preach on that subject feelingly, yet unsparingly, and forcibly. This, dear sir, is one of the many evils we have here to contend with. What will become of these waste places of Pennsylvania? It is a species of the moral sublime, to see these little churches struggling for life, in the midst of such stubborn infidelity and corruption, and so widely extended as to cover three counties. There are a number of towns in the vicinity of this, where there are living friends of our order without the living preacher, and who feel anxious for teachers.

NEW-YORK.

PROGRESS OF REFORM.

We have received many accounts of successful attempts at our missionary stations, to reform the abuses connected with the observance of the 4th of July. Some of these we have published. We add the following, and may hereafter publish others, for the purpose of keeping the subject alive in the minds of the public, and especially of our missionaries. It must be obvious to every reflecting person, that if our national jubilee can be redeemed from dissipation, one of the most prolific occasions of intemperance and crime will be removed.

From Rev. W. J. Wilcox, Sinclairville, N. Y.

Previous arrangements having been made by the temperance societies of Gerry and Charlotte, we held a temperance celebration of our national independence. We met at the Methodist chapel in Gerry, which was most tastefully ornamented with evergreens. Two Baptist, four Methodist, and one Presbyterian and one Congregational ministers were present, accompanied by, as near as I could estimate, about six hundred of their fellow citizens. Prayer and singing were interspersed with the exercises of the day. The vocal music, especially, was fine. The audience listened with deep interest to an excellent oration, from a gentleman of the bar, showing the imperious necessity of the mental and moral improvement of our country, in order to perpetuate our free institutions. Two of the Methodist brethren delivered temperance addresses, about one hundred and forty signatures added to the te-total pledge, and two delegates appointed to attend the temperance convention in Rochester in August. More than three hundred partook of an excellent dinner, under a fine bowery near the chapel, with all the cheerfulness and stillness of a well regulated social family. Not a particle, of alcoholic or sulphuric fire was either seen, heard or smelt, on the occasion. Nothing for drink, except cold water, was on or near the premises. Although my own age is very near that of my country, I can truly say, and with gratitude to God too, that no one of her birth-day celebrations I have witnessed, were so near to what they should be as this. The advance of the temperance cause is certainly a *bright* spot amidst all the darkness both of our political and religious horizon.

A BEGINNING MADE.

The field described in my commission may emphatically be termed missionary ground. It includes the population of six common school districts. Excepting in one district, and that a remote location in my field, no serious efforts have been made for some years past, by any denomination, to sustain the stated ministry of the word. The consequence, as

you would naturally conceive, has been a lamentable neglect of religion and religious institutions. On the first day of May, I organized a Presbyterian church of sixteen members, which was increased at our communion season by the addition of eleven members, and some others are expected to come forward when a suitable opportunity shall present. There are a few of my supporters who are in easy circumstances, but the majority are in arrears for the purchase of their farms, and their improvements as yet are quite limited. I have assisted, as opportunity offered, in getting five Sabbath schools into operation. The few Christians of different denominations there located are very much united. Good attention is given on the Sabbath, and solemnity characterizes our public assemblies.

CHEERING ADVANCEMENT.

From Rev. R. West, Walworth, N. Y.

We have repeated and renewed evidence of the operations of the Holy Spirit amongst us. At our communion, on July 7th, there were four dear youth who came forward, and by a public profession of their faith in Christ, became members of our church, making 18 that have united during the current year.

Our Sabbath school is interesting, and larger I believe than it has ever been here before. We have an interesting Bible class connected with the S. S., under the instruction of one of our elders, and another that recites to me on Thursday evening. Our monthly concert is kept up with some considerable interest, and we have one stated weekly prayer meeting, and others occasionally. I usually preach three times on the Sabbath, and superintend the S. S. myself. The temperance cause is gaining ground here. Our meeting-house is progressing, the walls are nearly completed, and contract is to have it finished by the first of October. Our congregation has increased until it can increase no more, with our present accommodations.

Rev. J. K. Ware, of Burdett, N. Y.,

Under date of July 8th, writes:

The refreshing from the presence of the Lord which this church experienced during the winter and spring past, although in some measure abated, has not, as we trust, wholly subsided.

On the 31st of March last, eight persons were added to the church, of whom six were received on profession, and five were baptized. Since that time eight more have been received on profession—of whom five were baptized—and one by certificate. The church at present numbers fifty-three. Our meetings on the Sabbath are well attended, and usually solemn. Our Sabbath school, which I superintend at ten o'clock in the morning, contains nearly one hundred scholars, and is, at present, in a very prosperous state. On the whole, although I have, as a matter of course, various trying obstacles to encounter, my field of labor seems to be one of much promise, and I cannot but feel greatly encouraged by the apparent blessing of God on my unworthy labors.

PASTORAL RELATIONS.

From a Missionary in Western N. Y.

A resolution of Niagara Presbytery brought this subject before all our churches. The result has been the installation of two ministers already, and arrangements made for two others. The state of this church was such that it was thought by a few, at first, and by the whole, at length, not expedient at present to undertake a settlement. Two meetings were held on this subject in June. The grounds assumed by the church were such, that I felt it my duty to state I could not be their minister after the present year without a settlement. These were, "the church owes for the meet-

use;" "that it did no good to
" it was not the means of per-
sy;" "greater responsibility
port the gospel;" "fears that
ight not fulfil their engage-
"or they might be called on to
up arrearages." These were
fears of the church at large.
lared their wish to have their
t minister remain; but "let
hired by the year," was the lan-
of four or five. I have been long
ded that the church needed
tion on this subject and have
ored to give it. If they are not
nvinced, it is then the duty of
ns to show their people that
nnot be hirelings, where there
ty to settle. I informed some
brethren in the ministry the
I had taken, and they ap-
of it. Some had taken the
others had not, but thought it
ht, and this would correct the
What will be the result in my
know not. The church have
en up my settlement. Some
e who opposed, are for settling
than have a vacancy or a
. Experience has taught me
is a duty for every minister to
ut and *act* out on this subject.
urches cannot flourish under
nstant succession of teachers.
of them are languishing and
o die, and an atmosphere of
leath surrounds them. Give
ne obscure corner of the uni-
or a field of labor, but let me
the office of a shepherd, who
n long enough with his flock
w them and they him, and feel
nterests and aims to be one.
l not consult personal enjoy-
n this matter, but I believe it is
l of God that the church should
ermanent teachers. The stand
the Home Missionary Society
en on this subject is a great
wards carrying forward this
ant reform. I tell them your
and that it is *cheaper* to sup-
permanent ministry than an
ed one. I know it is a delicate
for an unsettled minister who
vor of such settlements to give
tion to his own people; but I
see them ignorant on such a
subject and let them remain so. I have wished sincerely there were a *tract* on the subject circulated among our people; I think it would do good. Two ministers actually made application to Presbytery to have them send a minister into their congregations to instruct their people on the subject of pastoral relations; for they said their people did not understand it. These men were in favor of pastoral relations; but they said they did not like to say any thing about it for fear their people would think they were actuated by selfish ends.

The missionary above quoted has not mistaken the policy of this Society. All its experience is in favor of cherishing the pastoral relation. On this subject we may here repeat the language of our 12th Annual Report: "If a substantial and enduring piety, in distinction from an erratic and momentary zeal, is to prevail, a *holy and permanent ministry* must be the means. Every where throughout the community, there must be established fixed centres of steady moral influence. The Gospel must not only be *published* to men; it must *abide* with them. Many of its best effects can be produced only by long contact with the soul. Men need not only to be converted, but also progressively sanctified; the moral sense needs to be trained to the skilful discrimination of good and evil. The Gospel must meet the child on his entrance into life, and shed its holy influence over his very cradle; must form his character in childhood; go forth and stand by him in youth; and restrain or incite him in the affairs of life. These results can be attained only by a settled ministry."

The readers of this periodical will recollect that we inserted in a previous volume an able article by one of the agents of the A. H. M. S. on "Frequent changing of ministers." The topics of that article may be appropriately repeated in this connexion.

The injurious effects of frequently changing of ministers, are such as these:

On the Ministers themselves.

1. It increases their expenses. 2. Induces a neglect of study. 3. It diminishes their consciousness of responsibility, and makes

them indifferent about the *distant* results of their labors. 4. It prevents them from carrying into effect important plans for gathering and building up a congregation—especially such as require time for their maturity. 5. It prevents the acquisition of habits of patient endurance, which are so important to ministers of Christ.

On the Churches.

1. Frequent change leads to a neglect of discipline. 2. Tends to form parties. 3. Encourages itching ears, and fosters a critical and fault-finding spirit. 4. Prevents the growth of that personal confidence in a minister, which, next to the truth of God, is one of the most powerful instruments of pastoral usefulness. 5. It destroys the reputation of a church.

Principles which govern the A. H. M. S. on this subject.

1. In the selection of missionaries, it seeks chiefly those who express a willingness to make permanent settlements.

2. In granting appropriations of money to feeble churches, preference is given, other things being equal, to those who ask for aid to sustain settled pastors.

NEW-HAMPSHIRE.

From Rev. J. Blake, Wolfborough, N. H.

REVIVAL.

When I came to this place, last fall, there was no Congregational church within many miles around. It was soon evident that God was about to pour out his Spirit in this region. We had a protracted meeting in this place, last spring, which was attended with a glorious result, though most of the materials had been operated upon in the revival the year before. There have been added to the church during the past year, 19—6 by letter and 13 by profession of their faith.

MASSACHUSETTS.

[From the Boston Recorder.]

From Rev. Lavius Hyde, Wayland, Mass., to Rev. Joseph S. Clark, Secretary of the Mass. Miss. Soc.

Rev. and respected Sir—It is with pleasure that I transmit to you, and through you to the Society of which you are the Secretary, the following statement respecting our present condition, together with a recent vote and resolution of the church over which, in the kind providence of God, I am placed as a pastor.

It is now about eleven years since a little band of the professed followers of Jesus Christ in this place, felt it to be their duty to attempt the maintenance of the institutions of the Gospel on evangelical principles, recognizing the claims of the Lord Jesus Christ as a divine Saviour to the homage of the heart. They came out from the church with which they had been associated, and from the sanctuary where their fathers had worshipped, not because they loved those whom they left *less* than in other years, but because they indulged the humble hope that they loved Christ *more than houses or lands, or father or mother.* The Lord has increased their number from 15 to about 80. They have acquired sufficient strength, through some aid from benefactors, to build a house for the worship of God. They raise on the sale of the slips the present year $426, which, with the additional sum they are resolved to furnish, they hope will sustain among themselves the institutions of the Gospel.

At a meeting of the church in Wayland, August 3d, 1839, it was voted:

"That we return our cordial thanks to the officers and patrons of the Home Missionary Society for the aid which they have afforded us during the eleven years of our existence as a church. It is through the blessing of God upon their kindness, that we have been enabled to sustain the institutions of the Gospel, and enjoy the privileges of the sanctuary. We present to them our thanks, and

pray that God may reward them an hundred fold for all the kindness they have shown us."

"*Resolved*, That relying upon the grace of God, we will endeavor, the present year, to maintain the institutions of the Gospel without asking aid from the Home Missionary Society."

In behalf of the Evangelical Church in Wayland.

LAVIUS HYDE, *Pastor.*

Wayland, Aug. 5, 1839.

REMARKS

By the Secretary of the Mass. M. S.

1. The foregoing is a fair illustration of the *process* through which feeble churches in this Commonwealth, "out of weakness are made strong" by the fostering care of the Massachusetts Missionary Society. Encouraged with the prospect of aid, "a little band," whose hearts God has touched, unite together on the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," and become a church. Too feeble at first to uphold the institutions of religion alone, they ask and receive assistance, settle a pastor, and erect a sanctuary. Having thus taken a position which lays them under a kind of *necessity* to "trust in the Lord and do good," they soon begin to realize the benefit of the promise, "so shalt thou dwell in the land, and verily thou shalt be fed." God adds to their numbers, and increases their strength, till the hand of charity, being less and less needful, is gradually withdrawn. Thenceforth the cause of human salvation throughout the earth receives a new impulse from the grateful, spontaneous action of this church, which, more certainly than any other in the world, will "freely give," because it has "freely received."

2. The members of many an assisted church in Massachusetts are as little to blame for being in a *feeble* state, as for being in a *church* state. As it was with the one in Wayland eleven years ago, so it is with others now—they are feeble churches "for the kingdom of heaven's sake;" for had not the interests of that kingdom been dearer to their hearts than "houses or lands, or father or mother," there would have been no such church there.

3. The fact that the number of assisted churches in this state has constantly *increased* within a few years past, is, of itself, no proof that there has been a *decrease* of evangelical religion during this time. It *may* prove the contrary, as, indeed, we think it *does*. In a majority of instances it was manifestly the *progress* of truth and righteousness which gave birth to these feeble societies, which, through the period of their infancy, require our aid.

4. The surest and safest way for a feeble church and society to rise from a state of dependence on the hand of charity, is to *cultivate habits of charity among themselves*. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The church in Wayland, we think, is an illustration of the *former* part of this scripture. The quarterly reports of their missionaries show, that even during the period of their greatest weakness, they systematically "dispersed abroad;" they "gave to the poor." And the past year, while their circumstances, in the view of the Executive Committee, seemed fairly to entitle them to an appropriation of $75 from the funds of the Massachusetts Missionary Society, they contributed $166 to the various objects of christian benevolence. We wish it were not so easy to find the *latter* part of the above scripture also illustrated in the decaying state of other churches around us, whose members seem to think it *inconsistent* for them to be "distributing to the necessities of the saints," while they are not entirely above necessities themselves—greatly inconsistent to *give*, so long as they *receive*. The only real inconsistency in such cases is, that there should be any expectation of gaining strength in such a course, when every declaration of the Bible on this subject, and all the facts in the past history of the Church, are directly at war with such an expectation.

J. S. C.

WHERE IS THE PRESSURE?

Most of our readers, however favorably they may be situated, will answer this inquiry by referring promptly to themselves and their own immediate neighborhood. And that such reference would be almost univer-

sally just, the general complaint that pervades the nation leaves no room to doubt.

But if the conductors of the Home Missionary enterprise were required to point to the spots where the pecuniary embarrassments of the times press with most galling severity, it would not be to the cities and towns of failing merchants and breaking banks, but to the new settlements. We should refer to the churches and ministers, struggling under the accumulated difficulties of the pecuniary troubles of 1837, the sickness of 1839, and the union of both these scourges in 1839. Some of the most flourishing communities, having little need of Home Missionary aid, are not only weakened, but absolutely disabled; and all their fair beginnings, their church buildings, their schools, and their enjoyment of ministerial labor, suspended, for months and years, perhaps *forever*.

Take the following extract from the almost despairing appeal of a missionary laboring in a Catholic neighborhood.

I have arrived at one of the most important crises of my life. Sickness has returned upon us, as last year; and it has cut off all hopes of support from our people. So it did the last year, and so it is doing this. My own family, except one, have been sufferers. We all share alike; we cannot expect help from neighbors; for they, as well as we, are sick. It is a most distressing time.

I had hoped, this year, to accomplish something by way of establishing a school, and of bringing the congregation to worship at one stated place. I suppose my influence in the community, even among the Catholics themselves, to be sufficient to justify the opening of a school among them. They treat me with great respect, invite me to their houses, question me about their faith, &c. I have not only the house in a state of forwardness, but have also engaged a young gentleman to go into the school by winter. The guardianship of the schools in this town is intrusted to me, so far as the qualifications of teachers and direction of instruction is concerned. The establishment of this school is of the greatest importance, *now*.

But here I must stop. What shall I do? All prospect of support from my people is again cut off. You are aware that I sustained myself last year with the exception of $200 from your Society. The people did hope to do something this year. But now they have as much as they can do to take care of themselves. They are few, and poor, and but recently removed. I went over to see Brother ———, the other day; he says the location is such, that the A. H. M. Society will support their missionary; and added that Brother ——— expressed it as his opinion also. They think both the place and present circumstances of sufficient importance. I know we ought to expect something from the people. They wish to do something, they are kind, and visit us when they can—and bring us some little articles—all of which is good. But such is the sickness among us, that we can have no hope of any thing like a salary from them. And I am now so situated that I cannot sustain myself any longer.

The Catholics are prostrated, as well as we, by this afflictive stroke. And here Providence is calling upon us, "Now is your time to go forward." If I can be sustained here, it will be in our favor decidedly. But deny me a support, and what more can I do? My wife has enabled me to do something thus far, and we have risked it all in hopes of good, expecting to be soon aided by the people for whom we labor. With the $200 you have granted me, we cannot sustain ourselves at all. It is gratefully received as you may very well know, and with the blessing of health it might have done. To go farther we cannot. I believe this community, and all who know of this place and circumstances, will justify you, in increasing your appropriation.

I do most earnestly entreat you to sustain me here the present year, one quarter of which is up. And pray for an answer so soon as you can do it. For if we cannot receive it, we must sell what we can and seek some other place, and count all as loss in our past efforts.

Such statements are not unfrequent in our rrespondence. Are we not justified, then, the position that in the new settlements e pressure is particularly severe?

There is a peculiar pressure there—

1. Because the wave of distress that was lled up in 1837, did not reach them until it as overtaken by the succeeding surge of the lowing year, and both are now breaking gether upon our Western communities.

2. Because of the present sickness.

3. Because of the distance from good arkets.

4. Because of the deranged currency, hich renders much of the little money they tain unavailable, except at a ruinous dis-ant.

5. Because many Christians, when there a period of pecuniary embarrassment, be-n the work of retrenchment by cutting wn, or cutting off entirely, their benefac-ns to the cause of public charity. Hence,

6. Because the Home Missionary Society nnot, for want of means, increase its ants in proportion to the increased need; it, on the contrary, is compelled to reduce appropriations below the rate of the pre-ous years.

But we hope for relief. It surely cannot that facts such as these shall fail of waking to action the benevolent principles hich dwell in ten thousands of Christian arts. It cannot be that the eastern churches ill insist on retaining all the comforts of eir pleasant homes, and all the indulgences hich taste and fashion may desire, and see eir brethren famish for want of the crumbs hich fall from their tables! Even if con-ibutions to this cause must be the fruit of vere and painful self-denial, they are de-anded by a consistent regard to our chris-an profession. If all who have solemnly vorn that "they prefer Jerusalem above eir *chief joy*," would only forego some of eir *smaller* joys, the destitute need not ead in vain, nor sinners in the far-off lands the West perish because no man careth r their souls?

PHILADELPHIA AGENCY FOR HOME MISSIONS.

Resignation of Mr. Judd.

This important agency for missionary operations in connexion with the A. H. M. S. has greatly flourished under the zealous and judicious conduct of the Secretary and Agent, Rev. G. N. Judd.

This beloved brother having been called, in the providence of God, to a different sphere of labor, the Executive Committee of the A. H. M. S., on accepting his resignation passed the following resolution:

"Resolved, That this Committee cannot allow the official connexion between Mr. Judd and this Society to cease, without recording on their minutes, their high esteem for his personal character, and his faithful and efficient labors in the Home Missionary cause, for a period of nearly six years. They regard the usefulness of the Philadelphia Agency as the product, under God, of his discreet yet assiduous cultivation of that extensive and important field. While the Committee, on behalf of themselves and the cause, regret that their beloved associate feels it to be his duty to retire from the service of this Society, they tender him their best wishes for his happiness and success, in the department of labor to which Providence has called him."

Appointment of Mr. Fairchild.

The Committee are happy to announce that the office vacated by the above resignation has been promptly, and they trust ably filled, by the appointment of Rev. Elias R Fairchild, late of Montgomery, Orange Co., N. Y. Mr. F. has accepted the appointment, and has already commenced his labors on the field of his Agency. Address, 134 Chesnut st., Philadelphia.

CORRECTION.

We regret that we have mislaid a letter which we received from Rev. G. Crawford, late of Milwaukie, Wisconsin Territory, which was designed for publication in the Home Missionary. It was written to correct a misapprehension which was supposed to exist as to the cause of his leaving that place; and bore testimony to the kind and respectful treatment which he received from the people, and the importance of their being speedily supplied with the ministry of the Gospel.

Appointments by the Executive Committee of the A. H. M. S. from September 15th to October 15th, 1839.

Not in commission last year.

Rev. E. R. Fairchild, Sec. and Agent of Philadelphia Agency.
Rev. Hillery Patrick, Tellico Plains, Ten.
Rev. B. B. Smith, East Palmyra, N. Y.
Rev. Joseph Underwood, Millport, N. Y.
Rev. Samuel Porter, Pultney, N. Y.
Rev. C. B. Smith, Mumfordsville, N. Y.
Rev. J. U. Parsons, to go to Wisconsin.
Rev. W. B. Worden, West Dresden, N. Y.
Rev. A. W. Platt, Hector, N. Y.
Rev. J. M. Sadd, Eden, N. Y.
Rev. Wm. C. Wisner, 2d Ch., Lockport, N. Y.
Rev. W. N. Sayre, Pine Plains, N. Y.
Rev. Leonard Johnson, Hoosic Falls, N. Y.
Rev. Sylvester Cooke, Springville, N. J.
Rev. D. F. Palmer, Royal Oak Ch., Va.
Rev. F. Wynicken, German Ch., Ft. Wayne, Ind.
Rev. David Dobie, Huntington, L. C.

Re-appointed.

Rev. S. G. Lowry, Rockville and Parkersburg, Ind.
Rev. N. Gould, Rockwell, Ill.
Rev. D. Smith, Big Grove, Ill.
Rev. Wm. P. Jackson, Clarence, N. Y.
Rev. Henry S. Redfield, Huron, N. Y.
Rev. Moses Jewell, Peruville, N. Y.
Rev. Justin Marsh, Leoni, Mich.
Rev. G. T. Everest, Rock Stream, N. Y.
Rev. E. Wollage, Wheeler, N. Y.
Rev. O. D. Hibbard, Collins, N. Y.
Rev. Ebenezer Brown, Bloomingville, Ogle Co., Ill.
Rev. Charles Machin, S. Middletown, N. Y.
Rev. John Batey, Frankford and Wantage, N. J.
Rev. P. Bailey, Ticonderoga, N. Y.
Rev. Jos. Labaree, Little Mill Cr. Ch., O.
Rev. B. O. Springer, New-Providence and Washington, Darke Co., O.
Rev. W. Nichols, Columbus, Ill.
Rev. B. F. Morris, Carthage, Ill.
Rev. R. Barnes, Washington, Ill.
Rev. T. Lippincott, Belville, Ill.
Rev. Abijah Blanchard, Melancthon, Mich.
Rev. Seymour Thompson, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th to October 15th, 1839.

NEW-HAMPSHIRE—
Keene, Charles P. Perkins, L. M., in part, for W. Lamson, $10 00
Friend, 3 00
MASSACHUSETTS—
Missionary Society, viz:
Berkshire and Columbia Miss. Soc., per J. W. Robbins, Treasurer, 300 00
Chesterfield, Chapin Thayre, 10; Friend, 2 50, by Rev. J. G. Rose, 12 50
Northampton, in part of legacy of Rev. J. L. Pomeroy, by D. S. Whitney, Executor, 500 00
Williamstown, Fem. Char. Soc., by Mrs. Smedley, Treasurer, 18 00
CONNECTICUT—
Cheshire, Sab. Sch., by Rev. M. Colton, 7 66
Clinton, Friends of the cause, by S. L. Stevens, 27 10
Durham, Rev. Dr. Smith, 3 00
New-Haven, Friend, 10; Centre Ch., Nathaniel Gardiner, 25, 35 00
NEW-YORK—
Bolton, Bequest of the late Sewall B. Pratt, by Rev. C. Smith, 25 00
Cattskill, Orrin Day, 250; Mrs. Deborah Sherwood, 15; Henry Whittlesey, 10, 275 00
Fresh Ponds, Ch. and Cong., by Rev. W. Townley, 5 25
Lexington, Presb. Ch. Coll., 3 00
New-York City, viz.
Seventh Presb. Ch., in part, by L. Mead, 19 75
Ogden, Presb. Ch. and Soc. Ladies, by M. Church, 35 64
Preston, by Rev. H. Dyer, 25 00
Somers, Fem. Miss. Soc., by Miss White, 10 00
Springville, Coll., by A. Dresser, 12 00
OHIO—
Liberty, by Rev. J. Labarse, 9 00
MICHIGAN—
Ann Arbor, Charles Kellogg, 4 00

$1,339 90

KNOWLES TAYLOR, *Treasurer.*

Receipts of the Philadelphia Agency, from September 15th to October 15th, 1839. Rev. G. N. Judd, Secretary.

NEW-JERSEY—
Bloomfield, avails of jewelry, 3 60
Morristown, Presb. Ch. Mon. con. coll., 50; Fem. Sew. Soc. of Washington Valley, in full, to const. Rev. O. L. Kirtland a L. D., 38; Fragment Soc. to const. Mrs. Louisa McCulloch, Mrs. Mary Ann Chester, and Miss Margaret Johns, Life Members, 106; Mrs. J. C. Whitehead to const. her father, Silas Johnson, a L. M., 30; Mrs. C. B. Arden, 95; James Cook, 10; R. W. Stiles, 15; James Wood, 10; Dr. L. Condit, 10; others, 74 13, 438 00
Newark, George Dwight, 4 00
PENNSYLVANIA—
Great Bend, Presb. Cong., by Rev. J. B. McCreary, 11 85
Montrose, W. C. Gildersleeve and daughters, 52; S. Mulford, 5; Hon. Wm. Jessup, 20, 77 00
Neshamony, Presb. Ch. to const. Rev. James P. Wilson a L. M., 31 50
Newville, Miss R. Irwin, 10; S. Irwin, 5, by Rev. Mr. Hall, 15 00
Philadelphia, viz:
First Presb. Ch., Friend, 100; James McAlpine, 50, 150 00
Fifth Presb. Ch., Sab. Sch. Miss. Soc., 22 63
Cedar-St Ch., in part, 20 00
West Presb. Ch., Sab. Sch., to const. Rev. John Patton a L. M., 30 00
DELAWARE—
Christiana, by Rev. N. Patterson, 20 00
MARYLAND—
Snow Hill, by Rev. C. H. Mustard, 1 50

$924 57

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SUPPORT OF MINISTERS, TWO CENTURIES SINCE.

In 1655, the first legislative proceedings were had in Plymouth Colony relating to the maintenance of ministers.

"Whereas"—say the court in a preamble—"there have been many complaints for want of due maintenance for ministers, as some have reported: It is therefore enacted by the court, that no pastor or teacher of any congregation shall remove before his complaint hath been tendered to the magistrates, and they have heard both sides. That upon such complaint, if there appears to be a real defect in the hearers of ministers, so complaining, the magistrates shall use all gentle means to upbraid them to do their duty therein, but if any of them shall not be thereby reclaimed, but shall resist through plain obstinacy, against an ordinance of God, then it shall be in the power of the magistrates to use such other means as shall put them upon their duty."

This proved to be insufficient. The dismission of ministers which had commenced, continued and became more frequent. Mr. Reyner left Plymouth in 1654. Dr. Chauncy left Scituate in 1656. Mr. Partridge died at Duxborough in 1658. Mr. Street left Taunton for New-Haven. Mr. Leveredge left Sandwich for Long-Island. Mr. Lathrop of Barnstable, died in 1663.

As early as 1656, the colony of Massachusetts becoming alarmed at the frequent dismission of ministers and the destitution in the neighboring colony; their general court addressed the commissioners of the United Colonies on this subject.

"Having heard, they say, some time since that our neighbor colony of Plymouth, our beloved brethren, in a great part, seem to be wanting to themselves, in a due acknowledgment of, and encouragement to the ministers of the Gospel, so as many pious ministers of the Gospel have—how justly we know not—deserted their stations, callings and relations; our desire is, that some such course might be taken, as that a pious, orthodox ministry may be reinstated amongst them, that so the flood of error and principles of anarchy which will not long be kept out where Satan and his instruments are so prevalent as to prevail to the crying down of ministry and ministers, may be prevented."

The commissioners of the United Colonies publicly reported on this subject:

1. "We cannot, without breach of charity, but take it for a thing granted generally by the inhabitants of the United Colonies, that an able orthodox ministry is a precious fruit of Christ's death, resurrection and ascension, and necessary for the spiritual good of his people, and to be daily sought after in every society or township within the several jurisdictions.

2. That a competent maintenance, proportional to the ability of the place, and necessity of the minister, is a debt of justice and charity.

3. Hence, the minister may justly expect it from the society and township wherein he labors."

The 4th, 5th, and 6th rule relate to the duties of the members of any society jointly in supporting their minister.

7. "The general courts shall declare such a power to be in such societies that there may be no pretence in them for want thereof; and if any society or township shall be wanting, either out of neglect or opinion, to procure and maintain as above said, an orthodox ministry according to the Gospel, we conceive by the rules of scripture, and practice of not only christian governments, but even of heathen, who not only held their *sacra* in veneration, but took care of those who had the keeping of them, and the charge of making known the mysteries. The several general courts stand charged with the care that the people professing christianity, own and live according to the rules and ordinances of their profession, and that the dispensers thereof be encouraged as aforesaid. The maintenance of the ministers being a debt of justice from the society, and the society being empowered to discharge it. If any particular person shall be defective to the society, they ought to be ordered by the ordinary course of justice."

[Being disappointed in the receipt of original matter for the Pastor's Journal, we insert, at the request of a friend, the following account of a REVIVAL OF RELIGION, in Taunton, Mass., taken from a letter of the minister, Rev. Mr. Crocker, to Mr. Prince, of Boston.]

Taunton, Nov. 24, 1744.

R. D. S.—According as you desired me, I here present some account of the late remarkable visit of the Lord by a marvellous effusion of the Spirit of grace, in his wakening, convincing, humbling, converting, sanctifying, and comforting influences. That I may give you a clearer and juster representation of the late surprising visit of the Spirit of grace, it will be proper to give a brief account of the state of religion among them before the late happy revival thereof. The number of families belonging to this congregation is about 270 or 80. And the state of religion among them, before the late happy revival thereof, (as far as I have learned,) appeared to be very dark and awful. The church was but small, considering the number of inhabitants; and deadness, dullness, formality, security, &c., too awfully abounded; any who were wise virgins, (as I trust there were a few,) appeared to be slumbering and sleeping together with the foolish, and sinners appeared to be at ease in Zion. In a word, it is to be feared there was but little of the life and power of godliness among them, and irreligion and immorality of one kind and another, appeared awfully to increase. Tavern hauntings, divisions and animosities, contentions, merry meetings, and frolickings were much pursued and attended; yea, to that height of wickedness had they arrived, that (as I have been informed,) they would even contrive them on the Lord's days; and things of nature were much the subject of conversation upon holy time. Indeed, vital and experimental godliness seemed to be almost banished. The holy Sabbaths were awfully misspent by the town in general; and the conversation chiefly turned upon worldly and vain topics, and much irreverence appeared in the house of God.

Thus had this people degenerated from the primitive piety of their ancestors! thus had they sunk almost into the very dregs of formality, irreligion, &c., and seemed, according to human view, to be almost ripe for the signal execution of divine vengeance upon them! But God (whose thoughts are as our thoughts) was pleased to take this time wherein marvellously to display the unsearchable riches and adorable sovereignty of divine grace among this people! As God will be known by the judgments which he executes, so much more will he be known by the astonishing acts of his grace among the apostate sons of men! Oh how glorious did the riches and sovereignty of divine grace appear in visiting the backsliding and rebellious people by a plentiful effusion of the Holy Spirit, in visiting them at just such a time when they

lved at such a degree of wick-
and in triumphing over all
ins and vilenesses! Verily,
ius manifested, eminently ap-
be the grace of God, bound-
himself, infinitely surpassing
erstandings of men and an-
urely God is self-moved when
ws mercy to any person or
! He loves them from him-
s loves them because he will
m; and he has compassion on
ecause he will have compas-
them: so that it is neither of
it willeth nor of him that run-
ut of God that showeth mer-
od gives not his grace to us
we are good or have done
d! No, verily. But he gives
race that we may be good and
d! It is all from infinitely
elf-moving, and sovereign

Ezek. 16, at the beginning.
to return. The people began
mewhat reformed, by the bles-
God, upon the preaching of
ild, (who is since settled in the
y of the Jerseys,) and others;
ore he left them there appear-
e somewhat more of a recon-
n among them in general.
n the time of his preaching
them, the Rev. Mr. Tennent,
journey from Boston to New-
March, 1740–1, visited and
ed to them from Mat. 11 : 28.
about this time religious con-
on increased more and more.
ıber of young persons formed
lves into a society for reli-
xercises. About this time one
rakened by a special dispensa-
Providence, whose awaken-
hope, issued in effectual con-
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one Sabbath evening, in Au-
1741, I visited, exhorted and
with the before-mentioned so-
of young persons; and they
d to be seriously affected and
ned, though not under deep
ear spiritual convictions as I
learn. About this time, hear-
w religion flourished in ma-
ces in Connecticut, (though
I was somewhat stumbled at
things I had heard reported
hence, concerning some parts
of their conduct, yet I believed there was a glorious remarkable work of God's grace revived and carrying on among the people there, and also in some other places in the land, and hope I was in some measure enabled to rejoice therein.) I had some sense of the awful state of religion in Taunton; and on a particular time especially, was filled with distress on that account, together with earnest desires that God would also visit them with his special grace, that he would revive the power of godliness among them, and had some hopes raised in me that he would. After this, some time in October, the Rev. Mr. Daniel Rogers, having been preaching at other places, came and preached a sermon at Raynham, a town adjoining to this. I was there with some of this people to hear him. There appeared to me a savor of the Holy Spirit in his ministrations, which made me desirous that he should preach here also. Accordingly I invited him to go home and preach a lecture for me the next day in the forenoon, to which he consented. People began now to be more swift to hear. There were some who came from other towns, who seemed to be under clear and deep spiritual convictions of their sin and danger, and in great distress and agony of soul, whom Mr. Rogers spoke to. I also spoke to the people, desiring them not to be affrighted or disturbed in their attention by these convinced and distressed persons, their agonies and groanings. Having observed these things to the people, (because they had never seen the like before,) he proceeded. He applied his discourse; urging upon sinners the absolute necessity of coming to Christ or believing on his name. A solemn and awful seriousness appeared among the people, and those beforementioned who came from the precinct appeared to be in awful distress and anguish of soul, &c.

The Rev. Mr. Wheelock, of Lebanon, having preached at Norton on the same day, and after exercise was over, being invited by one of our deacons, came to Taunton. A considerable number were awakened and

pricked in their hearts under his preaching: some were constrained to cry out, their convictions of sin and of their exposedness to the immediate and actual execution of the divine anger upon them, being so sudden and piercing. A far greater number who seemed to be seriously concerned and distressed, did not manifest their distress in such a public manner; while some, perhaps, were inquiring what these things meant. I do verily believe that this day was a day in which God remarkably displayed his power and grace in the assembly of his people here.

The next day and the day following that, (which was the Lord's day,) I preached to large, serious and attentive assemblies. The word was attended with power, and some were pricked in their hearts by it, as I afterwards learned. Though indeed, I observed no visible manifestations of their conviction of their sin and distress of mind, in the time of public exercise, other than an awful concern and solemnity, which was evident in most or all of their countenances. I think I never saw such an assembly before; such awful reverence, such serious concern of mind under the word.

At noon some of the people came to the house and appeared to be under concern of mind. In the afternoon Mr. Wheelock preached to a crowded assembly, from John 27 : 8. In his sermon he endeavored to detect the hypocrite; to show how far a person might go, what he might do, and what he might experience, and nevertheless be nought but a very hypocrite; to represent to them the awful danger and folly of hypocrisy, &c., to urge it upon them that they would be willing to know themselves before it was too late; that whatever they might gain by their hypocrisy in this world, as credit among men, &c. His sermon was close, searching, experimental, awful, and awakening. The visible effects of it upon the people, were an awful concern and solemnity, which appeared in their countenances in general, and one or two trembled under it. Surely God was with him; he appeared to speak of spiritual and divine things as awful realities. Many, I doubt not, could witness to the truth of his sermon, by finding their hearts discovered and read to them therein. The kingdom of darkness trembled, I trust, before the Gospel of Christ, dispensed by this his dear servant. After a short intermission, he preached another sermon from Hosea 13 : 13. He pointed out some of the things which hinder persons' convictions from issuing in conversion, as the world and putting off conviction till a more convenient season, &c. He gave some account of the various lustings of the sinner's heart while under conviction, toward forbidden objects, towards false resting-places. He was delivering his discourse very pleasantly and moderately; but oh! an increased power and authority accompanied it, a power and authority too big, awful and majestic for any creature; it was the voice of God, which was powerful and full of majesty! The great Comforter, whose office it is to convince the world of sin, of righteousness and of judgment; to teach his disciples all things, and bring all things to their remembrance, accompanied the word with his mighty and efficacious grace! Oh it discovered the secrets of men's hearts to them with irresistible energy, light and evidence! Indeed, he spake in the demonstration of the Spirit and with power, so that one must say, God was with him of a truth! By-and-by some began to cry out, both above and below, in awful distress and anguish of soul: upon which he raised his voice, that he might be heard above their outcries; but the distress and outcries spreading and increasing his voice was at length so drowned that he could not be heard. Wherefore, not being able to finish his sermon, with great apparent serenity and calmness of soul, (having mentioned it to me,) he called to the distressed, and desired them to gather themselves together in the body of seats below. This he did that he might with more conveniency converse with them, counsel, direct, exhort them, &c.

(To be continued.)

as a [illegible] of calculation for such as are proposing to build houses of worship. We do not present it as a *perfect plan*; but as being at once, in a good degree, *neat* in appearance, *commodious*, and *cheap*.

The draft and calculations are made by an able and experienced architect, with re-

4000 feet of [illegible] boarding, and putting up the same, at 5 cents, 20

Work and materials for cornices and pilasters, 10

do. do. for cupola, 7

do. do. for spire, 10

Front door and trimmings, complete,	30 00
10 window frames with sash, complete, at $10,	100 00
15 squares of floor in the principal room, at $5,	75 00
Floor and risers in the gallery,	25 00
150 culled plank for furring, at 16 cents,	24 00
1528 feet of stuff for seats, &c., at 2 cents,	30 56
Work on seats, &c.,	125 00
Materials and labor for pulpit,	75 00
Stairs and vestibule,	50 00
165 hemlock joints, at 14 cents,	23 10
Hardware not included in the above items,	25 00
Underpinning the frame with stone wall,	72 00
3000 brick for filling in and chimnies,	25 00
Lathing and plastering,	168 00
Painting wood work with two coats,	150 00
	$1,890 66

The cost of the building may be varied from $1500 to $2000. It will be seen that without the steeple, the cost will be about $200 less than with it. The architect who makes the above plans and estimates, informs us that the erection of such a building may be contracted for in the city of New-York, at about the cost given above.

GENERAL REMARKS.

When a congregation is about to erect a house of worship, no mistake is more common than to attempt more than they are able to accomplish. The temptations to this are numerous and strong. Worldly men, whose aid is deemed important, tell them that "if they will build a handsome house, and one that will be an ornament to the place, they will do something towards it; otherwise, they will not give a cent." Such motives, falling in with their own love of display, frequently overcome the better judgment of the committee, and lead them to undertake too much. Another consideration tending to the same result, is, that after a few years the growth of the congregation will probably require a larger house, and that whilst they are engaged in it, they may as well build large enough for future use. Against all such suggestions, however plausible, experience interposes her loud remonstrance. Hundreds of ministers and laymen, who have been through the trials attendant on the erection of churches by young and feeble congregations, will unite in the admonition, "*Be sure to build only such a house of worship as you can pay for, without either begging or borrowing.*" Erect a school-house—build it of logs—any thing, however humble, to answer the present purpose, rather than encounter a debt. When you are able to build larger or more expensively, it will be time enough to do it. All the present advantages to be derived from the opposite course, will be more than counterbalanced by the evils of embarrassment.

Another reason why congregations in the new settlements should build as cheaply as possible, is, that it is almost impossible to tell, in the infancy of a community, where the centre of the congregation is to be. Many circumstances may occur to place the majority of the population at an inconvenient distance from the site first selected for a meeting-house. If, in such cases, the earlier settlers have been content with an edifice that answered their purpose temporarily, they can accommodate themselves to the altered circumstances of the community without loss.

The *site* of a church should be chosen with reference to several particulars.

The *appearance* of the edifice in the landscape is better for being on elevated ground; and yet if placed on a very high or steep hill, it may be difficult of *access*. In the country, where the people are accustomed to ride to church in wagons, it is a matter of considerable consequence that they be able to drive to and from the door with ease and safety. Care should be taken that the situation of a church be not particularly exposed to the force of storms. If this cannot be secured, suitable sheds should be provided, as soon as may be, for the shelter of carriages and horses.

Many a family is kept from meeting on the Sabbath, because its head feels unwilling to expose his horses to the pitiless pelting of the rain or sleet, when he would readily go if he could feel that his team would be sheltered while he is enjoying his comfortable seat in the church.

Facility of *speaking and hearing* is promoted by the following circumstances.

The dimensions of the room should be such that the width equals eight-tenths, and the height three and a half-tenths of the length; i. e. if the length be forty feet, the width should be thirty-two, and the height fourteen feet. This is the best proportion for ease of speaking and hearing. But as the arrangement of the pews may sometimes require a greater width, the height may in such cases be increased to four-tenths of the length, but not more.

The floor of the *pulpit* should be on a level with the heads of the auditory while sitting down, i. e. about four feet above the floor. In small rooms, the elevation may be reduced to two feet, and in very large ones it should be increased, but not to exceed four and a half or five feet.

If there be a *gallery*, the breast-work should not be broad, else it will create echoes. The under side of the gallery should be from seven to nine feet above the main floor, according to the height of the room. A low front will thus allow the gallery to have a sufficient pitch, or elevation of the back seats. This pitch of the gallery pews should be such that a person standing on the floor, in front of the pulpit, may see the top of every seat in the house. Such an arrangement will give the preacher's eye perfect command of every face in his audience.

Light. The windows should be of such size and number, as to give sufficient light in very dark days, and late in the afternoon; though ordinarily, it comports best with that solemnity and seclusion from the world, which are appropriate to the house and the worship of God, that the light be reduced and softened by blinds. Light introduced at the ends of a room is directed against the eyes of the audience or of the speaker, and in either case is unpleasant. Hence, it is desirable to receive it principally through the side windows, using those in the ends only on an emergency.

The *seats* should be constructed with a view to comfort. Let the backs incline three or four inches, and be high enough to support the shoulders. To do this, they need not be higher than an ordinary chair, provided the seat be low enough. It is a very common mistake to make the seats too high. They should be at least twelve inches wide, and elevated three-quarters of an inch at the outer edge. The capping on the top of the pews should not extend forward so as to incommode the shoulders of persons leaning backward.

Far too little attention is given to make our houses of worship attractive and comfortable. The children of this world are, in this respect, wiser than the children of light. If they desire to lead souls to ruin, they take care to strew their path with flowers, and make it easy to walk therein. The managers of theatres and gambling houses understand this. They usher their guests into an atmosphere, which is agreeable in winter by its warmth, and in summer by its coolness; they place them on cushioned seats; they study the effect of light and colors in imparting pleasing sensations, and take every pains that nothing shall exist to create disagreeable associations. On the other hand, how often are our places of worship constructed and furnished with so little regard to comfort and taste, that the endurance of them is to many persons a present misery, and the recollection of them in after life raises a prejudice against religion itself. How many are those whose associations with the house of God are of the most gloomy and repulsive character! They remember it as an uncouth and tasteless building, on some bleak and naked hill; lonely but for the surrounding dead; with broken windows that rattled with the wind, and weather-washed

clap-boards that gave no proof of having ever known paint;—the steps ruinous; the stoves smoky, or entirely wanting; the pews with high, straight backs and narrow seats; the pulpit a little octagonal box perched just beneath the ceiling; and the whole fitting up so comfortless, so unlike what a man provides for himself when he means to secure enjoyment, that a chill passes over them at the remembrance; and the claims of piety are repulsed by a thousand prejudices at the very door of the heart.

Now, all this might be easily prevented. Without encouraging luxurious sloth, or gratifying the pride of display, the interior of our churches should be so arranged, that no *man should be liable to have his attention distracted by any physical uneasiness, or offence against good taste.* And if a few days' labor in each year were bestowed on the grounds around the church, how much more agreeable would its aspect become. A plain fence, at least of posts and rails, might be set up; the enclosed area laid out in plots and walks, and seeded with grass, and planted with a few of our own beautiful forest trees. Some lady's hand might easily be found, to cherish an appropriate selection of shrubbery; and even children might be taught to rear their flowers within the hallowed enclosure; and their thoughts of religion in after life, be connected with the clean, verdant and shady churchyard, within whose pleasant precincts they first heard her teachings. Such associations tend to humanize and soften the rudeness of our nature. Whatever objects agreeably address our taste, cannot but exert a powerful influence on our destiny. Are we, then, at liberty to throw away so cheap and practicable a means of usefulness?

(*To be continued.*)

Correspondence of the A. H. M. S.

IOWA.

From Rev. Asa Turner, Denmark, Lee Co., Iowa.

Around and on this prairie, within the distance of six or seven miles, I found about thirty sheep without a shepherd. These I have gathered into a church. Some have left, and others have come; we now number about 60. God, in his goodness, has visited us from on high, and converted a goodly number considering our congregation. Eight have already united with us by profession—others are expected hereafter. Of those who are hopefully converted, six are heads of families. Two young men of promise, (the fruits of our reviving the past summer,) have already left us to prepare for the ministry. One is the son of a deacon of a church in Connecticut. He thinks it a wonderful providence that he must come to Black Hawk to know what he must do to be saved!

Competition.

I am preaching occasionally at a little place near me. The last time I was there a grocery keeper brought out his bottle, and said "he would see who would get the greatest congregation." I thought he would have taken the majority of the men in the place.

MISSOURI.

From Rev. F. R. Gray, New Providence, Marion Co., Mo.

REVIVAL.

It is with gratitude to the Head of the church, that I can say to your Society, the Lord has blessed us here again by some drops of refreshing, and the ingathering of a few souls to the church militant; such, we trust, as

will eventually find a place in the church above. And O! it is delightful work to point inquiring sinners to "the Lamb of God," and to welcome penitent sinners to Christ and the privileges and labors of his church here below. When we have to warn, exhort, and entreat Christians to a faithful discharge of duty, and to live as becometh the Gospel, it is sometimes difficult work; but when the blessing comes, and the Lord's own people feel his presence, their own nothingness, and the worth of souls—then, to hear them pray, as if their souls could not yield without a blessing, and as if they had rather die than to live and see the church go backward—to witness the strength of their affection for each other, and the ardent desire they feel, for the salvation of their friends and neighbors, and to see the glory of God manifested—this is what angels could rejoice over, and what God's own servants must delight in, as long as they feel any thing of the spirit of Christ their divine master.

To some extent, this has been the privilege of your missionary during the last quarter.

The persons added to the church were all young persons between the ages of 12 and 25 years. The cases of awakening were also all in the early part of life.

"I WAS SICK, AND YE VISITED ME."

In a previous number, (p. 57,) under the head of "Missionary toils and privations," we published statements which so interested the heart of some unknown benefactor, as to elicit an extra donation of $20. The Missionary for whose relief it was intended, notices its reception in the following extract.

We hardly know how to express our gratitude for the special donation of $20, made by our unknown friend "F." We could but shed tears of joy at the reception of this generous gift, and return thanks to the Lord for his special *favors*, in a time of special *necessity*. We hope that by these benefactions bestowed upon us by our brethren and friends, to be incited to glorify God more and more in all we do.

The past quarter has been one of deep affliction to us. Sickness has prevailed to an alarming extent in our town and its vicinity during the past summer. We have not escaped. I am just recovering from a series of the chills and fever; and my only daughter died on the 28th September, aged seven years and nine months.

The benevolent donor of the $20 above mentioned, may have the satisfaction of knowing, that in that time of illness and grief, he was permitted by his prayers and alms, to visit and relieve this worthy family of laborers in the Lord's vineyard.

ILLINOIS.

The missionary whose report is given below, is stationed in a region of much prospective importance. It is probable, however, that the Society will be obliged to direct his transfer to some other field. If this shall be done, it will be, mainly, on account of the fact, that the people contribute nothing for the support of the Gospel among themselves. It would be gratifying to the Executive Committee in locating missionaries, to have respect to the intrinsic importance of their stations. But the means at their disposal will not always admit of this. They are reluctantly compelled often to make *expense* a decisive consideration, and to forego the occupancy of interesting points, because some others can be sustained at less cost. *Alas, how much benefit to the next generation will be lost for want of more generosity in this!*

There is no male member belonging to any Presbyterian church, and but three females. The principle religious influence is Unitarian. And though I preach here half the time, yet I do it under the greatest trials. To preach to please men, I cannot, and yet if I do not, the wicked rage. Certainly, a minister here needs to be "wise as a serpent and harmless as a dove." Meetings on the Sabbath are very unsteady, and on any

other day or evening, it is impossible to get a congregation, or even a prayer meeting. Some Sabbaths, the court-house is filled to overflowing; and then again, if the day is pleasant, the young people, perhaps get up a ride, which takes away half my congregation to some other village, or to the woods for plumbs and cherries, so that I seldom know what to preach until I get to the place of worship and see who are there. They seem to feel it an honor to be able to say "we have a minister" and ought to feel it a *dis*honor not to support him And yet I have no prospect of receiving a single farthing from he people here. Say any thing to them abou supporting a m nister and they are silent. They had evidently rather be without a minister than to support one.

Sickness.

Much of my time since July, has been spent in visiting the sick, and frequently I have visited families where six or seven were unable to help themselves, a stretched upon their beds and bunks, with no one in the house to minister to their wants. In some of these settlements, there have not been well ones enough to to take care of the sick. Of course my congregations on the Sabbath have necessarily been small, and the people discouraged. In respect to sustaining the Gospel there is felt but little interest.

From Rev. N. C. Clarke, St. Charles and Elgin, Ill.

The assistance granted by your Society is very much needed, and very thankfully received. St. Charles is a village less than four years old, containing about 400 nhabitants. It has the reputation in this country of being quite a moral place. Yet there is in it a great deal of wickedness, infidelity, and opposition to the truth. Our church is still small, though we have had a few additions during the year. Our congregation is as large as our house—a large school-house—will accommodate.

Elgin, I think, is one of the most interesting and promising fields of labor in this part of the state. The settlement commenced about four years ago. Three years ago last May the Congregational church was formed. A year ago a comfortable meeting-house was erected. It is now finished. It cost $600—is owned by the Congregational and Baptist churches. Since we have worshipped in the meeting-house the congregation has been large. The house is even now too small.

REVIVAL.

In these times of commercial distress, political agitation, and sickness in many portions of the missionary field, it is peculiarly refreshing to see the traces of the Lord's mercy, in the bestowment of his Spirit.

Last spring we had a very interesting revival. A general seriousness prevailed, and, I trust, in the course of three or four weeks, fifty or sixty souls were born into the kingdom of Christ. About twenty have united with our church; fifteen or sixteen with the Bap ist church and about as many, or perhaps a few more, with the Methodists. During the last year here have been received to ou church about forty-five members—about half of them by profession. The church now consists of 85 members Our house of worship, un il the sickly season commenced, was crowded, and since then has been comfortably filled. Two young men, subjects of the late revival, have determined to devote themselves to the Gospel ministry.

From Rev. G. C. Wood, Winchester and Manchester, Ill.

REVIVALS.

Speaking of special efforts for the promotion of religion which had been made in several places in the vicinity, Mr. W. remarks,

I would say with gratitude to God, that these efforts have been greatly blessed. At each of these meetings we have had precious seasons of refreshing, and numbers of souls have been hopefully converted to God.

At Manchester, the prospect has been very encouraging during a few months past; and in no place of my acquaintance, has a greater change taken place. The first important step that was taken there, was to dry up the channels of intemperance. And now, by a vote of the citizens, no ardent spirits can be sold within its limits. Our Sabbath school there has numbered about 80 scholars and has been attended with more than usual interest, and has already been instrumental of great good. About the middle of August we held a protracted meeting. As the fruits of this precious season of refreshing, we have received thirty-five to the communion of the church, and some ten or twelve have been added to the Baptist church. We hope others will soon come forward and profess Christ before men. This church last spring, when I began to labor among them, contained about twenty members; it now numbers more than sixty. God has done much for this people, and to him be all the glory.

From Rev. A. Gaston, Rock River Rapids, and Gap Grove, Ill.

In endeavoring to build up the kingdom of our Lord Jesus Christ, there is in this field of labor, and in fact throughout this entire region, many difficulties to be met, many obstacles to be surmounted. At this place every thing is *to be done*, even to laying the foundation and corner stone. I am the first resident minister in either of these places, and with a few exceptions, have here proclaimed the first Gospel message.

Description of Places.

Gap Grove, lies 6 miles N. E. of this, though in plain sight. It is an excellent farming region, settled by intelligent and enterprising citizens, mostly from New-Hampshire, and the interior of New-York. It receives its name from the approach of two bodies of timber to within about one hundred rods of each other. From this point, the view extends N. East, South, S. West and West, 10, 15, 20 and 35 miles, over prairies spotted with groves, like distant islands; embracing, too, Rock River, as it winds its serpentine course through Nature's beautiful meadow. It is without exception one of the most pleasant and healthy situations in Northern Illinois. The population will not vary much from 200; of whom about 50 regularly attend public worship.

Rock River Rapids, combines the *two* towns of Chatham and Harrisburgh in *one* under the name of Sterling. The town is situated on the north bank of *Rock River*, from above the head, to the foot of the rapids. It is surrounded by a fertile and beautiful country, which is fast settling with industrious citizens. The present number of inhabitants, within a reasonable distance to attend public worship, does not exceed 200; of these about one fourth usually assemble on the Sabbath.

In addition to the usual difficulties experienced in every new settlement, our missionary mentions the want of a regular place for public worship—"One Sabbath, meeting in a private school-room; another, perhaps in a small log cabin, or some unfinished building; in either case inconvenient to the hearer, and prejudical to the health of the speaker." Another obstacle has been the agitation of the public mind with the location of the county seat. "The want of devotedness on the part of professing Christians to the best interests of Zion," is complained of.

Finally, my own circumstances have been somewhat embarrassing since I have been here, and in fact, for the two years that I have been preaching on Rock River, I have been without a comfortable habitation for my family, and entirely destitute of any thing like a suitable place to stu-

dy. The mere pittance I have received, has compelled me to labor a part of the time with my own hands for a support, or abandon a wide and open field to the inroads of error.

Here are presented both the attractive and repulsive features of this station. The position and prospective importance of the place seem to bid the missionary to stay and labor for its future welfare, and call upon the Society to grant the aid necessary for this result. But with an exhausted treasury, how can it be done? We can only state the facts, and leave it with the churches to decide, by their contributions, whether such points shall be occupied *seasonably*, or whether the missionaries shall be compelled for the want of a few hundreds of dollars to fall back on the older settlements, and yield the ground to the enemy without conflict.

TESTIMONY OF EXPERIENCE.

Nothing more fully exhibits the blessed fruits of the voluntary associations, than the timely aid which the American Education and Home Missionary Societies, impart to the infant churches of the West. But for the influence of these twin sisters of benevolence, in first educating, and then sustaining an enlightened ministry, the moral desolation of this great western empire would become appalling. I use no hyperbole when I say, they are two powerful agents in preventing a moral midnight from spreading its broad pall over the multiplying population of this valley. But for these and kindred associations, the institutions of piety could not keep pace with the reckless, enterprising spirit of the age, nor with the increase of popular vices. If deprived of them, a comparatively intelligent, systematized and furious infidelity, which is daily becoming more visible, would sweep away all the bulwarks which a feeble and unaided church could rear for her defence.

Let the church give up these voluntary associations, or abandon the principle, that "the *strong* should bear the infirmities of the weak," and our churches in this new country cannot live. They are the vital principle to the whole moral machinery in this country. I believe no one but a man in the West, can fully comprehend this great theme. When he looks upon the measureless territory around him—when he attempts to compute its resources—when he sees a population rushing in at every inlet, and becoming as the sand upon the sea-shore for multitude—and when he surveys all the conflicting elements which are collecting, the demonstration is complete, that nothing but a vigilance that never slumbers, an energy which can never faint, and a spirit of benevolence that can never be drained, can meet the coming wants of Zion. This subject has long been presented in theory, and appeared in the far distant perspective: but the *reality* is now at the door. And the church must soon, (sooner than is apprehended by the many,) *meet* the responsibility which she has been anticipating.

But I must not dwell upon this topic. You are familiar with the facts. I wish the church could comprehend them. I wish all, from the infant to the aged sire in Israel, had this picture before their eye, its history upon their tongue, and the spirit of the subject deeply imprinted upon their hearts. Then your treasury would be full enough to meet the wants of the West—the hundredth part of which have never been unfolded.

Emigration further Westward.

In this connexion I will mention one cause of severe embarrassments to our little churches. I refer to the fluctuating state of society, and the frequent removals which take place among our most valuable members. By this process, which is continually going on, the hopes of a minister may be blasted in a day. By the removal of but *one man*, a church which was fast rising towards independence, may be greatly crippled if not destroyed.

Our church has felt the effects of

nsettled state of society. Since ll, three of our best families, wo of our most efficient society ave moved away. In a little fa- hich can scarcely support its eight, the removal of two such must be seriously felt. These were trials. But they are una- ble in a new settlement. The an who has ventured a thou- miles from his old home, has arned the *philosophy of motion.* ny cases he acquires a *momen-* hich carries him through all the g territories beyond us. Nei- fertile soil, a salubrious climate, efined society, can stop him. rd he must go; leaving the less turous to fill up the chasm be- him and the old states.

SHALL HE BE SUSTAINED?

From a Missionary.

s with reluctance that I con- that an application to your So- hould be made this year; but either leave that interesting r receive aid. I have not re- enough since I have been in ountry to support my family; ave depended in part on the ns of my wife, and on man- nt in other ways. Were I to three or four months in travel- nd looking about, I might, I o doubt, find a congregation would support me. But most is, are in their infancy. There obably 1,500 or 2,000 people the sphere of my labors, who ot the Gospel except at our , or from the most ignorant de- rs. Within this circle there ht or ten school-houses. Soon ulation will be trebled. Shall ost be deserted? In two or years, with God's blessing, ill be a strong church.

INDIANA.

REFRESHING.

bytery met in our bounds the first week of October. The preaching seemed to be attended by the divine blessing, and an uncommon seriousness pervaded the congregation. The members felt the importance of trimming their lamps. Brotherly love began to be enkindled, and sinners were alarmed. As the fruits of the meeting seven were received on examination to the communion of the church on the Sabbath before last. Some others will apply for admission the first opportunity that is presented; and others are still inquiring what they shall do to be saved.

From Rev. Asa Johnson, Peru, Upper Wabash, Ind.

MINISTERS NEEDED.

Our Presbytery passed a resolution at its last meeting declaring that as many as *three or four more ministers* are needed within its bounds. I do hope we shall soon have the happiness of welcoming them as fellow laborers. This I think is an important part of our state and of our country, and is a very destitute one. Making Peru the geographical centre, for 75 miles around, this part of our state is not equalled, as to richness of prospects to the husbandman. The population here is already quite large, and it is rapidly increasing. The immigration this fall is great. Many Presbyterian families who have no preaching of their own order, are scattered over this wide extent of country. They should immediately be looked after. I frequently have invitations to go 20, 25 and 30 miles to preach. I have done so, as often as my health would permit. I have had an invitation before me for several months to go thirty miles to preach, and organize a church.

Temperance—Indians.

The cause of temperance is advancing slowly. I preached on the subject a few Sabbaths since to a full house. Good, I think, was done. Our county commissioners, at their last

meeting, granted no licenses to sell spirituous liquors. Still, there is much intemperance in this place—more or less Indians are seen drunk here every day. About 800 of these people live a few miles from Peru. They live on their own lands. Nothing has been done to christianize them, except by the Romanists. Two of their chiefs, who are but half Indian, belong to the Catholic church. They are both old men, and very rich—one is said to be the richest person in the state. He has made his will, giving the most of his large estate to the priests. This property, it is thought, will be used to build a Roman Catholic College somewhere on the Upper Wabash—perhaps at Fort Wayne. If this part of Indiana is saved from infidelity and irreligion, something more must be done for it than has yet been done, and that soon. We look to the A. H. M. S. for aid.

OHIO.

A PLAIN UNVARNISHED TALE.

We give the following letter with little abridgement, that our readers may be enabled to look into the interior of the little world, where one of our missionaries is toiling out his life and strength, and may be able to appreciate some of the reasons of the oft repeated appeals for aid. We hope it will be read through, and that the reader will endeavor to imagine the case his own, and then do, as in similar circumstances, he would wish others to do unto him.

Sickness.

The past has been a year of trial and affliction, a year of coldness and spiritual dearth throughout all this region. I have to speak of judgment and in mercy—of judgment, because so many have died; of mercy, because so many of us, especially the church, are yet alive and in health. There have been more deaths within six or seven months past, than has ever been known in these parts in twice the length of time. Indeed, more have died within six months past, than since the cholera was here in 1833. Yet there have been no lingering cases of sickness. A few days of illness have terminated the existence of the most healthy among us. Nine young men have died within 6 miles of here in about six months, all in the bloom and prime of life: and within the same distance about 40 in all have died in the same time. Last week 7 died in seven days; 3 children in one family, of scarlet fever, which prevailed in the spring and fore part of the summer, from 6 to 20 miles from us; but has now made its appearance in our village. Two aged persons died instantly. Two of the most amiable and active female members have died in the triumphs of faith. The most prevalent disease among us was a low typhus, of a malignant kind: at first, nearly all who took it died. It appeared in a strange form; when the fever was at the highest pitch, the pulse was lower than in health.

Yet all these judgments have not broken up the spirit of worldliness. The careless are not awakened, and Christians are not yet willing to let go their hold and pursuit of the world. Crops have been abundant; but the money pressure is felt here now more severely than ever before. Every where we hear of distress for money. For me to complain is only reiterating the cries of every one else. Consequently, the subscription to my support has not been near as large as it was the former year.

Personal Trials.

Along with all this diminution of support, the articles of living became dearer, until a few weeks past, when wheat is cheaper; but I have to pay more for it than those who pay cash, and then spend more time than it is worth to go and collect it and take it to the mill.

I have also been much confined with sickness in my family. Last winter my wife was confined about three months with the fever, during which time I had to nurse her and her babe; the child was sick all the

summer; much of the time we did not expect it would live, but it has been spared thus far, and its health is now quite good. As soon as it began to recover, I was taken sick, and for about six weeks was able to sit up scarcely a whole day at a time; but on the Sabbath was blessed above all the days in the week. so that I was confined from preaching only one Sabbath. I was then taken with the fever while away. I had gone to ——, on Saturday night, to preach. I preached there on the Sabbath at 10 A. M.; rode 5 miles to ——, and preached there at 3 o'clock, P. M.; was taken sick there of fever that night; it continued all night, and all next day, growing worse. But I rode home by stopping five or six times to rest. I suffered much that night, but by the divine blessing upon the means used, I was restored. During my sickness I was obliged to discontinue my Bible class, but intend to resume it soon; and my appointments are out again for week-day preaching, as the nights are growing long and my health is improving.

There is increasing encouragement and solicitude for my labors at T. C. and H.; also in a district from 12 to 15 miles west from here, in B. and S. These, with two other places. one 5 and the other 6 miles southeast and southwest of here, I expect to be my field for the coming year. I spend two thirds of my Sabbath days here.

Efficient Sabbath School System.

We have six Sabbath schools in the places where I preach, or near them, supported by ourchurch members; two of them begun this last summer. The average attendance. in all of them together, is about 228; and all but one have small libraries.

Support.

There has been no subscription raised this year, except some 6 or 8 dollars, and some 30 or 40 dollars of the former year yet remains unpaid, of which I expect to get very little, if any. Last year I gave up two of my preaching places to brother B., and now I give him another that lies near to him that I may occupy more vacant ground; which will cause me a great increase of riding and labor, and the income to my support, if any,will be small.

Our church members are still united in each other and in their pastor, and desire the continuance of my labors, with a renewal of your commission. The whole of my subscription, the past year, amounted to $69 50. Some whose names are not down on the list will probably pay something. The most I can expect, even if all is collected, will be about $180, besides your appropriation of $100. Circumstances have *compelled* me to go deeply into debt without a prospect of getting out. There is no house in town that I can rent, where I can be any thing like comfortable. The church feel unable to build me a house, and even the small house where I live with *one* family, *another* family has moved into. Stay here I cannot—though we live in all the friendship and good feeling I could expect or desire—but we have not room. I saw no other way than to attempt to build for myself. Lumber and work are very high and scarce. The season being exceedingly dry, I was disappointed in getting my lumber sawed as I expected. After paying out my quarterly dues last spring, to build me a stable, (instead of getting clothes that I greatly needed for myself and family,) I labored hard all summer, until I was taken sick. My house is now raised. Cold weather is at hand, and I can only get it enclosed and pass the winter in it as I can. And now, instead of being able to provide food, clothing, &c., as I should for the winter, or to purchase another horse —my horse became blind—I must pay all your quarterly appropriation, and all that I can collect here, to pay for lumber, and work for my house. The size of my house is 18 by 24 feet, two stories high, with a kitchen in the rear, one story and a half. I state this that you may judge if I am extravagant, in building two rooms besides a kitchen and hall. The kitchen I expect to occupy this winter.

From my own experience, I know it costs more to live here than it does to live in New-York or in Cincinnati; except house-rent and fuel.

Being thus embarrassed and in debt, without the prospect of getting out, I would ask for fifty dollars more from your Society the coming year, if I did not think that there may be others of my brethren suffering more than I am. But I leave you to judge of that. I have confidence, that you will bestow the funds in your hands where you think they are the most needed, and will do most good. When I began to study for the ministry I gave myself wholly to God, to spend and be spent, in time and in eternity, in his service. I have never despaired of his goodness and faithfulness, nor have I regretted, but always rejoiced in it, and wish, daily, to renew that consecration. And at the rate I have labored since I have been here, I am convinced I shall soon spend myself. But it is in the cause of God, and I rejoice in it. It *will prevail*, though I, and a thousand better men, should die in it. I feel so attached to it that if I had a thousand lives to spend, I would gladly spend them all in efforts to extend the Redeemer's kingdom. I see nothing else on earth worth living for. It is a daily grief to me that I am so situated that I cannot do more for the glory of God, and the good of my people.

A QUESTION FOR CONSIDERATION.

Permit me to ask a question that has long dwelt upon my mind. What is the minister's *duty*, when he is settled in a place where his labors are acceptable, and the people are united in him, and attached to him, but are too few and feeble to give him a competent support? Is it his duty, in these circumstances, to stay and labor in a feeble church, and strive to keep them alive, and try to build them up, where he receives a half or two thirds of a support, and must labor nearly all the week to support his family, and yet be all the while perplexed and embarrassed to get a living, and thus wear himself out in a few years—having little or no time to study, to improve his mind, or increase his knowledge? Or shall he go where he can get a competent support, and devote himself wholly to his work? I wish information and advice.

MICHIGAN.

From Rev. A. Blanchard, Melancthon, Michigan.

A NEW COUNTRY.

This is literally a wilderness. The earliest settlement is only five years old. It is quite on the borders, between that extensive domain of lakes and forests, reaching from Lapeer county, Michigan, to the North Pole; and the settlements of New-England emigrants who have spread themselves through the southern and eastern part of this state. Not a foot of civilization cheers this lonely and extensive wilderness, beyond Lapeer co., northward, except the puffs of the steamers, now and then, as they pass up and down the Huron, and give temporary life to these extensive waters, which will ere long be the channel of immense wealth, from the East to the growing empire of the West.

When I came here, a year ago, the prospect was dreary indeed; but my mind was deeply impressed with the conviction that something must be done for this growing population, or it would grow up in all the wretchedness of ignorance and guilt! I said to myself, "I can try." There was a church here, formed the year before I came, consisting of eleven members, and now increased to thirty-three. We have a good Sabbath school, and a *rich* Bible class, which is doing great good among this people. I have continued the monthly concert thus far with considerable interest, considering the sparseness of the settlement. I am visiting and preaching from house to house, praying and beseeching sinners to be reconciled to God.

ave formed one church of about
mbers, about twelve miles from
and expect to organize another
week or two about eight miles
There is much work to be done

e elders and trustees of my
h have asked further assistance
pport the Gospel another year.
people do all they can to sup-
the Gospel. It is considered
what extraordinary that such
nued privileges should be en-
in such a new settlement. On
hole, the truth has exerted a
ty influence in this region. The
ith is now respected generally
ghout this community, and
good has been accomplished.

a Missionary retiring on account of ill health.

as very much gratified with the
ess and sympathy manifested
ur letter. My health and that
family is still very feeble; and
throws gloominess and discou-
nent around my situation, is, a
ution of means to provide for
mporal wants. But "Jehovah
" ought to quell all my fears.
ve never seen the righteous for-
, nor his seed begging bread."
t sincerely thank you, for send-
draft. I am indebted to this
y for a shelter from the storm
ugh an humble one. O, sir,
you think of this, let your heart
d to God with praise and grati-
that your benevolent Society
e the instrument of bestowing
on one of your afflicted though
rthy missionaries, who has been
elled to retire from the field.
Lord bless you and your So-
!

PENNSYLVANIA.

Rev. P. W. Gray, Crawford Co., Pa.

REVIVAL.

thin this quarter we have re-
ceived 24 members at Centerville, mostly by profession. We have recently been visited from on high. The effect has been to restore the backsliders, revive Christians, and enforce discipline, so that prospects there may be safely said to be cheering.

Troy is in prosperous condition. We have had a series of evening meetings, attended with much good. Seventeen were added to the church at the last communion.

WASTE PLACES IN PENNSYLVANIA.

The members of the temperance society mostly stand firm, though the desolating poison has within a few months, by means of men recently located here, been spread over us in an overwhelming flood, which will unquestionably sweep off many, who, but for this, might have been rescued from the flaming gulf of perdition. Alas, how many more, who are now temperate, will share the same ruinous fate! These appalling evils have constrained me to preach on that subject feelingly, yet unsparingly and forcibly. This, dear sir, is one of the many evils we have here to contend with. It is a species of the moral sublime, to see these little churches struggling for life, in the midst of such stubborn infidelity and corruption, and so widely extended as to cover three counties. There are a number of towns in the vicinity of this, where there reside friends of our order without the living preacher, and who feel anxious for teachers. What will become of these waste places in Pennsylvania?

NEW-YORK.

APPEAL TO THE CHURCHES AIDED BY THE A. H. M. S.

The state of New-York has done nobly

in the cause of Home Missions. She was among the first to appreciate the advantages of the plan of affording missionary aid only to districts whose wants and capabilities were previously ascertained, and in the support of ministers stationed at definite points. She has contributed generously to furnish the Gospel to still newer sections of our country. But while this is true, she has also made, and continues to make, large demands on the missionary treasury. There are at this time not less than 150 churches which look to the A. H. M. S. for some degree of assistance. Some of these are cases as really deserving of charitable aid as any in the wilds of the West. They are as ready to strain every nerve, and to make every sacrifice, if they may but obtain the Gospel for themselves and their children. But with others, we fear it is not so. After many successive years of patient cultivation by the Society, they require nearly as much aid as at first. Good has indeed been done, souls have been gathered into the church, but along with these benefits, we fear many congregations have acquired the habit of depending on foreign aid, and do not put forth their own efforts as they should.

We wish it were possible to bring home to the consciences of such churches the duty of exerting themselves to the utmost. How different are their claims—how far inferior in urgency to those of the churches in the new states! Here, at the East, there are many ministers—so many that they are often in each others' way. There, in the West, while the harvest is plenteous and spread over fields of almost boundless extent, the laborers are few. Here, society is consolidated; customs and opinions have assumed something like a fixed character, and the community is not in that state of universal fermentation, which arises from the heterogeneous ingredients of which, in new countries, it is composed. The opposition to be encountered is, at the East, milder and more decorous than in the Mississippi valley. There, sectarianism is far more virulent in its bigotry, and infidelity is more confident and shameless, and seems to contest the possession of the field as if it were sure of victory. The lands in New-York are cleared, the highways wrought, the court-houses, school-houses, churches, and other public edifices are erected. All this is, in a great measure, yet *to be done* at the West. There too, the vegetable matter that springs up and decays again on the surface of the earth, occasions unwholesome *miasmata*, which bring a frequent scourge of fevers upon the people. Here, the soil is subdued; the hand of man disposes of the produce of the ground; and the climate has become settled and salubrious. We, at the East, are much nearer to market than our brethren in the West; and consequently, we can dispose more readily of what we have to sell, and can buy cheaper those imported commodities which we need. We are in the midst of manufactories; they are far from them. In short, just now, in the infancy of the West, a man can here earn a dollar easier than there, and make it go nearly twice as far in procuring the comforts of life. The time will doubtless soon come, when this will not be so; but at present the advantages are with us.

In view of such facts, when an eastern and a western congregation both present their petitions for aid before the Executive Committee, for the same sum, can there be any doubt which has the greater claim? We put it to the hearts of the eastern churches themselves to decide. Could they place themselves in their brethren's stead, and weigh *their* circumstances as they weigh their *own;* we doubt not many of them would hasten to withdraw their applications for help, and bid us "Send your aid to the West; they are more needy than we!" In such a time of pressure as the present, may we not expect our missionary churches at the East, especially in the favored state of New-York, will show their magnanimity by increased efforts to sustain their own pastors, and thus virtually become the benefactors of the feeble settlements in the wilderness?

GOOD SYMPTOMS.

Although no special revivals are reported in the following efforts from missionaries in the state of New-York, yet the general aspect of things is encouraging—far more so, than our sins as a people, and as churches, might justly lead us to apprehend.

Rev. T. Blair, Centreville, Greene Co., N. Y.

e feel as if our labors had not altogether in vain. The exter-ttention to the means of grace never better. The people are be-ng more uniform in their attend-, and the congregation is increa-

Of the 36 members admitted rofession last year, all, so far as I v, continue to give evidence of g real Christians. I think there been an increase in christian vledge, and some have evident-ade advances in the divine life. abors have been rather hard this mer. I have had two regular ces in the church, with only one 's intermission, and three quar-of that hour spent in hearing a s class composed of adults from church and congregation, and have usually lectured in some ie neighboring school-houses at M., and after that walked two a half or three miles home. I situated nearly three miles from church, which renders my labors er hard, but can obtain no dwell-nearer.

THE DYING REVIVED.

ie Lord be praised for moving hearts favorably towards this le. Had not our hope been in el's God, we should have been whelmed with despair long ago. months ago, a peculiar train of idences first led me to this place: s that time I have been laboring . The church was in the "slough espond." A succession of meet-had been held, by advice of some ds abroad, with closed doors, to erate upon the question of dis-ling the church. Emigration, a series of unprecedented trials reduced the number of mem-

The commencement of those s was a difference of opinion on ous agitating questions. Some s of church discipline came up; dices crept in which destroyed erly love, and a majority of the members voted themselves letters of dismission, and organized at another place. The church once had a hundred acres of land within half a mile of the corners; this was bargained away for ten acres, and these finally sold to pay debts. So their funds were all gone; a majority of members gone; evil reports were circulated about the church; ministers were shy of them; and their place of worship was old and poor, and their reading meetings were reduced to so small a number, as scarcely enabled them to claim the promise made to "two or three;" and midnight darkness seemed just closing upon them, and they felt that their chastisement was too heavy to be borne.

Under these circumstances Providence directed me hither. Not expecting to stay more than a week or two, I aimed at directing the mind of the church to those portions of divine truth which are calculated to create hope. The people began to rally; the congregation increased; the aspect of things changed. I trust some sinners were converted, and the pulse of the church began to beat strong and regularly; and I became so strongly attached to the people and thought duty so plain, that I dared not leave. The church have raised one thousand dollars for the erection of a church edifice, and are responsible for $400 more. It is a heavy bill for them to meet, but the Lord of hosts is with us.

QUERE.

Is it probable that this church would have been saved from extinction, had there been no organization like the American Home Missionary Society to extend its helping hand in the hour of need?

From the Rev. S. Haynes, Perry, New-York.

Our Sabbath school commenced with about forty scholars, and has been continually increasing every Sabbath, until we number above seventy; besides this, we have two

district Sabbath schools, which number from twelve to twenty each. There is an increasing interest manifested by the church in behalf of this species of instruction. A deeper interest is also felt in the monthly concerts. I have adopted the practice of inviting the Sabbath school children to attend and hear what God is doing for children in heathen lands. Thus far, the plan has succeeded. A goodly number have attended, and an intense interest seems to be awakened.

From a Report.

The church is in an interesting state, at the present time. A spirit of prayer exists, and in the course of two or three weeks past, there have been several very decided cases of conversion. Our prayer meetings have been and are now well attended, and are deeply interesting. There is also considerable deep feeling in our Sabbath school; the teachers feel for their classes, and some of the children are anxious to know what they must do to be saved. Our house of worship is completed. Thus the Lord is prospering us in this enterprise for advancing the Redeemer's kingdom, and unto him be all the glory.

From Rev. M. Doolittle, Otto, N. Y.

Our congregation is constantly increasing. We have a Sabbath school, numbering about sixty, and a small library connected with it. Our sisters here have a benevolent society, appropriating their funds to the Home or Foreign Missions, or to the Education Society.

East Otto.

We have received into the church at East Otto eleven—five by profession, and six by letter. The five, are some that have been revived up, who date the beginning of their hope some three or four years back. Our congregation at this place also, has increased since my coming. At our intervals of worship on the Sabbath, the church is resolved into a Bible class; one of the deacons takes the charge of it. Our Sabbath school meets at the same time. I am generally present with them.

From Rev. W. Waith, Napoli, N. Y.

In reporting labor for another quarter, I have need to erect my "Ebenezer," and say "Hitherto the Lord hath helped me." When I last wrote I was away from my people through severe sickness, that brought me down to the borders of the grave; from which, by the good providence of God, I have been restored, and enabled to labor as usual, preaching twice every Sabbath to the people of my charge, and a third sermon every Sabbath evening, in different parts of the town. My prospects here, and the result of my labors, are of rather a checkered character; some blessed rays of sunshine amid clouds of darkness and discouragements. The great obstacle which has opposed me here at every step, has been a want of union in the church. This has impaired my health and broken my spirits, but I think it is wearing itself out; and our conference and monthly church meetings are becoming more interesting, and appear to be characterized by a spirit of christian benevolence. The Sabbath is sacredly kept by all belonging to the church, and its holy claims appear to stand very prominent in the affections of God's people. Our congregations have been greatly increased during the summer, so that our sanctuary is becoming too strait for us; and the preached word appears to be making its way to sinners' hearts.

We celebrated our national birthday by collecting all the Sabbath schools in the town. I addressed an interesting audience of young immortals, numbering about 300, and also presented the claims of temperance in the afternoon to a very

ıd assembly. The day passed h much interest, and the whole dings of the day was well cal- l to impress the minds of the generation with a feeling of ılence and morality, which I ill not soon be obliterated. congregation here have pur- a house and lot for a parsonage, ve passed a unanimous vote to ne as their pastor. They are aking a strenuous effort to t the Gospel here for the fu- ithout further aid from your d Society; upon the whole, I that the cause of God is gain- ınd. There is certainly great on to the preached word on the the unconverted.

Rev. G. T. Everest, Rock Stream, N. Y.

e my last the cause of Christ ın advancing slowly, but stea- nong us. Our congregation is ing both in size and interest. ve two Sabbath schools within ınds of the congregation— but somewhat promising. The mmunion season was quite in- ıg: ten were added to the —five by letter, and five on ion. The cause of temperance ıncing; our society numbers 200 subscribers to the total ınce pledge.

Rev. C. W. Gilman, Franklinville, N. Y.

Sabbath schools and Bible have been peculiarly interest- he usual number in attendance ıe means of grace is from 150 . There never has been so nterest manifested in our town subject of Sabbath schools, as the present season. The ın and sisters of our church ıch engaged in this blessed

ve also been much encouraged gards our congregation, which has nearly doubled this summer. So great has been the change since our meetings have been regular on every Sabbath, that it has been a topic of remark. I feel this a very encouraging fact, and a testimony to the *importance of the stated ministry*.

While we have so many encouraging circumstances, there are some things which pain us to the heart. Three members of our church have dishonored their profession, and we have been under the painful necessity of disciplining them.

We hope the time is not far distant, when this church will be able to sustain the stated ministration of the word without calling for aid, and will be able to refund to the Society's treasury what she has lent them—yea, return seven fold.

A BACKSLIDER RECLAIMED.

Six persons have united with us by profession during the year; all of whom but one, are heads of families, and in situations, if faithful, to exert a salutary influence. One is a backslider reclaimed, one who had been excommunicated from the church about ten years ago on account of intemperate habits, and who afterwards, through revenge or despair, gave himself up to excess in all manner of sin, and "being past feeling, to work all uncleanness with greediness." In short, he seems like the man from whom the unclean spirit departed for a season, and then returned to repossess the heart with his infernal band. But by the boundless and surprising grace of God, he now gives pleasing evidence of reformation and repentance. He has, for some months, entirely abandoned his cups, and returned to God, "weeping bitterly" for the injury he has, by his sinful conduct, inflicted on the cause of Christ. He has made an humble and an affecting confession to the church and the world, renewed his covenant, and come to the table of the Lord. He visits every Sabbath the house of God, and is one of my most solemn and attentive hear-

ers. I have often seen him wipe the tears from his face as he receives from me the messages of love and mercy. He now prays in his family, where the smiles of joy and peace have been revived, and sadness, grief and sorrow have fled. The change in him seems more remarkable, because he had been so great a sinner, and will, we trust, contribute to strengthen the cause of Christ, because he has been a man of uncommon talent and influence. His prayers and exhortations are instructive and even edifying, and expressed in language of such propriety and precision as to reprove many in the ministry who make more pretensions to gifts and learning. And he seems to have not only the gift, but the grace of prayer. May the Lord "keep him by his power, through faith, unto salvation!"

GRADUAL IMPROVEMENT.

In a few months to come, should God be pleased to continue with us, as he has been with us for six months past, this church will be able to settle a minister, and render aid to that source from whence they receive. We are making arrangements for carrying into operation every thing connected with the interest of the church.

APPEAL OF THE EXECUTIVE COMMITTEE.

It has ever been the policy of the American Home Missionary Society to avoid, as far as practicable, *special* calls upon the benevolence of the christian public. By the exhibition of principles, facts and motives suited to cultivate habits of well-doing, they have aimed to secure the enlightened, systematic and permanent action of the churches, rather than, by appealing more immediately and exclusively to the sympathies of the heart, to attempt the greatest results possible in a limited portion of time.

As the fruits of this policy, it has been gratifying to the friends of Home Missions to find the contributions to this cause gradually indeed, but constantly increasing, so that, in times of ordinary prosperity, the Society has been able to enlarge its operations, in accordance with the importunate pleas of the needy, without calling for *extra* efforts, in this department of christian enterprise.

In the financial embarrassments of the country in 1837, however, the Executive Committee were obliged to spread out the claims of the "*suffering* missionaries," and to ask for them immediate relief. The call was kindly received by the churches, and their responses were generous and timely. But a short period elapsed, ere the Committee had the pleasure of informing the missionaries, that their appropriations, which had become due, awaited their orders.

It is unexpected and painful to the Committee to find themselves, at the present time, in a condition not unlike that of 1837; and to be obliged again to call upon the patrons and friends of the Society, in a time of general embarrassment, for their special interposition. But the derangement and distress in the business affairs of the community, have greatly diminished, for the last two months, the receipts of the Society. And the straitened circumstances of the missionaries, rendered more severe by the universal pressure, have made it necessary that they should draw for their appropriations as soon as they became due. The present difficulty of making collections for benevolent objects has been felt, too, in all parts of the country; and from Agencies and Auxiliaries, where the claims of their missionaries have usually been settled at their respective treasuries, drafts have been sent directly to the treasury of the Parent Society. As a consequence, so large an amount has been, and continues to be, called for from the treasury of the Society, that the Committee have serious apprehensions of being compelled soon to inform the missionaries that their drafts

t be paid. Such information they bliged to communicate in 1837; and it ep distress into many families, pre- at before, for privation and self-denial. ight disaster to the missionary cause, hich it has not yet recovered.

Committee would exceedingly de- he necessity of a like course, in the t crisis. And yet, they see no way in it can possibly be avoided, unless the of the cause can, even in these diffi- es, come forward promptly with the relief. The Society has no perma- nds to throw itself back upon, or to redit, in such an exigency. It is de- it exclusively, under God, upon the ary contributions of the churches. It lmoner of their bounty. It can only em of the wants of the needy, and r their response.

painful, to be obliged, in this sea- depression, to turn aside a single la- whose heart is set on some distant or to deny the request of a single , that asks for the bread of life, or ice, 25 or 50 per cent., the appropri- a missionary, when there is evi- abundant, that all, and more than needed to procure the comforts of but, it will be more painful, to be lled to say to those, whose service is ed, who are worthy of their hire, o need it, at this season of the year lly, for their own and their children's nce, that there are no supplies to be em. And yet, this will be inevita- less the receipts of the coming two s shall greatly exceed those of the o.

the immediate suffering of the mis- es and their families, will be but a art of the evil that will ensue. Many of them must bid adieu to the altars where they minister—their places of worship must be closed—their Sabbath schools must be disbanded—their churches must be scattered upon the mountains and in the wilderness, and a vantage-ground, in the work of evangelizing the land, must be abandoned, which it will require years of sacrifice and toil to regain.

We throw out these facts, briefly, before our christian brethren, and shall wait, with no little solicitude, for their returns; for, on them, must depend the character of the next intelligence to the missionary, who is bearing the heat and burden of the day.

Are there none of the Auxiliaries of the Society, that have funds already collected, which they can forward for our relief? Are there no churches, whose annual collections have not been taken up, that can hasten them in this time of need? Are there not some ministers of Christ, who will volunteer to make solicitations, in their own congregations and in others within their reach? Are there not some christian females, who will inquire what the Lord will have them to do, that the wants of his poor may be supplied? Are there not many individuals, exempted, in a great measure, from the misfortunes which have befallen others, who will make a thank offering to God for his favor, by sitting down quickly, and writing, some ten, some fifty, and some an hundred?

"*The liberal soul shall be made fat, and he that watereth, shall be watered also himself.*" Prov. xi. 25.

In behalf of the Executive Committee,

MILTON BADGER,
CHARLES HALL,
Secretaries.

Office of the A. H. M. S.,
150 *Nassau-st., N. Y., Nov.* 25, 1839.

ıtments by the Executive Committee of the A. H. M. S. from October 15th to November 15th, 1839.

By mistake, a large number of appointments made between the above dates, were published in the Home Missionary for November.

Re-appointed.

L. Pennoyer, Griggsville, Ill.
K. Hawley, Camp-creek and Fountain , Ill., half the time.
V. Hall, Stanstead, L. C.

Rev. T. Blair, Centreville, Green Co., N. Y.
Rev. Joseph C. Moore, West Milford, N. J.
Rev. Samuel Payne, Chester, &c., O.

Not in commission last year.

Rev. E. Buckingham, Coshocton, O.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from October 15th to November 15th, 1839.

MASSACHUSETTS—

Amherst College, Sub. of Faculty, and students, by Joel E. Everitt, Treas.	$50 00
Hampshire Missionary Soc., viz. Ladies' H. M. Sew. Soc. of Northampton, by Mrs. Electa Lyman, Treasurer,	80 00
Northampton, "a well wisher,"	10 00
North Brookfield, Young Ladies' Sewing Soc., Miss Mary D. Batcheller, Pres.	55 69
Waltham, Ladies of Cong. Ch., to constitute Rev. John Whitney a L. M.	30 00

CONNECTICUT—

Fairfield Co., West H. M. Soc., viz. Yorktown, Cong. Ch., by Rev. J. B. Loring,	66 50
Greenwich, Stilson Benevolent Society, by Miss Sarah Lewis, Treasurer,	305 00
Hartford, in part of legacy of the late Norman Smith, by F. Parsons and T. Smith, Executors,	500 00
Higganum, Selden Gladwin,	12 00
New-Haven, East Dist., H. M. Asso., of which 10 is from H. E. Hodges, and 19 is from J. & L. Linsley, by H. E. Hodges,	149 75
New-London, Sew. Soc., by Mrs. F. P. Ledyard,	20 00
New-Milford, Ladies' Mite Soc. by Miss G. M. Merwin, Treasurer,	13 00
Norfield, Cong. Ch., by Rev. G. Hall,	17 00
North Guilford, friend, by W. Stebbins,	10 00
Stonington, Fem. Aux., of which 1 is from the Juvenile Soc., and 30 is to const. Miss Nancy Stanton a L. M., by Miss L. A. Sheffield,	40 00
Wilton, Fem. H. M. Soc., by Rev. J. Smith,	31 17

NEW-YORK—

Big Hollow, Rev. A. Gardner,	5 00
Brooklyn, Mrs. S. E. Austin, in full, to const. Daniel Austin a L. D.	50 00
Centreville, Green Co., by Rev. T. Blair,	6 50
Lansingburgh, *First Free Church*, per F. A. Atwood,	20 13
Middletown, Ladies' Benev. Soc. to constitute Mrs. Nathaniel Baily and Mrs. Daniel T. Wood a L. M.,	67 43
New-York City, viz.	
Duane-street Ch., W. M. Halsted,	250 00
Mercer-street Ch., Mon. Con. Coll., by T. S. Nelson, 47 35, W. W. Chester, 100	147 35
Pearl-street Ch., sub. in part, by R. Aikman,	61 02
Second Avenue Ch.	3 00
A. R. Wetmore, 20, Jacob Kershaw, 5, Mrs. Martha Crane, 10,	35 00
Painted Post, Sewing Society,	16 00
Pine Plains, Presb. Ch., per Rev. W. N. Sayre,	20 00
Pleasant Valley, West, Coll., by Rev. M. La Cost,	4 25
Ridgebury, Mrs. Sarah A. Stewart, L. M. in full, per Rev. W. Y. Miller,	10 00
Shelter Island, Deacon Douglass,	1 00
Troy, 2d Presb. Ch., Gentlemen, 76 41, Ladies, 50 59, 100 of which, to const. Rev. Erastus Hopkins, a Life Director,	127 00
West Point, Mrs. Sophia B. Ford,	5 00

NEW-JERSEY—

Shrewsbury, Presb. Ch., by Rev. J. W. Woodward,	40 00

EAST FLORIDA—

Fort Pierce, Maj. Thomas Child, U. S. A.,	5 00
Friend,	5 00
Home Missionary,	22 73
	2291 52

KNOWLES TAYLOR, *Treasurer.*

The Western Agency at Geneva, N. Y., acknowledge the receipt of the following sums from July 15th to September 15th, 1839. Rev. J. A. Murray, Secretary.

Auburn, by Mr. Iveson,	3 75
Barre Centre, by A. Foster,	13 75
Brockport,	23 00
Gainsville, by Rev. J. M. Hallow,	11 00
Geneva, Rev. P. C. Hay and family, 12; George C. Seelye, 15; Mrs. M. E. Seelye, 10; Mary E. Dwight, 5; J. Johnston, 1; Jane Hewitt, 1,	44 00
Genoa, First Presb. Ch., bal.,	1 00
Groton, East Cong. Ch.,	32 62
Henrietta, Ladies' H. M. Society,	15 00
Hopewell, do. do.	5 00
Jasper, by J. R. Prentice,	6 00
North Penfield, 7 32; Ladies' Aux. 6 79,	14 11
Orangeville, by Rev. Isaac Chichester,	8 00
Ovid, to make Rev. Thos. Loundsbury a L. D.,	100 00
Peruville,	14 62
Prattsburgh, E. Bridges, in full, to make Mrs. Elizabeth Hopkins, of Prattsburgh, and Mrs. Prudence Bridges, of Williamstown, Mass., Life Members,	50 00
Rochester, O. Jewell,	3 00
Sinclairville, in part, to make Rev. Wm. Waith a L. M., by Rev. Wm. J. Wilcox,	10 00
Southport,	10 00
Starkey, by Rev. G. T. Everest.	15 00
West Bloomfield,	5 21
West Dresden, to make Rev. Samuel Storrs a L. M.,	30 00
	$415 85

Receipts of the Central Agency at Geneva, N. Y., from September 1st to November 1st, 1839, Rev. A. Crane, Secretary.

Bridgewater, in part,	6 88
Cincinnatus, by Rev. D. Platt,	17 00
Eaton Village, by Rev. E. D. Willis,	25 00
Fairvale, Fem. D. M. Soc., Mrs. Oliphant, Treasurer,	23 00
Gilbertsville, in part,	15 00
Homer, Sisters' Society, by Rev. D. Platt,	28 00
Leyden, Rev. R. Kimball,	5 00
Martinsburgh, by Rev. C. Yale,	12 10
Middlefield Center, to constitute Rev. Alvin Parmelee a Life Member,	24 36
Middle Granville, by Rev. J. Thompson,	32 00
Richfield Springs,	23 00
Sackett's Harbor, bal. by G. S. Wilson,	7 50
South Marcellus, by Rev. A. C. Lathrop,	25 00
Utica, Bleecker-street Ch. Sew. Soc., in part to constitute Rev. Amos Savage a Life Member,	20 00
First Presb. Ch. Benevolent Soc., by Mrs. Kirkland,	10 00
Westford, in part,	8 16
Whitehall, of which 30 is to constitute Rev. Lewis Kellogg a L. M.	60 00
Winfield, in part,	8 00
	339 94

THE

.MERICAN PASTOR'S JOURNAL,

OR,

BOTHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE EMIGRANT'S STORY.

[The following narrative, concerning a opeful conversion, given in substance by e convert herself, cannot fail to interest e friends of "personal effort for the con- sion of souls;" and it is hoped, may rve also, to encourage Christians, by fer- nt prayer and affectionate entreaty, to seek e salvation of their relations and friends, ho are still out of the ark of safety.]

It is now about four years, since my usband decided to come to America. eing very much opposed to his leav- ng Germany, I preferred remaining ith my parents, who were in very omfortable circumstances, to en- ountering the risk of suffering, want nd hardship, in a strange land. My rother had been some years in the ity of New-York, and was an officer n the mission church when my hus- and arrived. By him he was invi- ed to attend his church, and through he blessing of God he became con- erted.

The people in that part of Germany, where I lived, have no idea of evan- gelical religion. The government estricts them in their religious liber- y, and thus checks the zeal and les- ens the usefulness of the Christian; prejudiced also, in favor of their long established customs, they are led to shudder at the least innovation, and look upon the attempts of the laity to labor in the vineyard of our Lord and Master, as certain proofs of hy- pocrisy or fanaticism. For these reasons, the first letter which I re eived from my husband and bro- ther, and which I showed to persons of intelligence, was pronounced by them as dangerous and heretical. In- stead of writing whether they were accumulating wealth, they spoke of the necessity of being born again, of repentance towards God, and faith in the Lord Jesus Christ, and earnestly desired us to give our immediate at- tention to these things.

But as I was foolish enough to think if they were only as good as I was, there could be no danger, I grew angry and determined to show no more of their letters to my acquain- tances and friends, whose opinions corresponded so well with my own. Under the influence of these feelings a Tract which they sent me soon af- ter, commencing "What thinkest thou—whither art thou going; to heaven or to hell?" served only to exasperate me. I threw it from me, and when my sister took it up and began to read it, I snatched it away and tore it in pieces.

It was after much painful reflec- tion and many severe conflicts of feeling, that I made up my mind to come to America. About that time I was informed that a person from that country was at ———, three miles distant from our town. Anxious to obtain any intelligence respecting my husband, I visited him, and recei- ved from him a confirmation of all my fears. He told me my husband and brother made a tolerable living; but they had joined what was called the "cold water society," a fanatical sect, of which there are about fifty in America; that they went to prayer- meetings, fell down on their knees, and acted in short as no Christian in Germany would think of acting.

"Why," he continued, "a friend of ours, who emigrated lately, told me he was met by them soon after he landed, and was asked to go home with them. He could not, on account of being obliged to stay with his goods, but his wife accepted the invitation. In the evening they had a prayer-meeting, and she became so frightened that she dared not stay with them all night."

Disheartened, I returned home and sat down and cried. It was a long time before I could tell my parents the cause of my grief. I relinquished my intention of leaving them, to go to live with my husband; for what comfort could I expect with him, and the society of which he was a member.

Still in moments of calm reflection, I thought it was my duty to go to him. I did not feel as though I could give him up, and lamented the perverseness which prevented me from accompanying him, as I ought to have done, when he left his country. Consulting once more with my parents, it was finally decided that I should go to America, and if I found him so altered, I could return to them again.

It was with a sorrowful heart I bade adieu to my home; and with a thousand gloomy fears I embarked with my child. I had no bright hopes to sustain and cheer me during the long voyage; no suggestions, that perhaps report had spoken falsely; no comfort in the thought of being again united to a husband, whom I fancied so changed. I pictured him to myself as a gloomy bigot, or a self-righteous Pharisee, who would be constantly drawing comparisons between his exalted condition, and the guilty and condemned sinner he would pronounce me to be. I did not hail with joy the sight of a country which, it was my firm belief, I should leave so soon, and I almost envied the happiness which brightened the countenances of those around me, on finding themselves safely landed in this city.

My husband and brother came to meet me and conducted me to my home. I looked contemptuously on his humble dwelling and his little shop; nor was it long before I began to express my dissatisfaction, and upbraid him for taking me from a good and plentiful home, to a place like his.

An old acquaintance called to see me a few days after, and warned me to be on my guard against the company and church to which my husband and brother belonged. He said that "he liked my brother, for had he been his own brother he could not have done more for him; but then his cold water society, his church and his prayer-meetings, he did not like." My brother had begged him again and again to accompany him to church and prayer-meetings, and out of politeness he had done so several times. When he rose to leave, he repeated, I must be on my guard against them, for they would use every art and means in their power to induce me to join them. This conversation corresponded so well with what I had heard in Germany, that I could not possibly doubt its truth.

I was soon to see for myself, though I must confess it was with fear and apprehension that I prepared myself for church. On my way I asked my brother what I must do, how I must act? Why, said he, as he handed me a hymn book, you must take this book, take your seat, and pray to God to bless you and all present. I trembled as I entered the church, and had a stranger observed my conduct, I fear they would have thought me a singular person; I was constantly expecting to see some strange ceremonies, some falling on their knees. In short, nothing however wild or frantic would have surprised me from these people, about whom I had heard such stories.

Judge then of my as···ishment, when they commenced singing as we do in Germany. When the minister rose to pray, I cast around a fearful glance, but seeing no one fall, I became interested and followed him in prayer. His text was: "Behold I stand at the door and knock." The manner in which he explained the text; the exhortation addressed to sinners, to open the door of their

hearts; the danger of delay, affected me strangely. I had been accustomed to hear sermons from infancy; but had never wept while listening to one until now. Why was it? Was it because I was so disappointed—finding perfect order, where I had expected confusion? Was I too, about becoming a *fanatic*, a misguided being? However, of one thing I was certain, the words of the minister had pierced me to the soul, and I returned home to pray earnestly that God would enable me to give him my heart, that he would have mercy on me, and reconcile me to my husband in his humble situation.

I could not reconcile what I had seen at church, with the stories that had been told me. I therefore concluded it must be at their prayer-meetings where they had so much noise and falling. I accordingly went to prayer-meeting, certain of seeing much that I should not approve. Here again I was disappointed. They sang hymns, read the Bible, knelt reverently and prayed fervently for the blessing of the Almighty. It was now that I felt my heart was indeed very bad. I had prayed earnestly that God "would create in me a clean heart." Since then, I trust, he has answered my prayers. My views and feelings are totally changed. I look back with wonder and heart-felt gratitude to him who has brought me by a way I knew not, who has given me even more than I desired. In this country where I expected to find no good, to feel no joy, I have found the Pearl of great price;" and if nothing else could reconcile me to staying in this country, the privileges of the church and prayer-meetings would do it. I must find the tract, and send to my sister and tell her, how wicked it was in me to take it from her and tear it up. I must tell her never to lend a too willing ear to reports against religion, but ever to try and see for herself. I must tell her what the Lord has done for my soul; that the lines have fallen to me in pleasant places," and to pray also that she may have a share in the "goodly heritage," prepared for those who truly seek the Lord.

REVIVAL IN TAUNTON, IN 1741.

(*Continued from page* 168.)

The spiritual concern still remained upon the minds of this people, and increased if any thing. There were presently several societies of young persons formed in town for prayer, reading God's word and good books, singing God's praises; and some or all of them agreed to meet twice a week statedly, besides other occasional meetings, lectures public and private. There were also, in a little time, one or two family meetings set up in town for religious exercises. I found little if any open opposition as yet among the people; though afterwards the religious concern among some of the people wearing off, or at least abating, they began to stumble at and oppose more freely and openly these appearances.

I could and did preach frequently, with the people. They appeared to be swift to hear, especially young people—they seemed to hear as for their lives. They were wakeful, serious, reverent, and attentive in God's house; and gladly embraced opportunities of hearing his word. Oh it is sweet preaching when people are desirous of hearing! sweet feeding the flock of Christ when they have so good an appetite! yea sweet seeing it fed if one is not permitted to feed it. In those days surely the word of the Lord was precious: many desiring the sincere milk of the word, that they might grow thereby. Their merry meetings were turned into praying and singing assemblies; their vain, foolish and frothy conversation into religious and experimental discourse. When people occasionally visited one another, or providentially met together, their conversation turned on religious topics. When I visited them, or they me, they would be conversing about religion, and asking serious and important questions about their souls; about doctrinal and experimental religion. What wonderful reformation was there in this town! it is impossible fully to describe it.

Sometime in November, on the

Sabbath, I preached to a full assembly. There appeared to be an awful concern continuing upon the minds of the people in general; though I feared not so great as had been; and was fearing lest God was about to depart from us; but when the after noon exercise was over, some were in great anguish of soul. I preached in the evening to a considerable large audience, from Romans 8: 1. Many among the assembly were deeply affected, groaning and sobbing; though not so as to disturb the people in hearing, as I remember. After the exercise was concluded, the distress among the people appeared greater: many groaning or crying, complaining of their sins and danger, of blindness, hard-heartedness, &c., a great weeping and mourning. The whole assembly, old and young, seemed to be concerned in a greater or less degree; though indeed some were rejoicing in Christ in hopes of their interest in him, and also to see others in distress for their miserable and sinful state by nature; because of the reasons they hoped it would issue well. I prayed several times with the people, and exhorted them, &c. I conversed particularly with many young and old, as they were brought to me. We tarried in the meeting-house till nine o'clock for what I know, and then retired. It was indeed a wonderful evening of the out-pouring of the Spirit, as a spirit of grace and supplication upon his people.

On my return to Taunton, after an absence of a few days, I found people cavilling, disputing, &c., which was a disservice to the work of God as it grieved the Holy Spirit, and kept people more from conversing with their own hearts.

Since that, there have been several times of refreshing, and some revival of God's work. Several sacramental occasions have been seasons of refreshment to the people of God. Also at a catechising of the children (after I had catechized them) I discoursed to them from Prov. 18: 17, and in as familiar a manner as I was capable, taught them the love of God to those who love him, and urged the necessity and advantage of early piety. Some of them were affected while I was discoursing, and in prayer their distress increased. After which several cried out in great distress of mind. They complained of fears of hell, want of love to God; and that though Christ was willing, they were unwilling, &c. I spoke scarce any terrible words to them, choosing rather a soft and gentle method of treating them. I spoke little of hell and damnation; but chiefly of the love of God, his readiness to receive little children, and the advantages of loving him. Their concern appeared not from an affrightment, but from a conviction of sin; though it is to be feared that their convictions have not all issued savingly. And as to some, perhaps, the unkind neglects, if not discouragements of their parents, have had an awful influence in their losing their convictions.

Some few who were professors, I trust, have been plucked from their false foundations, and have been savingly converted to God. An hundred and two have joined in full communion with this people, though not lately. A few others of this people joined in full communion with other churches. Three or four have renewed baptismal covenant. Three of four more have been baptized. So that upon the whole it is evident, to the glory of the God of all grace, that there has been a remarkable shower of divine grace among this people; the Holy Spirit has been poured out in his common and special influences upon them; the most or all of them have first or last been under serious concern of soul, and searchings of heart.

May God accept this as a testimony for him, accompany it with his blessing, mercifully forgiving me all my infirmities that I have been guilty of in writing it, for his name's sake.

I subscribe myself your younger and unworthy fellow-laborer in the gospel of the dearest Jesus.

JOSIAH CROCKER."

THE HOME MISSIONARY.

Go, ... Preach the Gospel *Mark* xvi. 15.
How shall they preach, except they be sent? *Rom.* x. 15.

Vol. XII. JANUARY, 1840. No. 9.

The Alternative.

If there be any thing in the feelings and policy of our christian countrymen which may be considered as settled, it is *a purpose to evangelize their own land.* This result is so obviously indispensable to the preservation of our institutions, and so necessary to the conversion of foreign lands, that the man who gives the subject the least reflection, necessarily becomes an advocate for Home Missions.

Perhaps the ease with which this conclusion is arrived at, is one reason why no more is done for this cause. Because a man sees the truth so clearly, he imagines that others must see it with equal clearness, and consequently, that there is no special occasion for his personal efforts.

But while this persuasion of the importance of Home Missions is general, and may be expected to remain a permanent principle of action in the church, the prevailing conviction as to the *present urgency* of this work is far too weak. Christians believe it to be a necessary enterprise, and they mean to keep it in operation; but they have no adequate idea of the benefits to be secured by seizing the *present moment*, nor of the advantages which are lost by every month's delay. Hence, the unsteadiness with which this cause is sustained. At one time the liberality of the churches calls for increased activity of the Society in sending out missionaries, and taking up new fields for cultivation; at another, when all these operations are extended, the stream of patronage is suddenly checked; and embarrassment to the missionaries and to the Society is the inevitable consequence.

Experience of these fluctuations for several years, suggests the following alternative, which we propose to the serious consideration of every friend of the present system of benevolent efforts for the conversion of the world. Either the supply of means must be more uniform, or the operations of our benevolent institutions must be greatly reduced. Prudence will compel our Societies to adjust their scale of operations to the lowest probable amount of receipts; since to go beyond this, would be to expose themselves to the double danger of disappointment and the blame of the public.

All right views of the divine promises, as well as the language of universal experience, teach us that the Lord will not take the promotion of his cause out of the hands of his people, in any way that shall prevent its prosperity from fluctuating with the changes of their attachment and efforts. And they must keep this great fact in view in all their arrangements.

Let the churches look at this subject. When a time of pressure comes upon the community, Christians must still keep up the amount of their contributions, at whatever cost of self-denial and retrenchment, or else the cause of benevolence must have a fluctuating and uncertain income—which is the same thing as to suffer a material abridgment of its operations. Let us take our choice; let us decide whether the cause of God in the earth shall be arrested in its advancing career, or whether we will make the sacrifices necessary to carry it forward.

Auxiliaries in New-England.

MISSIONARY SOCIETY OF CONNECTICUT.

AUXILIARY TO THE A. H. M. S.

The churches of Connecticut have ever been distinguished by their pious concern for the spiritual welfare of their sons and daughters, who have sought a home in our new settlements. Immediately after the revolutionary war, as emigration to the North and West increased, they sent out one and another of their own pastors, to feed, for a season, the sheep that had no shepherd.

In 1788, the district associations took up this description of missionary labor on a larger scale. In 1798, the General Association resolved itself into the Connecticut Missionary Society, and in 1802 received an act of incorporation from the legislature.

As this was the first state missionary society in the country, so it was, for many years, the only society extensively known as a *missionary* society, and may be considered as the parent of many others. Its missionaries were pioneers of mercy on all our frontier settlements, and hundreds of churches, and thousands of souls, in Vermont, in New-York, in Ohio, in Missouri, and in other sections of the land, will call them blessed.

This spirit of Home Missions, so early developed, has descended, from generation to generation, so that now, the small state of Connecticut is behind only the much larger states of Massachusetts and New-York, in the amount which she contributes annually for turning the wilderness into the garden of God.

And while Connecticut has done so much to plant the institutions of the Gospel in other states, it is a fact worthy of devout recognition, that she is herself better supplied with an educated, evangelical ministry, than any other state in the Union, and perhaps better than any other section of the globe—a beautiful illustration of the promise, "He that watereth, shall be watered also himself."

A notice of the annual meeting of the Missionary Society of Connecticut, was inserted at p. 81 of the August number of this work. We subjoin the following

Extracts from the 23d Annual Report.

UNION WITH THE A. H. M. S.—INCREASE OF CHURCHES AIDED.

The Domestic Missionary Society of Connecticut became auxiliary to the American Home Missionary Society in 1830, after the close of the missionary year. This union, which has been happy and prosperous, harmonizing the views of the friends of missions in different parts of the state, added almost instantly to the efficiency of our Society, and replenished its almost exhausted treasury. The consequence was, that the directors were enabled to extend aid to some feeble congregations, from which they had been reluctantly constrained to withhold it. Some congregations once too desponding even to apply for aid, have been roused from their apathy and discouragement, and, through the liberality of our society, are now enjoying the ministrations of that Gospel, which not only brings immortality to light, but diffuses industry, order and peace in the life that now is.

But the reviving of old congregations is not the only source of the enlargement of our list of beneficiaries; there is another source which is proof of our efficiency, and not of decline in the churches. New congregations are springing up, in different parts of the state, in manufacturing villages, which, after a few years of assistance, promise to be among the most interesting portions of our denomination. We may well offer our heartfelt acknowledgments to God, that he put it into the minds of our fathers and brethren, to organize, at the time they did, a Domestic Missionary Society, with the special

object of providing for the wants of the feeble Congregational churches in this state. For without the aid of such a society, not only would the weak churches have been poorly able to sustain the shock of the change in our ecclesiastical relations, which so quickly followed its establishment, but not improbably, most of the churches in our manufacturing villages, would not have been formed, but in expectation of its assistance.

NEED OF FUTURE EFFORTS.

There are, in this state, at the present time, it is believed, about forty-five congregations which would not support religious institutions, without aid from abroad. Of this number, perhaps fifteen cannot be expected, for some years, if ever, to sustain these institutions from their own resources. The population is either too small, or the soil too barren, to admit the hope of such an increase of pecuniary ability, as to render our aid needless. The absence of facilities for manufacturing purposes weakens some congregations, by the removal of the young and enterprising, to the flourishing villages springing up in neighbouring towns, or to the alluring West. Congregations like these, and the pastors who labor in them faithfully, from year to year, fully aware that they sow only for others to gather the harvest, have a claim on our sympathy, and our assistance.

It is now not difficult to see what would have been the effect of the change in regard to manufactures, on our denomination, but for the operations of this society. There would have been a rapid increase of feeble congregations, from the combined influence of two causes. Old congregations would have been weakened by the concentration of population in the manufacturing villages, while those villages, in many cases at least, would have been destitute of regular preaching. The former of these evils cannot be entirely prevented, though it may be modified by the action of our Society; while the change of population, under its influence, often ceases to be an evil, if it does not become a positive advantage. If an old congregation is weakened, a new one springs up by its side, with more of the vigor of youth; and if we must regret, as we look upon its freshness and fertility, that they diminish the vitality of the old stock, we cannot but rejoice that since this vitality must be withdrawn, under the culture of our Society, it re-appears in forms of such beauty and usefulness.

The directors have remarked, in former reports, that it would be unreasonable in them, or in the friends of the Society, to look for any sudden improvement in the external condition and strength of the congregations under their patronage. Even revivals, it has been seen, in the peculiar circumstances of some of these congregations, add very little to their pecuniary ability. Where the society is small, it requires but a slight change to bring over it weakness and discouragement. The removal of one or two families—the death of one or two prominent individuals, may, for a time, seem to render vain the labor of years, in building up one of these old waste places. A dissension which would scarcely agitate a large and well organized society, often shakes a weak one to its centre, and the effects are visible for a long period.

ENCOURAGEMENT.

But with all the difficulties incident to the work, we have occasion for encouragement. During the past year, several of the churches under our care have received accessions, which, though they would be reckoned small, in more flourishing congregations, cannot, in these cases, be so regarded. The attendance on public worship, appears, from the reports of the missionaries, to have been at least as good as in former years, and in some instances, much better. Among the indications of increasing vitality, which deserve notice, is the disposition manifest, to improve the houses of worship. In

eight of the congregations assisted by us the past year, the repair of old houses of worship or the rebuilding of new ones has been undertaken. This shows an interest in religious institutions which must be gratifying to all who desire the prosperity of Zion, as they who contribute liberally for such an object will not be likely from slight causes to withdraw from the support of public worship. In such facts there seems a pledge of aiming at permanent improvement, and we may hope that the blessing of heaven will not be withheld, where men "devise liberal things" for the service and honor of God.

The contributions to our treasury the past year have flowed from the spontaneous liberality of the friends of Home Missions. No agent has been employed to urge the claims of the Society to patronage; and it is peculiarly gratifying to find that so much has been devoted to this cause without any expense of collection. It shows, too, that the subject, in all its bearings and in all its magnitude, is well understood by our churches; and encourages the hope that their donations, without the intervention of external excitement and pressing appeals, will be full and lasting as the wants which they are designed to relieve. Thus will be cherished that active charity which manifests and adds vigor to religious feeling in the churches; and that delightful sympathy which suffers with the weak and rejoices with the strong.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

For notices of the annual meeting, see p. 137.

Extracts from the 38th Report.

GENERAL SUMMARY.

During the year 61 churches and congregations, located in as many different towns, have received more or less missionary aid. Aid has been granted to 14 places, of which three are new fields, that were not under patronage last year. Fifty-three ministers of the Gospel have been in commission, of whom 27 are pastors of churches; 23 have been employed by the year, and three were missionaries for a few months each. Three pastors have been dismissed, five have been settled, and four stated supplies have left their field of labor, which have been occupied by others. Two new meeting-houses have been built, and five others are in building or repairing. Two new churches have been organized; six have ceased to ask aid, and 14 places have been visited with the reviving influences of the Holy Spirit.

The number of hopeful conversions reported in thirty congregations, is 473. There have been added to 29 churches, 232 by profession, and 105 by letter—making in all 337. There have been removed from 25 churches, 105 by dismission and death—leaving a net increase of 232. The whole number of members male and female reported in 60 churches, is 3295. The Sabbath Schools and Bible Classes belonging to 47 congregations, contain 4,369 pupils; and 35 churches have contributed $1,855 13 to benevolent objects.

Thus you see, in surveying the field of our operations, that it has its lights and shades. Though there have been some things of an adverse character to try our faith, yet it has, on the whole, been a year of prosperity. "If it had not been the Lord who was on our side, now may Israel say then the waters had overwhelmed us; the stream had gone over our soul."

WHAT SHALL BE DONE FOR THE FEEBLE CHURCHES OF NEW-HAMPSHIRE?

What shall be done to sustain and encourage the Society in its holy work of giving bread to the hungry, and life to the starving thousands of our population?

Permit us to offer a few suggestions.

1. Ministers may do much by calling the attention of their people to the wants and importance of the cause.

It is our happiness to believe that the brethren in the ministry entertain sentiments of cordiality towards this branch of christian benevolence. On them the business of raising funds to promote its objects must principally depend. By a vote of the trustees some years since, every Congregational and Presbyterian clergyman in the state is constituted an agent of the society. Some have faithfully acted in this capacity; and should all take hold of the work, and prosecute it from year to year, much expense might be saved to the society; its other important interests would be better promoted by the attention of the General Agent, and the treasury would always be adequate to meet the many urgent calls for missionary patronage. But, if pastors and others in the ministry are remiss in this matter, it is obvious that no other instrumentality can be devised to supply their lack of service, and save the Society from distressing embarrassment.

2. The churches may sustain the Society by increasing their contributions to its funds. Many of the larger and more wealthy churches have done well; but it should not be forgotten, that a large portion of the sums they have raised for the last six years, has been put to the credit of individuals, who have been redeeming former pledges. If, therefore, the life members in these churches suppose that they are to be excused from giving to this object the remainder of their lives; and if others feel under no obligations to increase their donations, it is easy to forsee the disaster and ruin that must to a great extent befall the Home Missionary cause in New-Hampshire. It cannot be. The christian sympathy, the holy benevolence, the love of God burning in the bosoms of 20,000 followers of Jesus within our bounds, will not suffer it. They cannot, professing to have been excited by these divine principles to an entire dedication of their all to Christ; they cannot, if indeed they live in their inner man, "withhold more than is meet, and fall into the condemnation of those, who 'keep back a part of the price.'" And since God has bestowed upon the churches the things of this world, in liberal profusion, it cannot be—it would be cruel, ungrateful, wicked. God forbid the event.

3. The burden of sustaining the Society, may be borne, in part, by the feeble churches themselves. It is to be apprehended that churches sometimes reason themselves into the belief that they are unable to contribute for the benefit of those who, with them, are dependant upon others for the means of grace. Such reasoning does not accord with fact, nor with the example of the ancient feeble churches of Macedonia, whilst "in a great trial of affliction, the abundance of their joy and their deep poverty" contributed to the relief of their poor brethren in Judea. If a feeble church is able to contribute to other benevolent objects, the fact is proved that all its members, yea those of the most slender means, have their mites to cast into the treasury of the Lord, and why should the apartment in that treasury designed for the enlargement of our Domestic Zion be left unreplenished by their humble offerings? Shall their patrons, distressed by exhausted efforts in their very behalf, be turned away to experience yet keener anguish at their unnatural affection? Some of the feeble churches have not so done. They have given noble evidence that they know what that meaneth, "It is more blessed to give than to receive."

But it is not true that any church is too feeble to contribute towards sustaining the benevolent movements of the age. Our feeble churches have not so learned Christ; nor have they so read the history of the poor widow, of Dorcas, and a host of other devoted followers of the Saviour; nor have they so been taught by the precepts and promises of the Bible. One of the most certain means of perpetuating feebleness and poverty is *inaction* in the cause of benevolence. For a feeble church to wait till Providence shall increase its riches so that it can enjoy a time of charitable effort without painful inconvenience, or self-denial, is to wait for a time of which it has no promise.

The way to abound in carnal as well as in spiritual goods, is to abound in *almsgiving* for Christ's sake. Let the feeble churches take God at his word, and let their pastors, instead of saying to us in their returns, "I have not thought proper to press the subject of benevolence under existing circumstances," strive to promote in them more confidence in God, and less attachment to the world, and let them bring them up to a habitual and systematic course of benevolent action, and blessings for both soul and body will come down upon them in surprising abundance.

VERMONT DOMESTIC MISSIONARY SOCIETY.

From the 21st Annual Report.

PERMANENT INFLUENCE.

There has been less change of laborers during this than several preceding years. This we deem an omen for good. It indicates more stability in the churches, and more permanency in the ministry, which your funds are employed to cherish.

There are causes operating to render the ministry on your missionary field transient and fluctuating, but we fully believe that these causes have been weakened, and are now operating with less power than for many years past.

We would say to churches, and to missionaries, and, indeed, to all who desire the prosperity of that kingdom which is not meat nor drink, but which is righteousness, and peace, and joy in the Holy Ghost,—seek those things which tend to make the holy ministry more permanent.

RECAPITULATION.

The whole number of feeble churches supplied during the whole or a part of the year, is 45. The whole number of missionaries employed is 39. The number now in commission is 34, and all, excepting two or three of them, are expecting to remain, if assistance necessary for their support can be obtained. The aggregate amount of ministerial labor performed under your commissions during the year, is equal to 23½ years. Thus while the whole number of fields occupied during the whole or a part of the year, is less by eight than that of the preceding one, and the number of missionaries less by four, still the aggregate amount exceeds that of the last year by four and a half years.

The whole number added to the assisted churches during the year so far as the reports of the missionaries furnish information, is 148. Of this number, 63 were added by letter, and 85 on examination.

FINANCES.

Your benevolent work cannot be prosecuted without money. The state of your finances, therefore, is matter worthy of inquiry and report. During the year, the amount received into your treasury from all sources, is $3,346 94. The expenditures for the same time, amount to $4,146 63. There has, therefore, been paid out of your treasury $779 69 more than has been received. The directors had cherished the hope that the legacy of Mr. Burr might be retained as a small permanent fund, the interest only of which should be annually expended. This hope, however, they have not been permitted to realize. The expenditures each year since that legacy was received in 1835, have exceeded the receipts. In a little more than four years, $1,317 of that legacy have been expended, so that the balance of it which now remains is but $3,683.

NATURE OF THE MISSIONARY WORK IN VERMONT.

In Vermont, the work of Domestic Missions is not so much to organize

churches, as to assist in supplying with the preached word, those already organized. There may be reckoned on this field, at the present time, 93 Congregational churches, which are not able of themselves, and with the aid derived from the congregation, to sustain a pastor. Of these, 28 are now supplied the whole time; one, three-fourths; seven, one-half; and four, one-fourth of the time, by 18 pastors, and 16 stated supplies; leaving 53 wholly destitute of stated preaching. In appropriating the funds in their hands, the directors have had special regard to two objects. One is, to encourage the settlement of pastors over feeble churches; the other is, to grant aid on such conditions, and to such an amount, as shall encourage and secure the putting forth to as great a degree as practicable, the energies of the churches themselves. They deem it essential to the best good of this cause, that these objects be steadily kept in mind. Any temporary benefit would surely be too dearly purchased, if at the expense of an active, liberal, self-denying spirit in the churches aided.

The remarks which follow are equally appropriate to the experience and feelings of the Executive Committee of the A. H. M. S. The considerations which are here urged in defence of aiding a certain class of feeble churches we commend to particular notice.

Many have entertained fears, lest our efforts should encourage among the feeble churches, the keeping back of their own means, and the asking for more assistance than their real necessities would require; thus contributing to their increased feebleness, rather than secure their advancement in holiness and efficiency. That there is danger here, the directors have ever been aware. Nor can they hope that their decisions have all been so governed by wisdom and discretion, as to meet fully, and at all points, these dangers. Some feeble churches may have asked for more than absolute necessity demanded, and more may have been granted than would be required to meet such demands. Imperfection is incidental to all transactions conducted by fallible men. We wish it, however, to be known that the Board are aware of the danger, and are doing what in them lies to guard against it. There are difficulties which may not have been duly weighed by all. If the feeble churches were all perfect, and every member willing to do, to the last dollar, all that his ability would allow, and if the Board could in every case know the extent of that ability, then the great difficulty would vanish. But the members of feeble churches are probably not much nearer perfection in the grace of self-denial than those of the more able churches. And should the friends of Zion demand from these members the perfect exercise of this grace before they could consent to afford them any aid, the consequences would be ruinous. And besides, the directors can never know, precisely, what any feeble church is able to do. They may approximate towards such knowledge, and that is all.

We fully believe that the members in these feeble churches, as a whole, are doing more in proportion to their pecuniary means, for the support of the gospel at home and abroad, than any other class of Christians. True, there are individuals in some of these churches who come far short of what they should do, and of what their brethren are doing. Such cases occasionally come to the knowledge of the board. And sometimes these cases are so flagrant, and indicate such a neglect of faithful christian discipline on the part of the church suffering them, as to lead the directors to withhold aid, or to grant but part of what is sought. Unless there is manifest negligence on the part of the church, it would seem hard for a feeble church to be deprived of the preached gospel because one of its wealthiest members refuses to do what he might and should do. In all these cases of danger and difficulty, may grace and wisdom from above be ever granted both to feeble churches and to the directors.

HAMPDEN HOME MISSIONARY SOCIETY.

Extracts from the 9th Report,

Presented at the annual meeting in Long Meadow, Mass., October 11th, 1839.

After stating the expenditure of $337 in their own bounds, and the furnishing about $1100, to send the Gospel to more destitute portions of the land, the Report goes on to advocate Home Missionary efforts on the following grounds, viz:

In the first place it should be distinctly remembered, that the *destitution of the means of grace* in the country is *very great.* One sixth of the churches within this auxiliary are to-day dependent on charity for a stated ministry among them. In our own highly favored commonwealth there are about eighty churches in the same dependent circumstances. In one of the New-England states, in four counties in which there are fifty-three congregational churches, forty-two are calling for aid in sustaining a preached gospel. In seven contiguous counties in New-York, there are one hundred and thirty-five churches, and ninety-two of them can have the gospel but a part of the time without aid from the Home Missionary Society. And when we go still farther West, and cast our eyes over the vast valley beyond the mountains, where shall we begin to describe the desolations which every where abound? It has been stated that in three of the western states there are one hundred whole counties destitute of Congregational or Presbyterian preaching. In the Territory of Iowa, where one year since the population was increasing at the rate of four thousand every month, there was at that time no more than four Congregational or Presbyterian ministers. Is not the destitution then very great? Is it not truly most appalling? and are not the members of this society called upon to be more active in this great and good work in which they are engaged?

2. It should not be forgotten that *this destitution must be supplied by the American church,* if supplied at all. It is a question which every patriot and every Christian should put to himself, and which he should answer, from whence is help to come to the destitute millions in our land? where shall we look for the support of the some six or seven thousand Home Missionaries that are now wanted in order that the Gospel may be preached according to the command of the ascending Saviour to every creature in our own beloved country? We can hardly be so selfish, as to wish that Christians of other lands should make our country the field of their labors. Why should they leave the great work of evangelizing the heathen world to help Christians in the United States send the gospel to their own countrymen? It is known also that there are many men of wealth in our own feeble societies, and no inconsiderable number in all the western states, from whom no aid can be expected in giving the gospel to the destitute. If, then, the work of supplying the needy is ever accomplished,—if churches are gathered,—if preachers of the Gospel are stationed in all the moral wastes among us, the friends of religion must gird themselves for the undertaking. This is the appropriate work of American churches. The church is to feel that the providences of God call on her to arise and build up the walls of this American Zion. If civil liberty is here to be perpetuated to the end of time,—if popery is to be rebuked, and made to blush at the sight of her own deformity,—if pure religion is to prevail till her light is merged in the millennial sun, the church, yes, THE CHURCH, must come to the work of furnishing the means of light and salvation to the needy, with a zeal that shall never cool, with a resolution never to be shaken, and with a self denial ready for any sacrifice which God may demand. Over all our extended territory, she must see that the pure Gospel is preached, or as sure as the sun shall make its circuit in the heavens, it will ere long look down upon infidelity stalking

abroad in the land, and Romanism sitting in the high places of power, and Zion clothed in sackcloth and in ashes.

3. It should, moreover, be remembered for our encouragement, that *the friends of Home Missions have been greatly prospered* in the work of supplying the destitute. Heaven has smiled on their efforts. They have not labored in vain. Though not as much has been accomplished truly as could be desired, yet the results have been great. *Of the eleven churches in this county that have received aid, seven are now enjoying the stated means of grace wholly from their own resources.* Within the state there are fifty or more societies, once dependent on charity, that are now sustaining themselves. Two thirds of all the churches in the state of Maine, that now enjoy the means of grace, have been aided by the Home Missionary Society. Many of the most flourishing churches at the West, are those, that once received aid from the funds of Home Missions. When we can look on such results of our labors—churches gathered and enlarged,—pastors settled and supported, and all the means of grace enjoyed by a people, once as sheep without a shepherd, we should feel encouraged to greater efforts and to stronger faith.

The Secretary of this Society is Rev. Hervey Smith, of W. Springfield, (Ireland Soc.) Mr. H. Brewer, Jr., of Springfield, Treasurer.

Correspondence.

WISCONSIN.

The enterprise of planting ministers in the ten stations in Wisconsin, referred to in the Home Missionary for September and November, is advancing as rapidly as the season of the year and the embarrassments of the Society will permit. Rev. Mr. Peet goes to Milwaukie, his place at Green Bay being supplied by Rev. O. C. Thompson, from Michigan. Rev J. U. Parsons has probably by this time occupied one of the stations. Whitewater Prairie and Prairie du Lac are supplied by a clergyman from Connecticut; and it is expected, without aid from the Society. Another, who is on his way, will probably locate himself at Southport and Racine, unless they shall have been previously occupied. A minister has applied to be sent to Mineral Point. Other applications are also pending—the action of the Committee being necessarily delayed for the purpose of seeing whether the churches will bear them out in the efforts already made.

From Rev. L. Hall, Walworth Co., Wisconsin.

After I commenced preaching in this territory, I labored for some weeks in different parts of this county, and in the neighborhood, until I ascertained where churches could be gathered; and then I directed my efforts towards those particular points, so that churches might be formed with the hope of permanency. It costs but little effort to organize a church where there are members enough. I have considered it important that, before a church is constituted there should be a previous training, and some acquaintance formed with the individuals who would probably become members. And when a church is formed, it is discouraging, and very injurious to its prospects, to be left in infancy without preaching. For this reason I have not recently itinerated, except occasionally, beyond the vicinity of the churches where I have labored.

Geneva.

On the Sabbath, I have preached nearly half of the time at Geneva, where I reside. The church here now consists of eighteen members—

six having been added by letter, since my last report. There are five or six more who belong to Presbyterian churches who probably will unite soon. There are also here a few others who still belong to eastern churches, but manifest no inclination to be connected with this church. An undue anxiety to acquire property, paralyzes many professors who come to the West. The great mass of the people seem to press towards the shrine of mammon; and professors of religion are hurried forward in the general rush. These remarks are not confined to the church in Geneva, but it is common to all the churches in this region, where I am acquainted. Apart from this, there is nothing in this church that is peculiarly discouraging. Our Bible class was interesting and profitable, and attended by twelve or fifteen individuals.

Our Sabbath school has a small library, and has been interesting. Our accommodation for meetings is much better than it was. Meetings are now held in a school-house which is finished, except plastering; and the attendance on preaching is increasing.

Troy and East Troy.

At Troy, (Meacham's Settlement,) I organized a Congregational church in August, consisting of nine members, three males and six females. The church adopted a covenant which requires a total abstinence from all intoxicating liquors. Appearances in this church are more favorable than at its organization. Young professors, who at the East were accustomed to look up to the older members for counsel, frequently feel the need of the influence which was exerted by the older members, now they are thrown into places of responsibility themselves. They greatly need a minister, and are disposed to do all in their power to sustain one. The attendance on preaching here is very good.

The Sabbath school is interesting and prosperous. It received a valuable library consisting of 250 volumes, a donation from the First and Second Congregational churches in Hadley, Mass.

An Universalist preacher attempted to establish meetings in this place, but relinquished his appointments on account of the people not attending.

At East Troy, on the third Sabbath in June, I met Br. Peet of Green Bay, who assisted me in the organization of a church. It consists of twelve members, five males and seven females. Three elders were elected, two of whom had served in the eldership before. This is an interesting church, and although poor in this world's goods, they appear to possess the principle of vitality. On sacramental occasions, the churches at Troy, and East Troy, meet together.

Virginia Settlement.

I have continued to preach every fourth Sabbath, at Virginia Settlement, Ill., until the present time. At their last communion season three were admitted to the church; two by profession and one by letter. This makes an addition of eleven since I have labored there, of whom seven were by profession. The church now consists of eighteen members. They are solicitous to have me preach there half of the ensuing year. They have had a Sabbath school in this settlement the past season of about 25 scholars, with a small library. This church would soon become efficient and able to sustain preaching themselves. Eight or ten more will probably soon unite with the church. The last time I was there, I spent a week with them and held meetings every evening except one, and almost all the people who attend meeting were present.

MISSOURI.

From Rev. A. Jones, Deep Water, Missouri.

Health at this time is generally enjoyed among us, and our meetings

re becoming much better attended. . listening ear is given, and we wait nd pray for the influences of the pirit to give power and efficacy) the word, that it may reach the eart. Immigrants are still pressing ı, which renders the field of labor xceedingly interesting.

We are to have a meeting next 'eek to see what can be done to- 'ards building a school-house, with ıe hope that it may be got in readi- ess soon for a school.

I am almost overwhelmed when I effect upon the greatness of the 'ork before me. The aid which our Society has already given, has one much, but still we feel con- trained to cry "give."

From a Missionary in Missouri.

In consequence of domestic afflic- ons I have been compelled to attend) duties interfering very materially 'ith those that pertain to my office. have rarely failed to meet an ap- ointment for preaching, but the 'ork of pastoral visitation, and ther private labors, have been, from ıis cause, in part suspended.

Your missionaries in the West find ıe duty of religious visiting to be ne requiring in a great degree the xercise of prudence and care. With- ut their observance, offence will be ften given when the intentions are ıost benevolent and kind. For ex- mple, a lady whose residence I now ee from my window, became so ıuch enraged against a missionary 'ho placed in her hand a religious ract, that she threatened to "put ım behind the back-log if he repeat- d his visit." Even this fiery spirit ight have been so approached, as) excite more friendly feelings. He hat would be successful in this de- artment, should interest himself in he peculiar affairs of the people mong whom he is located. By mani- esting a desire for their temporal uccess, and dropping useful hints, he missionary will, in most cases, cquire a confidence and esteem, that annot be easily won in any other way. I know there is danger of stopping short of the ultimate ob- ject, and confining the conversation to temporal things, but a spiritual mi- nister can easily turn such an inter- view to a profitable account.

Temperance in Missouri.

The cause of temperance and so- briety is in the main advancing. This is attributable in a great degree to the recent action of the legislature, in separating the dram-shop license from the grocery license. This law, although not as good as those recent- ly enacted upon this subject by six of the states, is much better than the former one that gave permission to every man to make as many drunkards as he chose by paying a few dollars. Under the new law, whiskey selling is disrobed of all the claims to respec- tability, to which blending it with the sale of useful articles of domestic con- sumption seemed to entitle it; and besides this, the towns where it may be sold, have peace and order secured in a great measure, by a clause that requires of the applicant for license, a bond of $400, with approved secu- rity, that he will keep an orderly house.

ILLINOIS.

From a Missionary in Hancock Co., Ill.

During the whole of the quarter, our country has been visited with sickness so universal, that, in many cases, there were not persons enough in health in the neighborhood to form a congregation. For the same rea- son, our Sabbath schools, Bible clas- ses, and common schools, have all been suspended. My sphere of labor has been consequently in a great measure changed from the public sanctuary to the sick room What will be the result of this solemn ad- monition of Providence is yet to be developed. Many made solemn vows in the hour of their anguish, and I hope that some have really felt that

it was good for them that they were afflicted. But notwithstanding the general sickness, few deaths occurred.

The general tone of religious feeling in this whole region is low, and I hope that the churches will, with their pecuniary aid, give us their earnest prayers, that God will shed down upon us the gracious influences of his Spirit.

And it is in *such* a time as this—a time of sickness, and embarrassment, and spiritual declension—that missionaries must have their appropriations first *reduced* in amount and then wholly *withdrawn!*

From a Missionary Report.

I thank the Committee in behalf of a destitute people: and on my own behalf, most cheerfully submit to the curtailment of the appropriation, on the ground of general pecuniary embarrassment—*so* general and so great. It is only for me to screw up retrenchment a little tighter, which I will willingly do, that the cause of christian benevolence be not hindered.

BETTER THAN BEGGING OR BORROWING.

Amid all the discouraging circumstances, we are about to organize a little church of some ten members, who feel that every thing ought to be done which can be done to keep up the ordinances of the Lord's house in the place. And it is a gratifying circumstance that we are about to enjoy the comfort of a place of worship which we can call our own, and which will be pleasant, comfortable and commodious. This is from the liberality of a member of the church, who is a thriving mechanic, and who after finding it unadvisable to attempt the erection of a church edifice by subscription, this season resolved to build a more modest house at his own expense. It is now pretty well advanced towards completion, and we hope to open it on the first Sabbath in December. The *use* of it will be free to us. He intends making seats and pulpit. I consider this as large benevolence as that of building the church at ——, and in the same generous spirit. The Lord will bless it.

A discouraging event is that we have been the subjects of imposture. A man, pretending to be a Presbyterian minister, and showing letters from some well known ministers at the East, obtained money and property here on false pretences to the amount of $400.

From Rev. J. Wilcox, Geneseo, Ill.

SICKNESS.

In my last report I mentioned that the "overflowing scourge" was beginning to pass through this part of our land again, marking one and another as its victims, and not only reviving the scenes and sorrows of the last year, and filling many a dwelling with lamentation and mourning, but that there were many alarming indications that it would be of a far more deadly type than had yet been witnessed in our vicinity. And thus the result has proved. In many instances where the same medical treatment has been employed as the last year—the cases being apparently alike—the opposite result has followed this season. Hence a wise and righteous Providence has so ordered it, that not a few valuable citizens and faithful Christians have been called to their final account. In quick succession, ere my former letter had reached you, I was called to follow the remains of four of my hearers to the grave, and improve their sudden and unexpected death for the good of the living. Brother J. B. T. was the last of them, being the third member of his deeply afflicted family that have died in less than one short year. For two years in succession, all of them have been brought to the borders of the grave. And which of them will be called next, time alone can determine. He was a beloved member of our little church, and promised fair to aid much in lengthening her cords and strength-

ening her stakes. His end was peace. Two members of his family, one just before his decease, and the other since, have been hopefully converted and publicly espoused the glorious cause of our blessed Lord, who is giving abundant evidence that he is chastening them for their profit, that they may be partakers of his holiness.

Afflictions Sanctified.

While the hand of the Lord is upon the people, preventing them by sickness from attending to more active duties, the "still small voice" is speaking with power to the heart. Hence, the preached word, and Sabbath school instruction, and the social prayer meeting—all of which have been for a time sensibly affected, and the work apparently impeded—are now all attended to with increased interest; and Christians are evincing more deep interest and feeling for their own and others' souls, and renewing their prayer with humble importunity, "O Lord revive thy work; in the midst of the years make known; in wrath remember mercy."

A THOUGHT FOR THOSE WHO HAVE FRIENDS IN THE WEST.

What if your friends—your own children, perhaps—who have emigrated to the West, should forget the God of their fathers, should neglect his Sabbaths and the throne of grace, should go in the way of transgressors, as thousands have done, even of those who at the East were esteemed the hopeful subjects of converting grace? And if they should be brought suddenly upon the bed of death, (and men *die* at the West as well as at the East; and *your* friends must die as well as others)—and there be *no missionary there* to pray with and instruct them in the dark and gloomy hour—how will you feel when you hear the tidings of their unblest departure?

From a Missionary.

He was an impenitent youth, removed just as he had formed his purposes and plans for life, far away from home and kindred. Truly, "in such an hour as he thought not" did the Son of man come. Upon visiting him upon his dying bed I found him deeply anxious for his soul; but his disease like an armed man soon dethroned reason, and prostrated all his physical and moral powers, ere, it is to be feared, his lamp was supplied with oil. The darkness and gloom of a long and fearful night hung like a death-pall around his dying couch. But *his* history is that of *many* a young man that has come and is coming from the East—in disobedience to the mandate of heaven to seek first the kingdom of God and his righteousness—to lay up in this land of promise, treasures on earth that will avail naught in a dying hour. What, then, must be the future prospects of such, and the consolations of their far distant friends, provided none are found to meet them in the pathway of sin and worldliness to admonish them faithfully of the hastening judgment and dreaded retributions of eternity, and urge upon them again and again, even to the solemn crisis of their departure, the necessity of making their peace with God?

Where shall we look for this needed agency in that new and enterprising land of strangers, replete with worldly schemes and prospects, except where the footsteps of the Home Missionary may be traced from settlement to settlement, and from dwelling to dwelling, proffering a richer inheritance above, that fadeth not away? Our correspondent adds—

Ah, it is in scenes like these, that no suspicious eye lights upon the missionary in the pursuit of his arduous and self-denying labors. He is not then viewed as an intruder upon the peace and happiness of even the prayerless domestic circle; but as a messenger of love, directed thither by some guardian angel, to instruct and comfort the sick and dying, and console the bereaved. It is then that every avenue of the strong castle of the depraved heart is accessible to

divine truth, and the skeptical forget, for the moment, their false and soul-destroying theories, and become the attentive hearers of that truth which is able to make them wise unto salvation. This fact alone, I often think, is enough to awaken the eastern Christians and churches to holy action in the cause of Home Missions. Peradventure, their own dear children and friends, born and nurtured amidst Sabbaths and sanctuaries, Sabbath schools and Bible classes, and family altars—who have strayed far away from these holy and restraining influence—may at last be found upon the dark mountains of sin and brought back to the fold with rejoicing, or, at least, cheered in the lonely hours of affliction, where no father's prayers nor mother's tears, nor sister's tenderness—like oil and wine—are poured into their wounded spirits! But these are only some of the incidental blessings that flow to the benevolent out of the cause of Home Missions—the under currents that convey immediately back to their own souls, those rich blessings which they impart to others.

TENNESSEE.

From a Report.

REVIVAL.

During the quarter which is now closed, I have had great encouragement. We have enjoyed truly a "time of refreshing from the presence of the Lord." At least fifty careless souls have been pungently convicted of sin, and, we believe, ten or twelve have been converted, who we hope will shortly be united to the church. And I see evidently an increased attention by all classes of society to the means of grace. Brethren, pray for us, that we may be faithful, and that the work of the Lord may continue to go on; and we hope by the next report, to give you still more encouraging news.

ADVICE WANTED.

The writer of the foregoing incloses the application of his people for more missionary aid. As the circumstances of the Committee render it difficult for them to decide on the case, we respectfully solicit the advice of the wise in counsel, and for this purpose, subjoin a brief statement of the missionary himself.

I feel thankful for having been enabled, through your benevolent board, to preach to those destitute people: and I hope you will not think me either boasting or complaining, if I say to you, that in so doing I am making some sacrifice. I have found by experience that to support a wife and four children on $200 a year, requires the most rigid economy. I do not know that you can allow me more; but I wish to know whether my duty as a missionary would allow me to engage a portion of my time in other employments. A small amount more seems to me necessary to my support. But if it cannot be had consistently, I must and will be more economical and less extravagant. There is perhaps too much extravagance and want of economy among Christians.

MISSISSIPPI.

From Rev. J. Stratton, Shongola, Carroll Co., Miss.

Since June I have preached at Shongola and its vicinity as usual; and much more than ordinary interest has been manifested in the congregation from time to time, on the subject of religion. God has given the hearing ear, and, as I trust, the understanding heart. Seventeen members have lately been added to the church at Shongola by profession. Our congregation is becoming more interesting, and the church is increasing in numbers and strength.

CHURCH ERECTED.

Our church and congregation have been engaged the past season in building a meeting-house. Its di-

mensions are 40 feet by 30. It will cost $1500. It will now soon be ready for use.

Several churches united to hold a camp-meeting, of the results of which he thus writes:

God's gracious presence was with us, and his Spirit with the people. Seventy-eight individuals made profession of their faith in Christ, and united with the churches. Some few others made similar professions, but did not at that time, unite with the church. The good work still continues. I have attended a protracted meeting since with Br. Black, at Franklin, Holmes Co., at which fifteen made profession of their faith in Christ, and united with the church.

Four Presbyterian meeting-houses have been built in Carroll Co., the last year, and one in Lexington, Holmes Co., all of which are now ready, or nearly ready for use.

INDIANA.

SICKNESS AND RECOVERY.

It would be highly gratifying to our feelings to give more variety in our selections of correspondence, and not so frequently to reiterate the cry of distress. But we may not consult our own feelings in such a case. It is due to our brethren who are in affliction, and to those whose duty and privilege it is to administer relief, to spread out the claim of the missionary to sympathy and aid, even at the risk of frequent repetition of the same melancholy tale.

I am aware that a report was due from me four months ago; and my only apology is, (and I think it will be satisfactory to you,) that we have been visited with affliction. From the first of July till the present time, our house has been a house of sickness. My wife, myself, and two other members of our family, have all been sick. My wife's mother was confined about three months, and most of the time she was very sick, and required constant watching day and night. It has been unusually sickly this season in this town and vicinity. The prevailing disease has been bilious fever. But while we have been thus afflicted, we have abundant cause for gratitude to God, that all our lives have been preserved, and that we are now in comfortable health. While death has entered many families, and in some instances has taken three, and in others four of its members, in the short space of ten or twelve days, God has mercifully spared us to labor still longer in his vineyard. May our gratitude be manifested by our more unwearied faithfulness in his service. We have now been in this country seven years, and have scarcely ever had occasion to call a physician till this summer and autumn. Surely few are laid under greater obligations to God than we.

ECCLESIASTICAL TROUBLES.

But sickness is not the only trial we have been called to experience. Another wave of trouble, in some respects still greater and more grievous to be borne, has rolled over us since my last report—a trouble from which I had hoped and prayed that this church might be delivered. But we were not permitted to remain undisturbed in this day of rebuke.

When I last wrote you, I could report that this church was united and harmonious. A brother, however, in an adjoining county, was determined on rending my church in twain, or to use his own words—"he was determined to bring war into my camp." He commenced this war by stating publicly in his own pulpit, that I was a heretic He also wrote a letter to one of the members of my church, making the same statement; this statement was circulated among my people.

A young minister was also sent here to declare the church vacant, and to supply them a part of his time. Books, and pamphlets, and papers, of a party character, were put in circulation among my people. After these and other preparatory steps of a like character, had been taken, a sacramental meeting, or three days meeting, was appointed in the church,

without consulting either the session, the members of the church, or myself. The time arrived, and the meeting was attended by —— and the young preacher appointed to supply. The meeting commenced on Friday. On Saturday, according to previous notice, ——— made a public statement respecting the difficulties in the church, New School heresy and the necessary measures that had been taken to cleanse the church, &c. &c.; and at the close took the names of all those who wished "to remain Presbyterian." While these efforts to rend my church were making, I endeavored to pursue the even tenor of my way,—attended to my own appointment—made no direct opposition to the efforts these brethren were making—said as little as possible on the subject, but endeavored to keep the minds of my people on things of higher importance. I assure you, however, it was a time of great anxiety and solicitude. Seldom have I suffered greater distress in mind, than during this season of trial. I endeavored to yield the management of this whole matter to the Great Head of the church, and asked him to guide us through the storm and tempest—and I thought I could say from the heart, whatever might be the result, "The will of the Lord be done." And our prayer was not in vain. Without detailing further particulars, I will just say, they were evidently disappointed in the result of their efforts. Only six of the members of my church gave their names.

But you will ask, what has been the effect of these violent movements upon the interests of religion? I answer, *deplorable!* Under its baneful influence, piety in the church has withered; the impenitent have been disgusted, and infidels emboldened to scoff at religion. The extent of evil, eternity alone can unfold. But notwithstanding this, our meetings have been regularly attended, with the exception of one or two Sabbaths while I was sick. Our Sabbath school has been interesting. We have seen a few anxious souls hopefully converted—and six have been added to our church on examination—making our number just what it was before the division.

From Rev. D. Jones, Thorntown, Ind.

I think that the first effects of division are passing away, and that the minds of the people are now less distracted than they were when I came here in the spring. Our little churches are in peace, though we have to struggle against many difficulties incident to new settlements, which have been increased by means of the division in our beloved Zion. In Thorntown, our prospects are most favorable, as we have here a church, which, though small, is made up of active members. We have here commenced a Sabbath school and Bible class, to be continued through the winter; and it promises well. Our plan is to embrace persons of every age. I have here a large field, and in some respects an interesting one; and since I have been in it, my health has been such that I have been able to preach three times on the Sabbath, besides attending appointments in different and distant points during the week.

From Rev. E. R. Martin, Mount Vernon, Ind.

REVIVAL.

Since my last report, I have been permitted to see sinners, old and young, trembling at the foot of the cross, and anxiously inquiring what they must do to be saved, and professors of religion humbling themselves before the Lord and pleading the promises. Seven have been hopefully converted, and for the glory of our Redeemer, have publicly professed their faith in Christ; thus strengthening the bands of this branch of our Redeemer's kingdom. Our prayer meetings are well attended, and brotherly love seems to animate the whole congregation. The

prospects of doing good in this region are quite encouraging. Our meeting-house is now made comfortable for the winter; our Sabbath school is becoming more interesting, and many difficulties have already been overcome, that lay in the way of imparting to the rising race a good common education in this neighborhood. By next spring, we hope to have a good school-house finished.

The temperance cause is, I believe, gaining ground through this county. Much has been done to save men from going to perdition on the stream of intemperance; but more yet remains to be done before the great work is accomplished.

MELANCHOLY CASE OF RELAPSE.

About five months ago, a middle aged man presented himself to the session of the church, for examination, and gave full satisfaction as to his christian experience. The session knowing that in days past he used ardent spirits, warned him against the practice, and receiving from him promises of abstinence, admitted him to the communion of the church. The next Sabbath he stood up in the congregation, with his little children by his side, pleading for them the promises of God, and pledging himself to train them for heaven; while his companion, filled with joy and hopes of better days, and shedding tears of gratitude, stood holding her little ones by the hand. She had long been a member of the church, and had prayed for the day her eyes then beheld. The little ones were baptized, and after the congregation was dismissed, I could see that her neighbors and friends rejoiced with her.

But how often since that day has her heart been the seat of anguish, and her eyes a fountain of tears! The wicked companions of this man on an election day, influenced him to taste the poison, and at night he came home drunk; and now appears worse than he was before—more wicked, more insensible to all that is good. Thus unholy men, by the help of ardent spirits, have blighted the happiness of another mother with her innocent babes; and are leading another moral being down the road to eternal death. They have succeeded in troubling the church on earth, and bringing a reproach on the cause of God and man. The retailers of alcohol are surely greater hindrances to social happiness, and do more to ruin souls than even infidels. But the day, we trust, when they shall not disturb the good, or hinder the progress of religion, is not far distant. The A. H. M. S. has done much to hasten on that day, and may it do more!

MICHIGAN.

From a Report.

The reason why I did not report in June was, that I was not at that time able to do it on account of sickness. I have always aimed to comply with the terms of my commission. Should you now withhold payment on my draft, I know not what I shall do. The winter is coming upon us; most of my family have been sick; my word, my credit would all go. But I will hope for the best. The people are still owing me a part of the little which they engaged to give me. Even members of the church have not paid their subscriptions for the last two years. I cannot get it though I really need it.

We had quite an interesting season last spring; our meetings were full and solemn, and we continued them for some time in the evening. The whole region has been visited with sickness beyond former years; and it has been truly distressing. My own family has been sick, and I have been called away often to go several miles to attend on the sick and funerals, while myself laboring under disease. I have felt, I must say, almost discouraged, and thought I would go back to the East. But if all should do thus, what would become of Zion here—the little feeble churches which God has raised up. I cannot go back.

From a Missionary recovering from sickness.

You doubtless received Mrs. S.'s letter, written about the 1st Sept. and learned from it the occasion of your not receiving a full report in due season. A desolating sickness commenced here in July, and soon all business was suspended. One after another was taken down, until whole families, and almost whole neighborhoods were prostrated. For some weeks it pleased the Lord to preserve my health, and as I was almost the only well man—I might almost say the only well individual—in the place, my time and energies were almost entirely taken up in the care of the sick. For some time we could get no physician, the nearest one living some 8 or 10 miles distant, and as I had a smattering of medicine myself, I was obliged to act as doctor and nurse, as well as minister. So universal was the sickness, that our meetings have been entirely suspended, and there is yet so much sickness that they have not been resumed. There has been occasionally a Sabbath when a little prayer meeting of half a dozen persons could be assembled.

In August I was myself attacked with fever. After a few weeks confinement an ague supervened. I partially recovered from this, preached one Sabbath, and was attacked with dysentery, reduced quite low, and am now gradually recovering.

I trust I have been led to feel more than before the shortness and value of time, and the necessity of doing with diligence for God what my hand finds to do. May God enable me to improve these visitations to his glory.

The church cannot pay their pledges to me. In consequence of the circumstances above mentioned, there are but three male heads of families left in the church. Two of them, who subscribed $25 each, are not only now unable to pay their debts, but one of them (both are elders,) absolutely want the necessaries of life for his family, and with the exception of three week's board of my wife and myself, I have done more for the support of his family than he has for mine.

NEW-YORK.

From Rev. W. N. Sayre, Pine Plains, N. Y.

In my last semi-annual report I stated that thirty-two had been added to our church on profession. Since then, six have been added on profession, and two on certificate. Our congregation has been larger than ever before. Our revival brought in many families, who before seldom if ever attended the house of God. Our prayer meetings, monthly concerts, and Bible classes, have been far more interesting, and better attended, than ever before. The spirit of benevolence is rising.

Results of Labor.

Since I came here, about 70 souls have been added to this church; and about 20 to others, as the result of our labors. The stated hearers of the Gospel have more than doubled.

About three times the amount of means is contributed to support the Gospel, and for benevolent purposes.

The morals of this people, have very much improved. Gospel institutions are much more highly prized, and the prospect is, that this, which has been so long a moral desolation, will ere long become a fruitful field. The fields are already white to harvest, and much fruit, we trust, will here be gathered unto eternal life. In all this, however, we are ready to say—Not unto us, but unto the name of our God be all the glory.

CONNECTICUT.

From a Missionary Report.

Since my last report, more attention has been manifested to the concerns of the soul, than for months previous. Some few instances of

l conversion have occurred. I
ite one of more than ordinary
t. The person to whom I re-
is a man about twenty-five
f age: he had been very much
o intemperance; totally neg-
all divine institutions, and was
r in profaneness. About six
since, I preached in the neigh-
d where he resides. He at-
but evidently without any
views and feelings. Soon af-
ommenced my remarks, I ob-
a manifest difference in his
nce: he bowed his head and
ke a child. After I had closed
arks to the people generally,
ed into particular conversa-
th him on the subject of his
ling well-being. He appeared
humbled in reviewing his past
l full of anxiety to know what
ld do to be saved. I left him,
lth solicitude as to the result.
lays afterwards I saw him, and
he was rejoicing in the hope
had found Christ. He gives
idence that his exercises are
cious character: he holds on
; and is very punctual in at-
the means of grace: and
his general deportment, as to
ncouragement to the people
of God, to hope he has been renewed in the temper of his soul.

THE TREASURY.

In the Home Missionary for the last month, the Executive Committee of the A. H. M. S. made an earnest appeal for relief, stating that unless it should be speedily afforded, they would be unable to meet the pressing necessities of their missionaries.

While this appeal has been, in some instances, responded to with commendable promptitude and liberality, it is our duty to apprise the friends of the Society and the missionaries, that as yet adequate assistance has not been received; and we have still to fear that we shall soon be compelled to submit to the painful alternative above suggested.

We make these statements with the more regret, because there are now pending before the Executive Committee several applications of clergymen to be sent to interesting, and very needy sections of the West. To deny their request, is at once to quench the rising spirit of missions, and to withhold the bread of life from those that are ready to perish!

nents by the Executive Committee of the A. H. M. S. from November 15th to December 15th, 1839.

Re-appointed.

Skinner, Darien Center, N. Y.
. Hall, Penfield, N. Y.
. Gillam, Franklinville, N. Y.
rgrest, Naples, N. Y.
Parmelee, Middlefield Center, N. Y.
. Williams, Baldwinsville, N. Y.
on Ellis, Triangle, N. Y.
. B. Pond, Woodsville, N. Y.
Beach, Flint, Mich.
Spees, 10th Ch., New-York.
Hall, Stanstead, L. C.
Parker, Shipton, L. C.
Sherrill, Potton, L. C.
M'Killichan, Indian Lands, L. C.
el Hall, Walworth Co., &c., Wis. Ter.
et, Milwaukie, Wis. Ter.
Sampson, Lafayette, O.
t Cost, Pleasant Valley West, N. Y.
Snoddy, Knox Co., Texas.
D. Wilson, New Salem and Oak Grove,

Rankin, Fort Wayne, Ind.
Porter, Waynesville, Ill.
Raymond, Liberty and Franklin, Pa.
Rev. Joseph McCool, Pottsville, Pa.
Rev. W. A. Adair, Allegheny, Pa.
Rev. Lewis Hamilton, Addison, N. Y.
Rev. R. Dunning, Gasport, N. Y.
Rev. S. Baker, Busti, N. Y.
Rev. S. A. Rawson, Millville, N. Y.
Rev. E. S. Huntington, Pleasant Grove, Ill.
Rev. M. Chase, Danville, Ind.
Rev. J. H. Prentiss, Albany, Ill.
Rev. F. R. Gray, New Providence and Newark, Me.

Not in commission last year.

Rev. Lemuel Leonard, Portageville, N. Y.
Rev. J. W. Allen, Trenton, N. Y.
Rev. J. R. Johnson, De Ruyter, N. Y.
Rev. E. Adams, Willoughby, O.
Rev. —— Lee, Bennett's Corners, O.
Rev. H. A. Babcock, Hinckley, O.
Rev. J. P. Stewart, Stephenson, Ill.
Rev. S. Smalley, Huron, O.
Rev. Robert Adair, Southwark, Pa.
Rev. James Stratton, 3d Ch., Bridgeton, N. J.
Rev. E. Luce, East Owego, N. Y.
Rev. J. W. Hopkins, Hornellsville, N. Y.
Rev. Leonard Rodgers, Centerville, N. Y.
Rev. N. Cressy, feeble chhs., Steuben Co., N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 15th to December 15th, 1839.

NEW-HAMPSHIRE—
Jaffray, Cong. Ch., coll., per Rev. I. D. Crosby, 18 12
VERMONT—
Domestic Miss. Soc., to const. Rev. Isaac P. Low, of Pittsfield, and Rev. Calvin D. Noble, Life Members, 60 00
MASSACHUSETTS—
Missionary Society, per B. Perkins, Treasurer, 100 00
Edgartown, Miss C. Coffin, by O. B. Kingsbury, 5 00
Falmouth, Rev. H. B. Hooker's Soc., by F. Davis, 100 00
Millbury, Ladies' Assoc. Union Soc., by Mrs. E. Bond, Treas., 15 00
Newburyport, Ladies' Assoc., by Rev. S. Kitteridge, 100 00
Williamstown, a Lady, 10 00
CONNECTICUT—
Fairfield, a Friend, 5 00
Greenwich, Stilson Benev. Soc., by Miss Lewis, Treas., 30 00
Madison, D. Crittenden, 5 00
New Haven, East Dist. H. M. Assoc., by H. E. Hodges, Treasurer, 42 00
Stonington, Fem. Aux., by Miss Sheffield, 20 00
NEW-YORK—
Cattskill, S. L. Penfield, 15; S. S. Day, 12, per Dr. Porter, 27 00
Greenville, Friends, by Rev. B. Johnson, 20 00
Jamaica, Pr. Ch., mon. con. coll., by Mr. Rider, 7 30
Matteawan, Fem. H. M. Soc., by Rev. S. I. Primo, 13 00
New-York City, viz.
Hon. R. F. Butler, 150 00
Allen st. Ch., mon. con. coll., 60, subscription in part, 101 01, 161 01
Bleecker-st., anonymous, 10 00
Central Pr. Ch., J. C. Baldwin, to const. Rev. Wm. Adams, a L. M., 30 00
Mercer-st. Ch., mon. con. coll., 28 05; A. De Forest, 50; G. P. Shipman, 25; A. G. Phelps, 25; E. Wainwright, to const. Mrs. Wainwright a L. M., 30; S. F. Phelps, 10; E. R. Biddle, 20; J. Hunt, 5; cash, 0 50; J. Wheelock, 10; J. Wiley, 10; E. H. Blatchford, 10; O. E. H., 5; others, 94 85, 323 40
Pearl-street Ch., R. Aikman, 10 00
Second Avenue Ch., coll., per L. Atterbury, 19 52; John M'Comb, to const. Mrs. Joseph M'Comb a L. M., 30, 49 52
Rondout, W. B. Crane, 10; Presb. Ch., 26, 36 00
Troy, 2d Pr. Ch., Gent. Assoc., per C. Lyman, Treas., 50 00
H. R. Hubbell, L. D. 100 00
NEW-JERSEY—
Elizabethport, Cong. Ch., per Rev. A. Brown, 2 35
Newark, David Hayes, to be appropriated by the N. Y. Congregational Association, 75 00
TENNESSEE—
Crooked Creek and Little River Ch., by Rev. J. D. Wilson, 20 00
MICHIGAN—
Flint, Ch., coll., by Rev. J. Beach, 5 00
LOWER CANADA—
Montreal, 10 00
C. A. D., 5 00
1814 70

KNOWLES TAYLOR, *Treasurer.*

The Board of Agency at Philadelphia, acknowledge the receipt of the following sums, from Oct. 15th to Nov. 26th, 1839 Rev. E. R. Fairchild, Secretary.

NEW-JERSEY—
Deckertown, Presb. Ch., coll. to const. Rev. J. W. Wood, a L. M., in part, 9 00
Frankford, Presb. Ch., coll. per Rev. J. Vance, 7 00
Newark, W. Wallace, 50; S. O. Heaton, 5, 55 00
New-Providence, Presb. Ch., coll. in part, to const. Rev. Thomas Cochran, a L. M., 30 40
North Hardistan, Hon. H. Haines, 10; L. C. Rea, 5; G. Buckley, Esq., 5; J. Predmore, 3; M. R. Sutton, 3; others, 3 61, 29 61
Parsippany, Pr. Cong., by Rev. J. Reed, 19 67
Rockaway, Presb. Ch., coll., in part, 3 00
South Orange, Presb. Ch., mon. con. coll., per Rev. J. Vance, 13 00
Unionville, B. Van Fleet, 3; S. Van Fleet, 3; G. Forster, 1; A. Smith, 1; S. V. Pierson, 1; W. H. Clarke, 2; J. Coulter, 1; J. A. Smith, 1; D. Elston, 0 50, 13 50
Wantage, 2d Presb. Ch., in part, to const. Rev. Edward Allen, a L. D., 4 00
Westfield, N. J., Pr. Ch., coll., per J. A. Pierson, 30 00
Westtown, B. Decker, 3 00
PENNSYLVANIA—
Allentown, Presb. Ch., by Rev. R. W. Landis, 30 50
Brooklyn, G. Chapman, by Rev. E. Phelps, 1 00
N. London, J. S., by Rev. A. Converse, 1 50
Philadelphia, viz.
Fifth Presb. Ch., mon. con. coll., by Rev. J. Montgomery, 38 62
C. Dingo, by Rev. E. Phelps, 5; J. M. Van Harlingen, 50, 55 00
DELAWARE—
Newcastle, Pr. Ch., mon. con. col., 31 25; Mrs. Sarah Nexsen, 5; John Janvier, Esq., 2; W. B. Janvier, 1; L. Curlett, 0 50; B. A. Janvier, 2; Mr. Kean, 5, 46 75
Wilmington, Del., *Howard-st. Ch.*, Rev. E. W. Gilbert, 5; John Torbert, Esq., 5; G. Jones and family, 5; coll., 51 25; Female Praying Society, 15, 81 25
677 70

Rev. F. Bascom, Agent in Illinois, acknowledges the receipt of the following sums, to Nov. 26, 1839.

East Du Page, Mr. Puffer, 1 00
Elk Grove, Mr. Miner, 1; Mr. Whiting, 0 50, 1 50
Lacon, Presb. Ch., 20 38
Ottawa, Presb. Ch., 2 00
Pleasant Grove, Presb. Ch., 40 00
[illegible]

THE

MERICAN PASTOR'S JOURNAL,

OR,

THES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

IE MOTHER AND SIX DAUGHTERS.

[Furnished by a Clergyman.]

ATER than the year 1800, I com-ced my labors among a people in -England, who had long enjoyed ministry of a divine distinguish-or his soundness and ability in rly presenting the great princi-of benevolence in God, and his ernment, and in the Gospel of Je-Christ. Several members of the ch, as might be expected, had me eminent for doctrinal intelli-e and deep piety. There was who was a wife and the mother even children. She was then ewhat advanced in age, and so m that she was seldom able to the house of God. In the circle er family, she only was pious. becoming acquainted with this her in Israel, I found her intelli-and eminently devout, but sober l her feelings. With great humi-and deep solicitude, she commu-ted to me the sorrow which op-sed her mind and weighed down spirits. Said she, "Not one of ny family is pious. My husband eprived, almost entirely, of *hear-* the gospel preached. My only far from home, my six daugh-and the companions of those of a who are married, are *all* desti-of an interest in the great salva-." At the same time, many other hers in Israel were in a similar e of mind, and much fervent yer was offered in the closet, and raying circles for the descent of Holy Spirit. The Spirit was gi-ven. The individual, who first called on me to make the great inquiry, was one of the six sisters. Soon, another of them followed, and another, until *five* of them expressed absolute and final despair of salvation, except through the sovereign mercy of God in the Lord Jesus Christ. In this way of pardon and life, they indulged hope. But the *sixth*, who was the eldest daughter and had a large family of her own, on which account, her conversion seemed doubly important, remained without anxiety. Now, it was, that the mother and her five hoping daughters became deeply solicitous for *her*. As day after day passed over them, praying and wrestling for her, the inquiry arose, *what can we do?* The daughter first awakened and converted, said, "Though our worldly engagements to others are exceedingly pressing and must be fulfilled, yet let us, even if we *must* be at our sewing, observe a day of fasting and prayer for her." The suggestion was welcome to each of the circle. The day was observed. Two weeks after, the one, who proposed the day of fasting, called on her eldest sister and at once perceived her countenance sad. Supposing she had some domestic trouble, she inquired for the cause of her unusual appearance and at once received this reply; "Dear sister, I am a lost sinner! My life is all sin! What must I do to be saved?" Bursting into tears of joy, the visiting sister, after many suitable remarks, at length inquired, "How long, sister, since your mind was first awakened?" The anxious, trembling sister named *the very*

day, which had been, altogether without her knowledge, observed as a day of prayer for her. So true is the promise of God: "Before they call, I will answer; while they are yet speaking, I will hear." As the result, the six sisters were soon united in the same church with their mother, and for many years adorned their profession. At length, the mother went to her heavenly home, *ripe* and rejoicing to depart. The daughter first converted, had an insatiable spirit of deep inquiry into the truths and doctrines and duties of the Bible. She, without any apparent effort, without even seeming to be conscious of it, *lived* and *breathed* in the Bible. The sublime things of this book absorbed her mind, pervaded her spirit and her whole conversation, until enriched in knowledge, and made a *heavenly spirit* in all her affections, her soul became too elevated, too refined and pure, and full of heaven and God, to retain longer its hold upon the body, and cutting loose from earth, it soared to the great centre of its attraction. Another of the six, a sainted spirit, has gone home. The remaining four are following the faith and patience of those departed. I shall love to see that mother and the group of her daughters in heaven, and to hear *her* relate *how faithful God is*, and to hear *them* tell *what a blessing is a pious, praying mother.*

DO NOT GIVE UP THE AGED.

[Furnished by a Pastor.]

The subject of this sketch was Capt. J. P., who died in the autumn of 1838, in the 75th year of his age.

He was an early settler of the town, and a man of uncommon energy and perseverance in matters of the world. These were suffered to engross all the powers of his soul; and although he was a believer in the great truths of revelation—having been instructed by pious parents—and although possessed of very tender natural sympathies, so that he would often be melted to tears when the truth was plainly presented—yet until a few weeks before his death, he never found time to attend to the "*One thing needful.*"

For a few years previous to his death there were loud and frequent calls, in the providence of God, admonishing him of the necessity of speedy repentance. His companion was removed from him by death. Sudden accidents brought him near the grave. A beloved daughter, who had ministered to him, and poured out many prayers for his salvation, besought him with her dying breath to be reconciled to God; at the same time giving, in her own experience, ample demonstration of the power of religion to fill the soul with peace in a dying hour. The effect of these visitations upon his mind was anxiously watched by his pious children and friends, who ceased not to hope and pray that these warnings might be successful in bringing him to seek first the kingdom of God and his righteousness. But how dark was the prospect before them as they were compelled to see them all pass away, one after another, with no other effect than that of producing greater hardness of heart. With anguish of spirit they beheld him trembling upon the borders of the grave; and as he approached it, all reasonable prospect of preparation for it was well nigh banished from the minds of some of his acquaintances and friends. One single consideration tended much to drive hope from their souls. He continued in the frequent, if not the habitual use of strong drink. While this habit continued, there was scarcely a possibility that the impressions of truth should be sufficiently permanent to issue in genuine conversion.

Such was his gloomy condition, when, the winter previous to his death, he was visited with a violent disease which threatened his immediate dissolution. Alarmed and concerned for his welfare, his children and friends went to God as their only refuge. It was a case of life and death. God must help or all was lost for ever. Never did the writer know of an instance where so great and general an anxiety prevailed in

the minds of Christians for the salvation of a single individual.

In these distressing circumstances, the subject of all this anxiety was far from exhibiting any very deep or strong feelings in view of his own condition.

He *knew*, but did not *feel*. A merciful God here interposed, and he was so far restored to health as to be able to attend to business. Yet he seemed to know that his days must be few. When conversed with on the necessity of preparation for death, he would admit its importance, but justify his neglect on the Antinomian plea, that "he could do nothing," or "he had done all he could." Yet it was evident that the soul was not at rest. He was found upon his knees begging for mercy.

In a few weeks he was again brought down by sickness, and his soul was filled with great horror under a sense of his sinfulness in the sight of a holy God. Now the publican's prayer was made in good earnest. He confessed that his whole life had been spent in sin. "Not one single thing have I done right," was a sentence which he was often heard to repeat.

In this time of distress he called upon all present to intercede in his behalf. The scene was indescribable. Irreligious men and disbelievers in the truths of revelation were melted by it. And blessed be the name of God, it was succeeded by one no less interesting and affecting. I must leave it for the devoted Christian to *imagine* what were the joyful emotions of those who had been for many years praying ardently for the conversion of this aged sinner, when they were permitted to exchange the voice of supplication for that of praise and thanksgiving. He continued to have a lively sense of God's goodness to his soul, and frequently expressed his astonishment at the mercy of God in having compassion on one so utterly unworthy.

In this history we may see the truth confirmed that God hears prayer.

There is nothing too hard for the Lord. He can change the Ethiopian's skin and the leopard's spots.

We should not give up the aged sinner as hopeless.

And lastly, while such cases are occasionally met with, they are too few to afford any encouragement for procrastination. At the best, the evidence of conversion which they leave behind is dim and doubtful, compared with that which has been proved by a course of holy living.

THE POWER OF DECISION.

Decision—a determined purpose in the midst of almost insurmountable obstacles to put forth every effort, to tax every energy, for promoting the cause of truth and righteousness, trusting in God for ultimate success—has done wonders in building up new churches in our land, and in strengthening "the things which remain, that are ready to die."

Nearly ten years since, Providence directed me to one of the long settled towns of New England, where error had come in like a flood, sweeping away the ancient landmarks, and leaving in the minds of a few, who still adhered to the distinguishing truths of the Gospel, only a very faint hope, that they or their children should ever enjoy its ministrations in their purity. Various interesting and encouraging circumstances had induced the minister of a neighboring town, some of whose flock were resident in the place, occasionally to preach in their dwellings. His efforts were attended with such success, that these services, occasional at first, had come to be regularly held every week, for a short season previous to the visit of which I write. Of these circumstances I was fully aware, and was informed, that a visit to my relatives in the place, might be especially useful at that time. Being at leisure for two or three weeks, I determined to comply with the suggestion. The neighboring clergyman before alluded to, having been seen shortly after my arrival, had relinquished to my charge the meeting which he had appointed to be held on Saturday evening. Such was the number present at this meeting, and such

the interest manifested, that, with no more consultation than was necessary to secure a place for worship, appointments were made for the following day. In the morning the congregation assembled, accommodated in a single chamber, and were addressed from Ecclesiastes 9 : 10. "Whatsoever thy hand findeth to do, do it with thy might." Previously, the friends of truth had pledged themselves to pay a sum of money sufficient to employ a clergyman for six or seven months, intending that he should preach in private houses, and perform all the various duties of a minister, but not anticipating any organization that should give permanency to the ministrations of the Gospel among them. But during the delivery of this discourse, some came to the decision that no effort on their part should be wanting to secure the enjoyment of these means of grace, both for themselves and for their children. The event shows, that this decision was such as has been described in the remarks introductory to this narrative. During the interval of worship, as there had been no organization, and no definite plans formed, and as I had appeared among them without any direct invitation, the question arose, shall an appointment be made for the next Sabbath, or for any religious service during the week? With one consent it was said, we have gone too far to recede; the permanent continuance of our religious services must be secured, and efforts and property were solemnly pledged to carry out the purpose thus expressed, and it was concluded that appointments should be made, and that the gentlemen who had subscribed for the employment of a clergyman, should meet the next day to adopt such further measures as might be found necessary. At this meeting seven were present. They came together not to inquire whether any thing should be attempted, but to determine what should be done; for every individual had already decided, that the permanent ministrations of the Gospel should be sustained. After solemn and earnest prayer, offered with a deep conviction of dependence on God, and also of the necessity of strenuous and persevering effort on the part of those present, it was resolved then to form a religious society, and to secure the organization of a church as soon as practicable. Each seemed to regard his property not as his own, but as consecrated to the Lord for the attainment of the object sought. All were in moderate circumstances. Every thing that they could call their own would not have been sufficient to erect such a house of worship, as none would deem extravagant for many of our N. England congregations. Yet they resolved to proceed at once to the erection of a sanctuary, and choose a building committee. Before the week expired, that committee had secured land for the building, had draughted a plan, had ascertained the probable expense, and were prepared under the direction of those who had appointed them to make a contract for the work. Thus, before the return of another Sabbath, the whole aspect of things for that people had become essentially changed. A foundation for sustaining the institutions of the Gospel had been laid, which much, and, in some instances, violent opposition since, has not been able to overturn. In due time, the house of worship was completed, a church was organized, and it was my happiness to become its pastor. Feeble at first, it was sustained by Home Missionary aid; now it stands alone, and remembering its own early history, it cheerfully reaches the hand of help to others in need. It has been favored with repeated revivals, in the blessings of which the families of those who first resolved upon its existence have largely partaken. Every step in its progress from weakness to strength, from depression to prosperity is an exhibition of the POWER OF DECISION—of that decision that took possession of every mind at the time when they first met together to worship God on his own day—a decision which, under God, gave unity in action, energy in effort, perseverance in zeal, and success in all.

THE HOME MISSIONARY.

Go, ... Preach the Gospel *Mark* xvi. 15.
How shall they preach, except they be sent? *Rom.* x. 15.

Vol. XII. FEBRUARY, 1840. No. 10.

The Pastoral Relation.

The policy of the A. H. M. S. has been particularly distinguished by the care with which it has cherished a permanent relation between ministers and people. Besides the conditions which it has appended to its appropriations of aid, it has exerted an influence against a changeful ministry by the direct instructions of its Agents, and in the pages of its periodical and reports.

We have reason to think that these efforts, combining with other healthful influences upon the public mind, accompanied with the divine blessing, have produced a favorable change in the practice of churches and ministers. During the last three years there has been a growing conviction of the advantages of permanent pastoral relations, and of the folly, and even wickedness of change, unless for the most weighty reasons. In all that wide circle of churches, to whose affairs the attention of the A. H. M. S. is called, a decided improvement, in this respect, is going on. And it is one of the signs of the times which encourage us to hope that the church will come out of the fires by which she is at present tried, far purer than when she entered them. But there is still a great call for instruction on this subject; and we shall feel ourselves bound to publish "line upon line"—"here a little, and there a little"—so long as we retain the conviction that no small amount of the aid which is solicited from missionary societies, is rendered necessary by the fickleness of churches and of ministers, in respect to their mutual relation.

The following judicious remarks on this subject, are taken from a Circular Letter addressed by the General Convention of Congregational and Presbyterian Ministers in Vermont, to the churches.

The Pastoral Office and relation are of God, designed among other things to give to the church an intelligent and earnest piety, and a permanent and well balanced character. The frequent dissolution of the pastoral relation must defeat these ends.—The relation between a pastor and his flock is frequently compared in scripture to the marriage relation, as in Isaiah 52: 5, *As a young man marrieth a virgin, so shall thy sons marry thee*, i. e. the church. This implies that the connexion of pastor and people is something more than a mere earthly contract. Every thing in the nature of the office and in the views which the Bible gives of it, indicates God's purpose that it shall be permanent, except where he, by his providence, puts asunder what he had previously joined together. We are satisfied from experiments and observation after years, that the frequent sundering of this relation is deeply injurious to the stability, intelligence and unity of our churches.

The effect of this must be injurious. It breaks up the permanent habits of a church and keeps it always on the move. It calls off the attention of Christians from their own hearts, and from their appropriate work, to foreign objects. It fosters a capricious and criticising spirit. It distracts and alienates the church; for, when a pastor, from causes within the church and congregation, leaves,

his attached friends are often grieved, or discouraged, or excited against the abettors of his removal, and will not cordially concur in the selection and settlement of a successor. Hence coldness springs up, and that church becomes a house divided against itself. Would that this were fiction, but it is not. Such is human nature when sanctified but in part.

Such frequent change is also expensive. New expenses must be incurred in various ways by almost every exchange, by the removal of families, and by alterations in the parsonage, place of worship, &c., to suit the taste or convenience of each successive incumbent.

It renders discipline difficult, and in some cases impossible. It exposes a flock to be scattered by being often left for a while without a shepherd. It diminishes the respect of the people for the pastoral office and for the character of those who fill it, and thus diminishes their power to do good. It encourages restless and unreasonable men to indulge in sinful prejudices and pride.

It is no less injurious to the pastor himself. If he remove frequently, be he never so able a workman, it throws his character under suspicion of some latent defect, which hinders his being a successful bishop. Or it is oppressive to him in the way of expense. A minister, by every removal of considerable distance, must suffer a loss of from $100 to $300 by the sacrifice on immoveable property, by the expenses of travel and transportation, and by the re-settlement in a new situation. Under the salaries which pastors receive, there is not one out of ten that can endure this loss without real wrong and injury.

It impairs the strong confidence and affection which a pastor ought to cherish, and otherwise would cherish towards his flock. If the parties in the marriage contract were to come together expecting to remain united only so long as would perfectly suit their fancy, many a little jar of opinion or feeling, which is now the occasion of showing how much they love each other, and is entirely overlooked and seasonably hushed, would be suffered to grow into a cause of separation.

We are aware that many imagine great advantages in changing once in a few years. We readily admit that there are some advantages, but we are confident from results before us, that they are more than counterbalanced by the disadvantages.

We are aware also that the request for dissolving the pastoral relation often comes from the pastor himself, without sufficient cause. A young minister, for instance, settles over a parish on a short probation. All things in prospect appear fair and promise well. After a year or two, difficulties spring up. Some hearts, once warm, have become cold. *Now, this is his teething time, which, if he live through it, will give him influence.* But it is a trial. Destitute of experience, and with a limited store of theological furniture, he is compelled, amid his difficulties, and in all states of health, incessantly to write, and preach, and toil. He sees perhaps little present fruit of his labors: and though he tries to rest his confidence on the unfailing promises of God, he is often ready to exclaim, "O that I had the wings of a dove, that I might fly away to yonder mountain and be at rest!" He longs to change, both in the hope that he shall be more useful, and that he may gain time for extending his studies into other fields of thought. And to this feeling he often yields, without sufficiently clear indications of duty. And thus, we fear, that man often puts asunder what God has joined together.

Hiring temporary supplies.

Again, most of the remarks here made against the frequent dissolution of the pastoral relation, apply with pertinency to two other customs prevalent among us, viz., that of hiring stated supplies by the year; and that of settling ministers for a limited time, or on condition tha the relation may at any time be dissolved by either party's giving the other a few months' notice. As to the latter custom, it would be difficult to say why the marriage relation might not as accordantly with the plan of God be entered into for a limited term or on the condition of a separation, on the one party's giving the other a few months' notice. We would not press this analogy too far, knowing that the two things are unlike in several respects. What we mean is, that the pastoral relation is not less an appointment of God, nor less solemn or responsible, nor less dependant

efulness and happiness on the re-
iffection and kindness of the parties.
rs ago a pastor's settlement was as
)posed to be for life as his marriage.
t that the feeling and practice were
he opposite extreme. Evils grew
iat usage. What we urge is the
idium. No more definite rule can
perhaps, than this, viz., that the
e entered into with the distinct re-
ice that it is *ordained of God*, and
)ntinued till God makes it clear by
lence that it ought to be dissolved.
to this, let the parties take more
rm such acquaintance with each
shall produce a reasonable ex-
of the connexion being thus per-

: custom still more injurious, is that
:tated supplies by the year. This is
chiefly among our feeble churches.
these churches resort to it under
ssion that it is *cheaper*. But we
ed that eventually it is more ex-
The family which seasonably lays
k of provisions, can certainly live
.lly than that family which depends upon small, weekly purchases at the provision store. The latter family, if it does not pay higher, must spend time and encounter perplexities, in obtaining supplies. There is a difference not unlike this between a settled ministry and hired supplies. The church which lives by the year, or settles a pastor for a limited time without necessity, not only departs from the plan of God, but must be often agitated in agreeing upon a man of the "right stamp,"—must be often destitute and much diverted from its appropriate work, crying, lo here, and lo there.—All these remarks on the frequent dissolution of the pastoral relation,—on limited settlements and hired supplies, are sustained by comparing the prosperity and growth of those churches which have had a settled ministry, with that of those which have depended on supplies, during the last eight years. The "hireling," though one of the best of men, cannot "care for the flock," as he would do, if settled over them, and identified with them. It is impossible—not because he who thus labors is not a good and faithful man, but impossible in the nature of things.

Correspondence of the A. H. M. S.

IOWA.

ev. R. Gaylord, Danville, Iowa.

gh the goodness of an ever
)vidence, I am permitted to
y last quarterly report. I
v labored a year under the
ion which I received from
.e former part of my quarter
nsiderably confined at home
.ckness of my wife. Up to
:r, I have been able regularly
my appointments, except in
nce I was prevented by the
of the weather. The last
in November was as severe
I have rarely experienced.
wing, blowing, and intense
made it prudent for all,
Sabbath-breakers, to keep within doors. Some of that class nearly perished with the cold.

Winter is now upon us, and our congregations are somewhat diminished. This arises from the scattered state of our population, and the worst of facilities for travelling. Yet the prospects for the future are brighter and more encouraging. I have become acquainted with the people extensively, and, so far as I can ascertain, have generally secured the confidence of the sober, thinking portion of the community. I receive very frequent invitations from around, to go and preach. The other day, I received a letter from Jefferson county, 40 miles west, urging me to come up and preach to them a few times, and see if a church could be formed. I expect to go up next week.

The church and people here expect me to preach with them one half of the time. They have raised a subscription of nearly one hundred dollars. I think they are doing all they can. Many of them are poor, and yet they subscribe as much as men in good circumstances do, at the East. They have just purchased their lands, and it has taken all their money, and some have had to borrow money at 25 per cent. They have now all their improvements to make, houses to build, fences to make, &c. &c.

MISSOURI.

From a Report.

PRIVATIONS.

I have endeavored to labor during this quarter, as faithfully and constantly as circumstances would permit, but in the dispensations of a wise Providence, I have been much hindered. My family have been sick all the time since the first week in October. My wife has been twice, apparently, at the point of death. She is now again, however, convalescent. I have had to follow an infant child to the house appointed for all the living, to see its body there entombed till the "Archangel's trump" shall wake all that sleep in the grave. I have been prevented from attending my regular appointments on two Sabbaths of this quarter; and my attention has been almost constantly confined to my family—having been able only occasionally to leave home long enough to attend to indispensable duties, and then obliged to hasten back as soon as possible. Although my appointments are often 20 miles from home, yet I have been compelled mostly to ride there in the morning, preach, and then ride home again in the evening of the same day. Once, I had to make such a trip through the coldest rain we have had this fall. Another time, to go 9 miles, preach a sermon to about a dozen shivering hearers, and then ride back in the afternoon, when the thermometer was about 2° below zero. From labor bestowed under such circumstances, although of the hardest kind, not much good can be expected. My family are now, however, so situated, that I hope to be able to labor with less interruption the next year.

Your Society has truly been a friend in need to us here—and I think we feel grateful for its assistance, and shall not soon forget its benefits. And if, in the providence of God, there should ever be any *ability* on the part of this people to contribute, I think they will prove the sincerity of their gratitude.

ILLINOIS.

From a Brother in affliction.

I cannot but feel grateful to you and the Board, for the kind attention which you have given to my last communication. I have felt strengthened by your letter, and also by reading your remarks in the Home Missionary. We do feel the need of encouragement, occasionally, while labouring here in these waste places. When I last wrote you, our prospects were very dark. Sickness was commencing, our congregation, in consequence, was reduced from more than one hundred to a dozen. All that had encouraged us, began to talk of leaving the place, if they should live to do it. I could see no other way of being sustained than by the A. H. M. S. The sickness was as universal as last year, but not so mortal. We shared in it, and was called to surrender up our little and only son. He lies beside the wife of my youth, in the cold and lonely grave. This has added to our sorsow, but it calls upon us to give up all to Him who giveth and who taketh away.

We have some encouragement also. When we were all sick, we received greater attention from the people than we could expect. When they were scarcely able to crawl about or to help themselves, they

d call and render very great ance. We were not confined to ouse over about two weeks. I suggested to our people, that I t leave them in the Spring. One usly objected, saying, "you have the worst, and will hereafter be lo endure the climate. We must a minister; if you leave, we have another, and he, most y, will have to pass through a n of sickness." He gave us a e, 30 pounds of flour, half a bush- peas, and a little dried beef; and he intended to make some re- nces in money, but had none Another man gave me an order merchant for $5, and said he d make up $25, for the year. her has loaded down my wagon cabbages, and says he means to e have some money. He had :ted a subscription would have circulated. Others have done r a little thing that has made us ful. More kindness has been n us the past quarter than since ave been here.

FOLLY AND ITS FRUITS.

folly and sin of being discontented heir ministers, are but too often illus- in the congregations of the West. mbition to have the most popular and ful man in the land, is as wicked as :pectation is vain. And yet there are ired churches at the West that would isfied with nothing less.

. —— advised me to leave -, adding, that Mr. L—— thought if the world's people could ie their own minister, they would ort him. Mr. —— said he would ake the responsibility upon him- of advising me to leave there, for e case I left, I might run away duty. And beside, he thought ffect would be that they would no minister at all. Some of young men who suggested the to Mr. L——, took their guns went into the woods, while Mr. a new man, preached. I re- ber how O—— has suffered by experience of church members. They thought if their minister would leave, and they could get a certain other minister, the world would come in, and they would easily give him support. All this was attemnted. That other came, but failed. Then they wrote to you to send them "a man of the right stamp." They asked not for your money, they could easily support him if he was only "the man." The consequence is, they have been a flock without a shepherd. The Catholics occupy their court-house, and they have no public worship on the Sabbath, no Sabbath school, no Bible class. Other places about us have thought that if they had a minister that would call together as large congregations as they have seen at the East, they would easily support him, and build then a meeting-house. And that if their minister does not accomplish all this, he is not worth supporting. Hence H—— lies a waste. Their meeting-house, half completed, is sold to pay cost. Universalism triumphs, and no minister breaks unto them the bread of life. And hence, too, other places have been forsaken of the ministry, and become a proverb and a by-word.

Now, Mr. L—— has asked the wicked, why they do not give support to the minister? They say, to excuse themselves, "He is not my minister: I have had nothing to do in getting him. Get Mr. Barnes of Philadelphia, or his like, and I will help you to support him." Instead of treating this as I would think a knowledge of human nature would lead him to, he has suggested whether I had not not better stand aside, and *let some other minister make the trial.*

From Rev. E. G. Howe, Hickory Creek and Gooding's Grove, Ill.

There has been this season even more sickness and death than the last year, which was deemed a very sickly one. One in twenty of the inhabitants on Hickory Creek, have died, while at least one half of the remainder have been more or less visited with the disease.

These afflictions have operated as a discouragement to the settlers, in many respects—one of which is the support of the missionary. Some of the subscriptions will partially, and others wholly fail of being paid. The present prospects of the farmers are dark, as the great canal in the vicinity does not progress as was expected. Produce does not find a ready market. There is already a diminution in prices of 50 per cent. But your missionary is not yet discouraged, though his wife has been ill ever since her arrival, and he has suffered in his own health, while the people have omitted or have been unable to meet their engagements.

IMPORTANCE OF MISSIONARY ASSISTANCE PUNCTUALLY PAID.

I shall make a draft on you of this date for $25. In saying this, I am led to remark, that were it not for the Home Missionary Society, I know not how I could have preached the blessed Gospel to this people the past year. And I am sure the people are also grateful for this important aid.

How many necessaries and conveniences will not $100 supply to a missionary! One quarter of it will buy him a cow, which is so needful in this part of the country for the support of a family. The cost of keeping one is very little; but I am not yet in a condition to apply your bounty in the purchase of one, from previous engagements. But I do not murmur under the many privations and hardships attendant on locating in this wilderness. If Providence shall give *health* to me and mine, we can bear much of these for a season, if need be.

From Rev. J. Porter, Waynesville, Ill.

STEADY PROGRESS.

Since I last wrote, I have organized a Bible class, and some individuals enjoy the instructions with apparent interest. The Sabbath school is increased considerably in numbers. Punctuality can hardly be secured, when the community are not trained to it. The subject of temperance is not less interesting than formerly to this community; but to our great mortification, a tippling house has been set up in our village. It is as poor as poverty, for it can only sell drams of poison, and not a substantial article is to be found in it.

I would say with regard to the year that is past, that it has been one of the shortest of my life. The labors of it have been pleasant and encouraging. During the last half, I have been much hindered from my appropriate labors, by the afflictions of my family. I hope hereafter to have better facilities to labor, and to be more useful in the good cause.

Since I commenced my labors as your missionary, there have been added to the church, by profession, seventeen—by letter, one. Adults baptized, ten—children, twenty-four. One Sabbath school has been organized, or rather revived, by a pious young man who is teacher of a day school; and I have lately commenced a Bible class. Our church edifice has been erected and finished, except plastering. It is laid overhead with loose boards, and we worship in it. Although it is uncomfortable, we are somewhat encouraged by the increased attention to preaching.

From Rev. R. Kirkwood, Whitehall, Greene Co., Ill.

ARRIVAL AND COMMENCEMENT OF LABOR.

After a tedious, expensive, and I may add, painful journey, we at length arrived at Whitehall, my designated place of labor, on the 15th of November last. Our travel on the Ohio fell, unfavorably, on a season when the river was approaching and arrived at its lowest stage of water, which rendered our expenses double what I expected. In addition to this, my wife, rather feeble in health before, sickened on the river, so that

) were obliged to land at Evans-
le, Ind., where we were detained
ore than three weeks; which pro-
nged our journey from Pittsburgh
St. Louis, from the 2d October, to
e 10th November. I was unable to
d boarding in the village for my
nily, and had to rent the only
use I could find, at $6 a month.
The Lord has been pleased to try
y faith and patience considerably
entering the field, both by the
usual inclemency of the weather
re, and by the want of a place of
orship. Our object now will be to
suscitate a little church, reduced in
mber to one elder and six mem-
rs. The history of this little church
briefly the following. It was foun-
d by the labors of two missionaries,
., Rev. Owen Catlin, and Rev.
avid G. Sprague, and organized on
e 30th April, 1828, by the name of
ne First Presbyterian Church in
eene Co., Ill. In process of time,
e church in Carrolton was formed,
hich took off a number of its mem-
rs. Since that, it has been neg-
cted, till by removals and deaths it
s been reduced to its present low
tate. It is still recognized by the
esbytery of Illinois, and its only
ace of worship has formerly been
e house of the present elder, on
pple Creek, and has been occasion-
ly supplied by Br. Barr of Car-
llton. There is a handsome church
lifice in the village of Whitehall,
ilt by general contribution, but as
ere was a Baptist church existing
eviously, they have obtained the
ntrol of it, and occupy it half of the
ne. While they do not occupy it,
is free to other evangelical denomi-
ations, and thus we have the use of

In regard to family visiting, my la-
rs have, necessarily, been very
nited. But so far as I have been
le to attend to it, there is reason to
encouraged even more than when
was here in the summer, previous to
y removal. Several other Presby-
rian families have moved here from
e East, and a large proportion of
e whole are from New-Jersey. I
n much pleased with the spirit of
number of them. Besides the six
already members of the little church,
I have found about eighteen profes-
sing members, scattered around, "as
sheep without a shepherd," and ap-
parently ready to take hold, as soon
as our affairs shall have assumed
some order. The denseness of the
population in the vicinity—perhaps
the first farming section in the country
—seems fully to justify our under-
taking, and to afford the prospect of
a respectable Presbyterian society.
But alas, the indifference to religion,
and fondness for trifling amusements,
almost discourages me. I feel some-
times utterly disqualified for the
work. But I remember Paul himself
exclaims, "Who is sufficient for
these things?" And again, I feel that
the same hand that held him up, can
uphold me, the least of all. O for
more humility and absolute depen-
dence on omnipotent grace!

TENNESSEE.

From Rev. H. Patrick, Tellico Plains, East Tenn.

I have visited about with the peo-
ple of my charge, and preached on
every Sabbath, and also at night, as
often as opportunity offered, and as
appeared proper and judicious.

A Sacramental Meeting.

In September I attended a sacra-
mental meeting at Madisonville,
about 10 miles from this, with several
of our preachers. As this meeting
was not held within our church, a
particular account of it could not be
here expected. It was the first re-
vival of religion I have witnessed for
some time past. Many, say 40 or 50,
were among the anxious, and a con-
siderable number, perhaps 20, pro-
fessed a change of heart, if I have
not been misinformed. It is a very
solemn thing to be in the midst of a
revival of religion; the things of this
world, for a while, lose their power
and hold upon the mind; and the
solemnities and retributions of the
eternal world, as seen by the eye of

faith, occupy the whole field of vision, and are estimated and regarded as of superlative importance.

Early in September, I went to Knoxville, about 45 miles from this, where there is a Tract Society, and drew the amount of tracts due me for four years, as a life member. The tracts I have been distributing about, wherever I thought I could do good with them. There are some two or three distilleries in our own neighborhood, and I have circulated tracts on the subject of distilling and using ardent spirits as a common drink, and also preached on the subject. It requires much discretion to present the truth on this point and yet avoid giving offence.

PROVING OF CANDIDATES.

The custom of putting candidates for church membership on probation, is so common at the East, that it may excite some surprise to find it spoken of as a novelty: yet such it probably is in many parts of the land. We regard the tokens of increasing care to hold up a high standard of christian character, as truly auspicious for the new states.

To avoid the evils of a hasty admission of members into the church, the session and myself, after deliberating on the matter, have agreed to require applicants to stand propounded as candidates for admission, at least for a time, to afford opportunity to become acquainted with them, and to test the genuineness of their religious impressions and feelings. This is not the usual practice of ministers and churches in this country—though of this you have doubtless been informed long ere now. It shall be my aim to let persons stand before the church as candidates, for a reasonable time, and meanwhile I shall seek them out, converse with them freely about their religious feelings, and read to them such religious books and tracts as are adapted to their case. My labors have not been in vain. There are as many as 7 or 8 persons with us, anxious for their souls. Three or four are indulging a hope for themselves, that they have experienced a change of heart. Two stand propounded before our church for admission.

From Rev. R. E. Tedford, Cleaveland, Tenn.

"THE LABORERS ARE FEW."

The field in which I am laboring is very large; of course, my labor is very much scattered. I have five different places at which I preach statedly; at three of them on Sabbaths; at the other two during the week. Perhaps you may think my labors are distributed over too large a field, to be very profitable. This I feel in some degree, and should like to have it otherwise. But situated as I am, without any Presbyterian minister except myself, in this and the two adjoining counties—and the county in which I am living, is about 40 miles long and 20 broad—and finding Presbyterians living in different parts, and in densely settled neighborhoods, where they want preaching, I cannot deny them an occasional visit.

There is generally, very good attention given to the means of grace. On the fourth Sabbath of October, I had a communion season in Columbiana church. Christians were stirred up, strengthened, and encouraged in the service of the Lord; sinners were pricked in their hearts, and made with anxiety to inquire, what they should do to be saved. Some six or eight were brought, as they hope, to give their hearts to the Saviour.

Apostate Professors.

Whilst there are some things to encourage the children of God, there are many to discourage them. We have some in this new country, who profess to be Christians, and, when they lived in the older settled parts of the country, where going to church was common, and religion popular, were thought to be Christians; but alas for them now! they have laid aside even the *name;* and have

turned with "the sow that was washed to their wallowing in the mire."

INDIANA.

From an afflicted Missionary.

On the fifth of August, Mrs. —— and our little daughter were taken to their beds; myself and eldest son were taken on the seventh; about the eighteenth, the remaining members of our family were taken down. My companion and daughter were brought nigh to the grave. We were three months confined to our beds and house. But through the kindness of our Heavenly Father, we are all raised up again. Our people did what they could for us, many of them had afflictions in their own families, and one of the elders was near death. When I took sick, there was an interesting state of feeling in the church, and the congregation was increasing. The Sabbath after I was taken, we had a communion. Assistance failed, and I had to perform all the service. And though I did it amidst chill and fever, it was a blessed season, one of deep interest. Two interesting individuals united with us for the first time. The day was stormy, and when the services were over, I was unable to return home to my sick family. During the evening, it was one discharge of thunder after another, in quick succession. At sun-set, commenced one of the most terrific storms I have witnessed; the clouds seemed to gather in every direction, and for two hours there was one continuous glare of lightning, with loud peals of thunder, and high winds. Conceive of my feelings after the fatigues of the day, unable to travel a mile to my own home, and while the storm raged over me, to know that my sick family were driven into one corner of the house for shelter.

An unprepared Sinner overtaken.

About the close of my last year, I was informed of the death of a sinner, suddenly cut down. He was considered a moral and industrious man; but all his calculations were for this world, never speaking of death or preparation for heaven. His wife said it would have been a gratification to her if she had ever heard him speak of death in a serious manner. His parents, I believe, were members of the Baptist church. During the Summer, he labored every Sabbath as on other days. His hour, at last, arrived. He came in from his work on Saturday evening as usual. Before retiring to rest he was taken with cholera-morbus, and so severe was the disease, that he was soon deranged, and continued so till his death, which occurred on Monday evening. Thus, in the space of about forty-eight hours, the strong man is laid low, and his soul ushered into the presence of the great God. His wife with her father and a mother, are of the number who came to this country and abandoned their christian profession. How much they added to his hardness of heart, God only knows. Will not the impenitent sinner and backsliding professor, take warning, when God thus speaks in judgment?

ENCOURAGING PROGRESS OF A YOUNG CHURCH.

From a Missionary in Indiana.

The church noticed below is one of the numerous communities which have been violently riven from their former connexions by ecclesiastical convulsions.

The division in the church at R. last spring, was unexpected. Thirty-eight united with us. Soon after, at the request of the elders, I spent two weeks with them, trying to give shape and a proper direction to their movements. Afterwards, Br. S. preached for them one Sabbath, and Br. H. one. Then Br. T. and I attended a communion there, at which time I engaged in their service for a year. About that time we received

5 members, at our next communion 14 were added to our number. And at our last, (last Sabbath,) we received 6. Three have been dismissed. Our present number is 60. Of those added at the last two communions, 11 were by profession. I know of as many as 25 who are in such a state of mind as to encourage me to hope that they will be with us in a short time. The opposition has been constant and bitter; and yet, I believe, it has only availed to give us a firmer hold on the sympathies and affections of the community at large. In the character of the individuals who have united with us, there is much to encourage us. We have not one male member that would not be a respectable elder, if it were necessary to call him to it. And they all appear united in affection as well as in principle, and actively and cheerfully engaged in promoting the good cause. The principle of co-operation with one another, and with me, is carried out in such a way as never can fail of success. The Baptist brethren have kindly loaned us the use of their house half the time, where we have our public preaching. We also obtained a smaller room for prayer meetings and a Sabbath school. I assisted in organizing the school the first time I visited them. This was conducted with energy till the cold weather compelled us to suspend it. We had about 80 scholars. My Sabbath congregation has been respectable from the first; and constantly increasing, not only in numbers, but in deep and solemn interest; so that we know, and feel, that God is with us, and the Holy Spirit is moving on the hearts of many. I have been greatly encouraged in visiting and personal conversation; and though I sometimes spend the whole week, I have to force myself away, when I leave them, feeling regret that I have not time to see all that I want to see. We are taking measures to build in the Spring.

We regret that we cannot grant to this needy and truly promising enterprise the aid it requires. A small amount of assistance, and our best wishes for their success, is all we can promise for the present.

OHIO.

EIGHT YEARS' LABOR.

After vigorous struggles and many privations, the writer of the following extract announces, that the people to whom he ministers will ask no further missionary aid. In the summary of the things which he has accomplished, and of those which he has undergone, there may be expressions which may excite a smile, but the whole may be taken as a somewhat graphic picture of almost any faithful minister's first eight years of western life.

Gratitude for aid.

It is now *eight* years since I have been receiving aid from your Society. For that aid I am under the greatest obligations. I scarcely know how to express the gratitude I owe, under God, to this Society. The churches and people among whom I have labored are under, if possible, still greater obligations. They are sensible of it, and feel grateful. For without this aid, I should have been obliged to seek some other field of labor, and these fields, in all probability, would have been left, at least one of them, perhaps till this time, *desolate*, where now is a church of some sixty or seventy members, with a good stone meeting-house, temperance societies, Sabbath schools, and many souls saved, which, humanly speaking, would have been lost.

During these eight years I have, sometimes, been compelled to struggle hard to get along. Often I have been without a cent in my pocket for weeks; but a kind Providence has as often provided in time of need. I have once been destitute of both money and provisions, for a short time. Yet I have paid about $200 of debt, and have supported my family on an economical plan, which is, in truth, the best of all plans. But to do this, I have been obliged to teach school one quarter, to deny ourselves

many of the conveniences, and me of the comforts of life, have ld some two or three hundred dol- s worth of school books on a libe- commission, (thus, I hope, done ne good by introducing new and od Boston school books into the ools here,) have bought but few o few) books for my own use. r a considerable part of the time have used no tea or coffee in our ily, and use none now. This, wever, is for health's sake, rather n for any other reason.

hope and pray that the leadings Providence may continue or cast lot where neither I nor my peo- will be obliged to apply again for to any benevolent society.

mmary of labor in the eight years nder the care of the A. H. M. S.

During these eight years of labor the ministry, including eight nths of sickness, when I was un- e to preach at all, I have preached far from 1200 sermons, and 96 perance addresses, which, de- ting the eight months' sickness, kes an average of 175 per year. ave admitted to church privileges persons, 39 by letter, 69 by pro- sion—baptized 116, viz: 20 adults, infants. We have been blessed h but one revival, that, in the mer of 1833. The hopeful con- ts, about 35—18 joined the Pres- erian church—the others, the thodists. I have assisted in or- izing 3 Presbyterian churches, all uiring assent to the temperance dge, in order to membership— med at different times and places, ible classes—attendants about 350, all—formed at different times and ces, 8 Sabbath schools—pupils ut 600 in all—lectured, exegetical- and practically on many important ts of the Holy Scriptures—deli- ed some 35 or 40 lectures on the orter Catechism—have formed l assisted to form 2 county tem- ance societies, and 6 auxiliaries or nship temperance societies—de- ered near 100 temperance addres- , and obtained between 800 and subscribers to the temperance pledge, about one half of them to the tee-total pledge—formed one county Bible Society and 2 auxiliaries, and supplied (or got others to) the county once with Bibles—formed one town Tract Society, and carried out the monthly distribution plan—formed a female county library with several branches, &c. I have delivered a series of discourses on the evidences of Christianity—also a series of *doctrinal* discourses without any reference to either New or Old school—but the *doctrines*, as I felt convinced they were taught in the Holy Scriptures, at equal distance from the two extremes of the New or Old school. These discourses, I think, have been the great, if not the only reason, why the Old and New school question has been kept out of all the churches and congregations where I have labored. I have attended 75 or 80 funerals, at most of them I have preached a funeral sermon (such is the custom here); at all, made remarks and prayer. Have married 45 couple, for which I received $149 50. Have received from the A. H. M. S. in all, $1148 00—from the people among whom I have labored, $1377 40, making in all $2525 40 in the eight years, and $315 67 1-2 annually, or $674 60 for the whole time, less than the usual salary of $400, and $84 32 1-2 less annually; a part of which I have relinquished voluntarily, and a part from necessity—i. e. it has not been collected. I have assisted in forming 2 lyceums—lectured more or less in both on astronomy, and some other subjects—being appointed by the court of common pleas of the county, a school examiner, I have examined and licensed 38 school teachers, visited, talked to and prayed with many schools.

The Lord has been pleased to afflict me both in my person and family. I have twice within the eight years been brought near the grave by bilious fever—first in the fall of 1833—and again in that of 1834. I have been called to follow one wife and two children to the grave.

Can any intelligent man read the above detail—(which is abridged by the omission

of several particulars)—without the conviction that the educated and faithful missionary is a blessing to the spiritual and temporal interests of the community where he labors—and that it is the truest political economy to aid the Society which plants and sustains such men in the rising states of the West?

From Rev. J. W. Eastman, New-Petersburg, O.

At the time my last quarterly report became due, I was confined to a bed of sickness, and had been for many weeks previous, and have been for a considerable time since. But I hope that I am now convalescing. I have "in much weakness" attempted to preach twice. But the effort was followed with great prostration. I hope, however, to be able to continue my labors. During my illness eleven of my brethren in the ministry have favored my people with their labors. And when they have been destitute of the regular ministrations of the word, they have kept up the Sabbath school, and had social worship.

To be deprived of the privilege of exhorting my brethren and sisters in the Lord to "grow in grace" and of calling on those who are living without religion to "repent and believe the Gospel," I felt to be a sore trial, and to apprehend that I should never again be permitted to do it, (as for some weeks I did apprehend) required much grace to sustain me. But, I trust that my strength, in this respect, has been equal to my day. I felt that if the Lord had more work for me to do in his church on earth I should be continued to do it: and that if the work assigned me was done, I could make no objection to being called to the employments of the church triumphant above. It was comforting to me to reflect that I was in the hands of Him "who worketh all things after the counsel of his own will," and that I acquiesced in his "doing what he will with his own."

My people have already, since my ministerial year began, (June 1,) subscribed and contributed $121 for various benevolent objects, although the money pressure is much heavier than it has been at any time since I came to the West.

From Rev. A. D. Chapman, Kingston and Brown, O.

The churches to which this missionary preaches have been greatly weakened by the disastrous effects of ecclesiastical contention.

During the last season, there has been, apparently, less of spiritual interest in the church of Brown, than we had hoped—a coldness that was painful to witness, till about the first of October last, when the church appeared to take a greater interest in the prayer-meetings. These have since been held in different sections of the congregation, which is much scattered—the extreme, six miles from the place of worship. I attend the Bible class on the Sabbath, in the exercises of which the whole congregation (with few exceptions) participate. Greater attention to preaching, and deeper solemnity is manifested at times, especially by the youth, which is somewhat encouraging. By the help of God, I intend to visit every family during this winter, and converse with each individual of every household on the subject of the soul's eternal interest. I find it necessary, besides preaching on the Sabbath, to preach from once to three times during the week, in different parts of the congregation. The cause of temperance is not so flourishing here as at Kingston. At this time, however, we have reason to take courage. The public are considerably awake on the subject. The opposition are also awake.

The church of Kingston, before the division, numbered about seventy-eight or nine, of which a considerable proportion are women and children. Fifty-three remain with us.

REVIVAL.

We ought to mention that there

has been an extensive revival in Jefferson, Franklin Co., which has extended itself to the adjacent congregations and is yet in progress.

ABOUNDING INIQUITY.

In one place, two muskets were discharged at a short distance, while I was preaching on the Sabbath. In the same region, a pistol was discharged under the pulpit window, while a Methodist minister was preaching. In another place, a Baptist minister was obliged to leave in the midst of his discourse. In another neighborhood, on the Sabbath, where I had a regular appointment, when I arrived at the place, at the time appointed, two young men were bathing in a creek, not twenty rods distant. The state of religion is very low in all denominations. The influence of the Catholics, who are numerous, connected with that of those Protestant denominations who pay little regard to the Sabbath—some opposing the temperance cause, and others, all benevolent institutions—is a dead weight to every good enterprise in this region. The number of our own denomination is small, and many of them much disposed to remove to some other part of the country.

CANADA.

From Rev. E. J. Sherrill, Eaton, L. C.

Two years have now passed since I began my labors under the patronage of your Society. We feel it incumbent on us to unite with our prayers for you, thanksgiving to God, for his providential care over this people, manifested through the timely aid of the A. H. M. S. God has blessed us. Our communion seasons occur every two months. At each, additions have been made to our infant church. Though they have not much increased our ability to sustain the preaching of the Gospel, yet we feel that the borders of Zion are enlarging, and that her cords are strengthening. At our last communion, two united: both had been baptized in infancy. One was the mother of six children, upon all of whom, through the faith of a pious father, the seal of the covenant had been set. The other was a merchant formerly in this place. He was brought to the feet of Jesus by a kind, but afflictive providence. Once and again death entered his family, leaving him the widowed father of a little son. At our last communion he publicly consecrated himself and child to his covenant-keeping God. *It was all he had.* The scene was affecting.

Our people are becoming more acquainted with the benevolent operations of the christian church, and are feeling more deeply their claims upon themselves. Our monthly and Sabbath school concerts are among our most interesting meetings, and at both, contributions are taken up.

The state of morals is improving. There is but one place in town of much resort, where intoxicating liquor is sold. The vendor feels—to use his own words—"that his neighbors slight him," because he sells it.

NEW-YORK.

From a Report.

OPERATION OF A GOOD RULE.

I have been delaying my report, that I might be able to have a full settlement with my people for the year, and say to you, according to one of your rules, that the people with whom I labor have fulfilled their pledges for my support. I am happy to be able to say that they have done so, in both towns in which I have labored, with very few exceptions, and in those cases the circumstances are such that I have no cause to complain; so that in case another application should be made to you for a commission for me, you need have no scruples in regard to delinquences of this sort. The practical operation of your

rule, I can perceive, is good, and I certainly, and doubtless, many of my brethren have cause to rejoice at its adoption. I think I may say, that with respect to their *pecuniary* responsibilities, the people in this place and in C. have done well. They are many of them poor, and you need not be told how all are just now more or less affected by the "pressure." While the wealthy find it difficult to meet their engagements, others, of course, with fewer facilities, must suffer more or less. Yet with my dear people here in C. there has certainly been an effort much to their credit. They have "tried," and in most instances succeeded.

We here take occasion to remark that our correspondence convinces us that there is much injustice often practised on ministers by their congregations. For example—the people screw down the minister to the lowest amount of salary. The contract is made, with many doubts on his part as to the competency of the support. But as it will not do for the servant of God to seem solicitous about this world's goods, and as he can hardly bring himself to suspect that they to whom he ministers in spiritual things, will neglect to provide for him in carnal things, he quiets his fears, and accepts the offered terms. The subscription is then started; and in nine cases out of ten, when the sum is made up to within fifty dollars, the enterprise of those who have it in charge declines, or their own business presses, or they think so small a balance will easily be made up by new comers, or in some other indefinite way; and hence the subscription stops. Soon a payment becomes due to the minister. The committee, or the trustees, have done nothing about collection, and so the treasury is empty. The minister is silent; but soon his necessities compel him to take some step. He goes to the store, and with no small violence to his own feelings, runs in debt for the necessaries of life. Or if he ask some farmer of his congregation, if it will be convenient for him to pay his subscription, he is informed that "the price of grain is so low he has really not threshed out his wheat yet, but after a few months, he will take some to market, and then he will pay something." The same excuse of "low prices" prevents his furnishing his minister with flour, meat and other articles of food, although *his subscription is due;* while those articles he keeps until Spring, when prices are high, and then *sells them to his minister*—thus making a profit, at the expense of the comfort and convenience, not to say the rights of his spiritual shepherd. Others practice the same or similar injustice—not often, it is hoped, with an intelligent perception of the wrong—but from the predominance of that selfishness which renders men blind to the advantage of others, though acute in the discernment of their own.

"THE DAY OF SMALL THINGS."

I very much regret being obliged again to say that I have nothing of special interest to report. There have been no additions to the church nor any conversions to God, that have come to my knowledge. A few "old hopes" have been revived, a few backsliders reclaimed, and a few who date their conversion some months back, are expecting to unite with the church and probably will do so soon. I think that the general aspect of things is, in some respects, encouraging. The attendance on the means of grace is tolerably good. There is evidently an increasing respect for the ordinances of the Gospel. More order and solemnity prevails in the house of worship. The Sabbath is better regarded, and the community are becoming more and more a "church going" people. I preach, ordinarily, three sermons on the Sabbath, and superintend the Sabbath school and Bible class.

My *trials* are, principally, such as might naturally be expected to arise from the state of religion which I have thus briefly described, from remaining corruption in my own heart, and from pecuniary embarrassments. On this last I had thought of making some statements to you and asking some advice, but you are so often compelled to listen to "tales of wo" on this point, that for the present I forbear.

From Rev. A. C. Lathrop, South Marcellus, N. Y.

MINGLED LIGHT AND SHADE.

This is the second year of my labors in the ministry of the Gospel; and on many accounts the sacred office has been a source of both pleasure and pain. Thanks be to God through our Lord Jesus Christ, for the mercies of his providence and grace bestowed on me, and the people of my charge, during the season of my ministrations! The first year of my labors was blessed with a great ingathering of souls, so that there were added unto the church, almost daily, such as we trust will be finally saved. We have also been blessed with the spirit of unanimity and peace. There has been no case of discipline, nor any that seemed to require it, and we trust there will be none in time to come. Our congregation has been on the increase, uniformly, and there seems to prevail a growing attachment to, and delight in, the ordinances of the Gospel in the house of God. Remarkable health has been bestowed; also plentiful crops of wheat and other produce have been gathered into barns. All these things demand our gratitude, and are a source of pleasure to me. And these are but few of the things that might be mentioned of the same character, and that demand our thanksgiving to God and praise.

But there are other things that are sources of pain. I have abundant reason for humiliation, when I think of the poverty of my spirit, and the imperfection of my ministrations. I have cause for weeping, lamentation and sorrow, that my labors are apparently no more blessed in the conversion of souls and the revival of the people of God! I am led to inquire whether the fault is not in me, and I have too much reason to believe that I am not wholly absolved from guilt. Yet I have attempted in a humble measure to "declare the whole counsel of God," to "preach the word," to "be instant in season and out of season," to "feed the flock of God," and to warn sinners to "flee from the wrath to come." I am pained to see the carelessness of the impenitent, exposed to "wrath to come," and while there is but a step betwixt them and death. I am grieved also to see the apathy and worldliness of the people of God during the week. May God enable me to be a workman that needeth not to be ashamed.

LIVING ON LOVE.

The people here are kind and affectionate, but many seem to forget that a minister—a man like themselves, cannot live on love merely, or on that sympathy which says, "be ye warmed and filled," without contributing toward such important ends.

To meet my circumstances, I have hit on the following plan. Formerly, I have devoted some time to the learning and teaching of sacred music. Last winter I trained a choir in our society to so good satisfaction, that adjoining parishes have begged me to do likewise among them. Therefore I have engaged, by the consent of our people, to teach two or three schools at short distances around me at good compensation, and a fair prospect of doing good. In a music school a great variety of youth are gathered: some who never attend Sabbath services. A good opportunity is afforded of impressing convictions of truth and duty on the mind.

In the circumstances of this case, and of the Missionary Society, such expedients must be submitted to. But how much better it would be, if that pastor could be so supported as to give his undivided attention to his duties as an ambassador of Christ!

FRUITS OF INTEMPERANCE.

We believe we shall be doing a service to the cause of humanity by giving all the publicity in our power to the following extract from the sentence pronounced by Judge Edwards on John Smeck, convicted of the murder of his wife in the city of New-York. We hope all our missionaries will hold up the leading facts which the judge states on

the authority of his own observation, as a warning to the people.

Prisoner—Listen to what I am about to say to you. After a patient and thorough investigation of your case, in the course of which you was faithfully and ably defended by your counsel, you have been convicted by a jury of your country of the crime of murdering a woman whom you lived with and acknowledged as your wife, and you are now arraigned for the purpose of receiving the sentence which the law awards to your crime.

Upon this solemn occasion it may not be unattended with good, to advert to the cause which has reduced you to this deplorable condition. This, by your own confession, was *rum*. Within the last nine years I have had eleven men arraigned before me on indictments for murdering their wives; ten of whom were drunkards. What stronger proof could be afforded of the deplorable consequences of intemperance?

These victims were urged on by it from one degree of depravity to another, till they were not only induced to imbrue their hands in the blood of their fellow beings, but to sacrifice the partners of their bosoms—those whom they rested under the strongest obligations to love, cherish and protect.

Instead of encircling them in their warmest affections, they deprived them of life, and they now lie mouldering in their graves.

From my own experience, and the best information I have obtained, I am satisfied that three fourths of the crimes committed are consequent to intemperance. Drunkards crowd our penitentiaries, and our alms houses are filled with them, or with those who are brought to want by the intemperance of their natural protectors. In spite of the admonitions of wise and good men, victims of intemperance daily swell the throng, and the tide of misery consequent upon it moves on, and will continue to move on as long as like causes continue to produce like effects.

Were it a possible thing to portray the misery consequent upon the use of ardent spirits, from the first anxious look and suppressed sigh of parents and wives, through all the sickness, poverty and crime attendant upon it; from the first disregard of the kind admonitions of friends, till the hands of the victims reek with the blood of the partners of their bosoms, society would look with horror upon the scene. The counsel of the wise would not then be disregarded, nor the tears of nearest and dearest relations shed in vain.

Every young man would come to a fixed determination never to taste the accursed cup; and every old man would to his example, add his influence to eradicate the evil—an evil which has swept one race of human beings from the land on which we live, and which at one time threatened to demoralize another. But to return from this digression.

Miserable man! What can, what ought I say to you? You now stand trembling before this earthly tribunal, upon the very verge of eternity. But for habits of intemperance, you would now be moving among your fellow men, respectable as you once was, and in the enjoyment of health and competence. What a deplorable contrast to your present condition! With a frame enfeebled by dissipation, and with a conscience reeking with the blood of your victim, you must now prepare to meet the immaculate, the divine Creator of all things. It can hardly be necessary for me to admonish you to prepare for the change; for if you have human nature in you, you must be aware of the importance of so doing. After a few revolving suns, this world will cease to be your habitation—from the society of men, from friends and relations, from the busy hum of society, from all which here awakened hope, or gladdens the heart, you will soon be removed for ever. Your lamp of life is about to be extinguished. Prepare, then, for the awful change.

To the Creator of all things, let your most fervent supplications be raised. As it was from him which you received, all which you have en-

joyed here, so to him alone must you look for all which you may hope to enjoy hereafter.

"FORGIVE ME THIS WRONG."

There was one particular, in which the Apostle Paul,—careful as he was to keep a conscience void of offence towards God and towards man—acknowledged that he had wronged the church at Corinth. It was not that he had defrauded them of their due portion of his time and attention, nor kept back the truth of God which was necessary to their salvation, nor neglected to pray for them, and to labor with them night and day with tears. No such delinquencies as these oppressed his conscience. The confession which he makes respected quite a different matter, and one for which, perhaps, no man in Corinth, was disposed to blame him. The offence was this—he had preached the Gospel to them at the expense of other churches. To spare them, he had taken contributions from the converts in other cities, who were no richer than they. "When I was present among you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you." "Forgive me this wrong."

Doubtless, this same offence, in kind if not in degree, is committed by ministers at the present day. They, too, wrong the churches whom they serve, by an unwillingness "to be burdensome," or even to be thought so. But wherein consists the injury done to a people by sparing them the cost of sustaining the Gospel?

It robs them of an opportunity to do their duty. Every community ought to do all in their power to sustain the Gospel among themselves; and they can far better afford to do it than they can afford to do without the Gospel, or to support one grog-selling tavern, to corrupt their morals, destroy their health and engender broils and litigation. God has imposed the obligation to support the ministers of religion upon all who are capable of deriving from religion either temporal or spiritual good. And it is an injury to any community for a minister to be so timid in proclaiming the truth on this subject, that the people do not know their duty, or knowing it, are not constrained to the performance of it. It surely is wrong to suffer a man to neglect an imperative duty, and not apprize him of his crime.

It also deprives them of a privilege. To talk of the duty of supporting the *ministry of our own salvation*, is too cold:—it is a *favor* to us to be allowed thus to welcome among us and to entertain the embassy of heaven. Who, when Christ has given so much for us, would surrender the privilege of testifying his sense of the benefaction, by assisting to proclaim it to others? Moreover, *giving* is the outward expression of an inward grace. It is one of the appropriate ways in which *benevolence* acts itself out. To restrain the expression, is to injure the grace in the soul. Paul felt that he had occasioned spiritual harm to the disciples at Corinth, by sparing them the necessity of making contributions for his support. And ministers now, by seeking, or continuing to receive foreign aid, and thereby favoring a covetous church, or sparing themselves the painful duty of proclaiming the truth on the delicate subject of their own support—may indeed win for themselves the praise of disinterestedness, but they do the people an injury. So also, when a congregation falls in arrears to their pastor, and he suffers in silence an annual privation of an important part of his just due, he may think he is doing them a kindness; but it is not so. His acquiescence, without raising the voice of remonstrance, makes him, in some degree an *accessary* to an act of injustice. He allows them to stain their souls with guilt, and to stifle the growth of an eminent grace of the christian character.

Perhaps the minister may think that the evil which follows this mode of wronging his people, is less than the opprobium he would encounter if he should tell them plainly their duty in this respect. But is it right that he make his decision on such grounds? Ought he not to have respect to the welfare of the church generally—to take such a stand as shall help to correct the public opinion and practice in reference to the support of the Gospel? If one man may yield the claims of the ministry to support, another may do the same; and each who does so helps to

foster the evil so common in our land, of an inadequate support, most irregularly paid—helps to nourish the impression that it is a matter of *charity* and not of debt, to minister in carnal things, to those whom God hath appointed to minister in spiritual things. Thus he does the church an injury, and has just occasion to address her in the language of the Apostle—"FORGIVE ME THIS WRONG."

FOUNTAINS OF BENEVOLENCE.

In looking over the correspondence of the A. H. M. S., we are often impressed with the fact of the direct agency which this Society has in aiding the cause of general benevolence, and particularly the department of Foreign Missions. The language of the commissions which are issued by the Society, encourages the missionaries to foster the spirit of evangelical effort among their people, and requires them to report to the Executive Committee the amount of their contributions to the various forms of public charity. Of these, the amounts raised for missions to the heathen are considerably larger than any others. Thus, what is expended for Home Missions among the waste places of our own land, is flowing forth almost immediately in contributions for sending the light of life to those who sit in pagan darkness. Fountains of benevolence are thus opened, where there were none before, and where there would otherwise be none.

MEN AND BRETHREN, HELP.

The circumstances in which the Executive Committee of the A. H. M. S. find themselves placed in the discharge of their trust are briefly these:

First, When they come together to deliberate on the business of the Society, they find on their table an increased number of new applications for aid, from churches which sustained themselves until enfeebled by the reverses of the times. Many of these *new cases*, they find, on examination, to be peculiarly deserving of assistance—such as have the strongest claim upon the treasury of the church.

Secondly, They likewise find almost all the applications for renewed assistance to *churches already on their list*, asking for *more aid* than last year, and showing good and sufficient reasons why they need it. There appear to be greater efforts than formerly, among the applicant churches, to help themselves as far as possible; and in most cases the assistance asked is withheld by the Executive Committee only from inability to furnish it.

Thirdly, The Committee find that with these *increased demands* upon the Society, there has been for a few months past a *diminution of its receipts*. The large subscriptions of the mercantile and other business men of the community are cut off or greatly reduced by the hard times. Legacies to the Society which are due cannot be collected by the Executors. The principal sources of income at the present time are *individual donations*, and *church* and *monthly concert collections*. Were these as numerous as they might be, the Society could be sustained without serious embarrassment; but at present they are inadequate.

Fourthly, Unless *immediate relief* be received, the following results will be inevitable:—

The Committee will be obliged to reject the petitions of new applicants. It would be cruelty to continue to promise money to the missionaries if there be not a reasonable prospect of being able to pay them.

Again, a large amount of pledges made on the condition that the means can be obtained to pay them, must be unredeemed; and this too, although the missionaries have been laboring

in expectation that the Society would be able to make payment.

Again, some eight or nine thousand dollars, promised *unconditionally*, and now due to the missionaries, and of which they are *in pressing need*, cannot be paid them, and they must suffer for the want of it.

Lastly, should the charities of our friends not avert the foregoing results, the operations of the Society must be in a great measure suspended. Ministers will be compelled to break up their connexions with their flocks, and scatter away whithersoever the hope of employment may lead them. Churches in a forming state, in the feebleness of infancy, will be deserted and perish. And when the time shall come to recommence Home Missionary efforts on the needful scale, it will be found that *for the want of a few thousand dollars, now*, a loss ten times as great has been sustained.

Faithfulness to the cause of our country's salvation, with which Home Missions is intimately connected, requires that these statements should be made. But our hope is in God, that the disaster which impends will be turned aside. We cannot believe it to be his will that the energies of so many ministers shall be crippled, and so many churches starved for the want of the bread of life. Let our friends come to our help: let those give liberally who can, and let none withhold because they can give but little. The crisis is one which God's providence has made, and the call is from HIM—upon his own people, and a generous response is vital to his cause in our beloved land!

Appointments by the Executive Committee and by the Agencies of the A. H. M. S. from December 15th 8139, to January 15th, 1840.

Not in commission last year.

Rev. C. Osborn, Edinburgh, O.
Rev. H. W. Osborn, Mesopotamia, O.
Rev. D. Rockwell, Elk Grove, Ill.
Rev. R. K. McCoy, Clayton, Ill.
Rev. W. T. Allen, Chatham, Ill.
Rev. J. Cable, Jefferson and Reynoldsburgh, O.
Rev. Nehemiah Cobb, Genessee, Mich.

Re-appointed.

Rev. E. Conger, Ripley, O.
Rev. J. H. Prentiss. Union Grove and Fulton, Ill.
Rev. C. E. Murdock, Round Prairie, Ill.
Rev. M. E. Clark, South Potton, L. C.
Rev. Philander Bates, Grand Blanc, Mich.
Rev. Reuben Gaylord, Danville, &c., Iowa.
Rev. P. S. Cleland, Greenwood, Ind.
Rev. D. R. Dixon, Plainfield and Unadilla, Mich.
Rev. L. Shaw, Armada, Ray and Lenox, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from December 15th, 1839, to January 15th, 1840.

MAINE—
Belfast, Mr. Bemen, 1; Mr. Colwell, 1, 2 00
MASSACHUSETTS—
Missionary Society, by J. Punchard, Esq., and R. Perkins, 750 00
Andover, bequest of the late John Foster, by Mrs. Hannah Foster, Ex'x., 100; South Parish, mon. con. coll., by Rev. J. L. Taylor, 73 37, 173 37
Fitchburg, Mrs. Lydia Boutelle, 10 00
Hadley, Dr. W. Porter, 10; J. B. Porter, 20, to const. Rev. Francis Danforth a L. M., 30 00
Northampton, in part of legacy of the late Rev. J. L. Pomeroy, by D. S. Whitney, 200 00
Plymouth, Co., A. 10 00
RHODE-ISLAND—
Providence, E. W. Fletcher, 10 00
CONNECTICUT—
Fairfield Co., H. M. S., per G. St. John, Tr., viz.
Greenwich, 1st Cong. Ch., 15 34
North Fairfield, 1st Cong. Ch., 12 26
Stamford, do. 33 00
Stanwich, Daniel Banks, 3 00
Wilton, Cong. Ch., 41 61
Farmington, Mrs. Mary Rowe, 100 00
New-London, a few Ladies, 60 00
Newtown, Fem. Dom. Miss. Soc., by S. Sterling, 2 00
Sharon, Mrs. D. Gould, 10; Cong. Soc., 6; by D. Gould, 16 00
NEW-YORK—
New-York City, viz.
Allen-st. Ch., 4 50
Bleecker-st. Ch., coll., 41 79; A. C. Post, 25; R. C. Wheeler, 5; H. Smith, 3; J. Donaldson, 3; M. W. 1; R. H. Nevins, 10; J. Aspinwall, 5; J. Williams, 2; mon. con. coll., 33 93, 129 72
Brainerd Ch., Gent., by J. Brewster, 212 25; Ladies, by Mrs. Robert, 43 75, 256 00
Central Ch., F. Bull, 10; G. Carpen-

tor, in addition, 15; Mr. Wilcox, 0 50; cash, 0 50,	26 00
Duane-st. Ch., anonymous, 75; R. Buloid, 25; cash, 20,	120 00
Mercer-st. Ch., J. R. Gibson, 10; J. B. Sheffield, 10; W. Spencer, 5; Mrs. White, 2; Rev. C. Mason, 5; M. B. Campbell, 2; mon. con. coll., per T. S. Nelson, 23 89,	57 89
Pearl-street Ch., H. Aikman, 10; mon. con. coll., 35,	45 00
L. B. Ward, 25; A. R. Wetmore, 10; J. A. Cary, 1,	36 00
Riga, Judge Brewster, in part to const. his daughter a L. M., 20; Ladies, 12 50; Cong. 13 77,	46 27
River Head, L. I., Friend, by Rev C. J. Knowles,	6 00
Troy, First Pr. Ch., by J. Carpenter,	165 00
LOUISIANA—	
New-Orleans, anonymous,	20 00
Friend, for missions in Wisconsin,	30 00
	2412 89

KNOWLES TAYLOR, *Treasurer.*

The Board of Agency at Philadelphia, acknowledge the receipt of the following sums from Nov. 28th, 1839, to Jan. 15th, 1840. Rev. E. R. Fairchild, Secretary.

NEW-JERSEY—	
Westfield, Maternal Assoc., by Rev. J. M. Hunting,	3 00
PENNSYLVANIA—	
Carlisle, Margaret M'Donnell, 20; Wm. Craighead, to const. his son Richard Craighead a L. M., 30; Henry Duffield, 10; Samuel Wood, 10; S. Elliott, 5; cash, 1; M. C. Duncan, 1; J. P. Lyne, 1; A. Comfort, 1; Mr. Keller, 1; Mrs. Wise, 1; J. Snyder, 0 50; Miss L. S. Miller, 1; Mrs. Caruthers, 1; Mrs. Lamberton, 0 25; G. Cort, 2; Miss Douglass, 1; Miss Knox, 1; Mrs. Duey, 0 50; R. Lamberton, 2 50; Mrs. J. Murray, 1; Miss F. Webber, 1; Mrs. Alexander, 2; C. Ogilby, 1; Mrs. Hitner, 1; Mrs. E. Duncan, 5; T. Tremble, 1 50; J. Lovden, 1; Mrs. E. Bates, 0 50; E. Glency, 0 50; Miss M. M'Kim, 1; cash, 0 50; N. W. Wood, 1; cash, 2 50; Mrs. Brant, 1; Miss Miller, 1; J. Shrom, 0 94; Miss R. M. C. Sprole, 0 50; W. Sprole, 1; S. M. Sprole, 0 50; J. Clark, 5; Mrs. M. W. Clark, 1 50; Sarah Bell, 1; mon. con. coll., 14 13; T. Urie, 10,	146 82
Mount Pleasant, Pr. Ch., by Rev. J. B. Graves,	15 00
Philadelphia, Rev. E. R. Fairchild, to const. A. M'Cowan, of Millington, N. J., a L. M.,	30 00
Central Pr. Ch., S. H. Perkins, Esq.,	10 00
Reading, Hon. W. Darling, 15; Elijah Deckart, 10; Samuel Bell, Jr., 10; Mary S. Darling, 2; T. S. Darling, 1; E. P. Darling, 1; T. M'Combe, 1; H. R. Roiguel, 3; D. Hughs, 0 50; cash, 1; do. 0 50; J. S. Pearson, 1; C. M. Pearson, 1; J. Piper, 1; J. Arnold, 1; W. Addis, 0 50; T. M. O'Brien, 5; S. & A. Krouser, 1 50; Mrs. Homans, 0 50; J. M'Kuight, 5; L. Rees, 2 50; J. Benson, 1 50; J. Treat, 1; J. S. Gorges, 1; B. Davis, 1; cash, 0 50; do. 53; E. Jackson, 2; Mrs. M. Sterling, 2; Miss A. Scull, 0 50; Mrs. Watson, 0 25; H. M. Deckart, 0 25; W. H. Deckart, 0 25; D. H. Deckart, 0 12; mon. con. coll., 51 50,	126 40
Westchester, Wm. Williamson, 5; S. Harris, 5; T. Hutchinson, 2; E. Hutchinson, 1; Mrs. M. Walkinshaw, 1; Mrs. R. Price, 1; I. T. Shaymaker, 1; E. N. Bartlett, 2; Capt. Apple, 1; J. Roney, 1; Miss S. Weaver, 0 50; Mr. Billingham, 0 25; Dr. W. Worthington, 2; R. Foster, 5; Mrs. S. E. Farley, 2; W. Whitehead, 1; Miss Walker, 0 50; T. S. Bell, Esq., 3; Mrs. C. S. Graff, 1,	35 25
Williamsport, Mrs. Agnes Hall,	5 00
DELAWARE—	
Christiana, Rev. N. Patterson and C. Houghey,	20 00
VIRGINIA—	
Augusta, T. P. Wilcox, 5; Dr. J. Allen, 5; A. Walker, 5; M. Cliaedens, 11; A. Link, Esq., 30,	46 00
	0497 47

Receipts of the Western Agency at Geneva, N. Y., from September 15th to December 15th, 1839. Rev. J. A. Murray, Secretary.

Alexander,	8 00
Benton, J. Whittaker, 10; S. B. Whittaker, 3; W. L. Mitchell, 5; others, 9 25,	27 25
Bristol,	4 49
Cayuga Bridge, Rev. T. R. Townsend, 10; Mrs. T. R. Townsend, 5; Harry Hunt, 10,	25 00
Centerfield, Ladies, 6; coll., 7 25,	13 25
Darien Center,	25 00
Elmira,	100 00
East Avon,	25 25
East Bloomfield, Mrs. Huldah Munson, to const. Rev. Robert W. Hill a L. M.,	30 00
Franklinville,	25 00
Geneva, H. H. Seelye, Pew No. 7, in the new Presb. Ch., valued at 100, D. L. Lum, 20; A. W. Langden, 10; A. B. Hall, 10; S. H. Rose, 10; L. Judd, 5; G. P. Mowry, 10; Mrs. L. D. Howell, 2; Ira Merrill, 2; W. H. Smith, 2; Phebe Hall, 1; Children in a day school, 0 50; in a Bible class, 0 50; others in part, 51 65,	224 65
Three boxes of clothing filled by the Ladies of Geneva for the Missionaries, valued at	65 00
Geneseo,	21 50
Gorham,	3 73
Hopewell, Rev. M. P. Squier,	10 00
Hornellsville, 1st Presb. Ch.,	6 56
Le Roy, 25 47; Ladies, 9,	34 47
Lyons, Jesse Smith, 7; others, 24 37,	31 37
Mayville,	25 00
Napoli, Rev. Wm. Waith, 5; others, 20,	25 00
New-Haven, by Rev. Hugh Carlisle,	10 00
Pen Yan,	6 25
Prattsburgh, James H. Downs, 10; others, 34 41,	44 41
Red Creek,	17 50
Rochester, 1st Presb. Ch., by Rev. T. Edwards,	200 00
Rushville,	25 00
Seneca Falls, Rev. A. Judson, 3; others, 28 75,	31 75
Southport,	6 30
Union Springs, to const. Rev. Samuel W. Raymond a L. M.,	30 00
Walworth,	25 00
Waterloo,	25 00
Youngstown, Deac. H. Smith, 25; others, 25,	50 00
	1000 04

In the list of receipts for August last, $77 45 from Geneva should have been acknowledged from the First Presb. Ch. Genoa, in two payments $37 09 and $40 36.

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKECTHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

CONVERSION OF A JEW.

[Written by himself.]

THE unspeakable grace and goodness of God, and the love and mercy of our Divine Saviour, Jesus Christ, in manifesting himself to me, in shedding abroad his love in my poor sinful heart, and delivering me from the heavy yoke of sin and the law, awakens all my gratitude. Hence I desire to praise Him, and to show by these few lines by what means it pleased the Holy Jehovah to open my sinful eyes and impart to me His unmerited grace.

My father was a teacher in a large Jewish congregation in Bavaria, where he discharged his duties faithfully for the space of twenty-five years. He taught his pupils not after the ceremonial, but according to the moral law, as it is revealed in the Old Testament. In these principles I was brought up and designed for a teacher. But in my fifteenth year I had the misfortune to lose both my parents, and falling among strangers, I was obliged to learn a trade. After which, as it is customary in Germany, I travelled four years, for the purpose of making myself perfect in my trade. During this period of my life, conscience upbraided me often for the sinful course of life I led. Sometimes I prayed to my Creator to grant me his assistance to direct me in the right way, and enable me to live a more virtuous life. The Christians among whom I dwelt placed no confidence in me; but, in my unbelief, I thought myself better than any of them. My situation, however, was unpleasant, and I resolved to leave my father-land, and take up my abode in a land of freedom. O! God, how incapable am I of thanking thee sufficiently for thus directing me, and giving me the liberty of conscience which I now enjoy!

Before I left my home I went to visit my uncle, who, through the grace of God, has become a living member of Christ. He exhorted me with great earnestness to become a Christian, but his labors were at that time fruitless. However, I experienced afterwards, thanks to thee, O Jehovah, that the "prayer of the righteous man availeth much."

Four days before I left Bremen, I became acquainted with a converted Jew, named Neander. Through the grace of God he showed me my depravity, and for the first time, I was directed to the great atonement of my Redeemer. He took me with him to visit a missionary, and by these men I was convinced that salvation can only be obtained through Jesus Christ. I attended their daily meetings for prayer, noticed their consistent and exemplary conduct, and felt very sensibly my sinful condition. With these feelings I embarked, accompanied by the good wishes and prayers of these christian brethren.

During my passage, I endeavored to become acquainted with my beloved Saviour who died for me; and I found that we have a very loving Saviour. O that we loved him as we ought—him who loved us so greatly, even before we knew him!

Nevertheless I found it very hard to crucify the old man, who fought mightily in me. I had also many attacks from my Jewish companions, who were offended because I read the sermons of the Rev. Hofacker on the Sabbath, and openly avowed my sentiments concerning the Christian religion. May the Lord hasten the time when Christ's message of mercy may be received by them for their salvation!

I arrived in this country without being happy, without obtaining peace of mind. I hoped and prayed that the Lord would forward the work of grace he had commenced in me for the salvation of my immortal soul. Blessed be God, who has done a thousand times more for me, than I, poor sinful dust, merited. He brought me to America, he directed me to his church, where I heard his Gospel preached in its purity, and where my weak faith received strength. A thousand thanks to thee, Lord Jesus, thou faithful High Priest, for guiding my feet in the right way, for giving me grace to repent, and for granting me afterwards the full assurance that my sins were pardoned and that I was accepted in thee, the beloved.

After obtaining these assurances, I felt an anxious desire to enter the covenant of my blessed Redeemer by the sacrament of baptism. On the twenty-fourth of October,—that day ever to be remembered by me,—in church, in the presence of the assembled congregation, I made a public profession of my faith, and by holy baptism was received into the church of Christ. This solemn day shall, by divine assistance, ever be before my eyes, to remind me that I have promised to be a faithful follower of Jesus Christ. The Rev. J. Rudy, who during my abode in this country, has guided me with peculiar love and faithfulness—I owe him much, I cannot repay him. May the Lord remember and reward him beyond the grave!

About this time I met an old acquaintance and a good friend, from Germany. He inquired after my welfare, and wished to know my religious views. I frankly made known to him my sentiments. He pitied me, and said he would soon convince me from the Holy Scriptures that my views were false. But inasmuch as I knew that the views I entertained were not mine, but given me by the Triune God, I prayed to my blessed Redeemer to give me the assistance of his Holy Spirit, to enable me to defend his cause. The Lord conquered, and my unbelieving friend was so deeply convinced of his error and sinfulness that he wept. The joy which I experienced in this triumph of the righteous cause of God, was unspeakably great. It created in my soul a fervent desire to be a laborer among my former companions, and to teach them the doctrines of the Gospel. When I meet any of them I cannot but feel an interest in their behalf. I cannot but think they are still in darkness; and I pray that the Lord may teach them the things that are indispensably necessary to their salvation.

M. Stern.

New-York, Nov. 1830.

DEATH BED CONTRASTS.

Happy is the man that feareth always. Every man that hath his hope in him, purifieth himself even as he is pure.

The hypocrite's hope shall perish, whose hope shall be cut off and whose trust shall be a spider's web.

There are many diversities of character among the children of God, arising from education and the influences with which they are surrounded, but all too insignificant to deserve one moment's attention, compared with those distinctions of character brought to view in the passages of God's word standing as a motto to this article. If they who fear always, whose hope purifies them—leading them to purify themselves as he is pure, differ in no other respects from others, it is manifest that there is a process going on in their bosoms which will not only assimilate them to Him who is altogether lovely, but bind them in bonds of union to each

which will be inseparable.
will become transformed into
ame image.
t there are those whose hope
perish—whose hope shall be cut
whose trust shall be a spider's

That these differences of cha-
r actually exist among those
profess religion, no one can for
ment doubt, who is conversant
he opinions and conduct of men.
following illustration is recol-
l from the conversation of a re-
ed and beloved instructor, now
ig as a star in that world of
tness and love, to which, as a
r, a preacher, a writer, and an
ictor, he added so many others
e way.

he early years of my ministry,
he, it became my duty to visit
f my parishioners who were on
of sickness, from which their
ls could have no expectation of
restoration to health. Disease
aid an iron grasp upon them,
heir physician, to use his own
ssive language, could only look
id see Him perform *his* work
said, *Dust thou art, and unto*
shalt thou return. They were
heads of families, nearly of the
age, had enjoyed similar privi-
in their youth, and were both
sors of religion.

. A. had for years been a discri-
ing hearer and reader of evan-
l truth. He was punctual and
ientious in the discharge of
and in the opinion of his
discerning christian friends,
een growing in knowledge and
ce.

. B. was a man of much general
gence, was familiarly acquaint-
th the outlines of history, and
l in the political aspects of the
, had unusually entertaining
rsational powers, was much be-
as a citizen, and was irreproach-
n his life. He was a constant
lant on the preaching of the
l on the Sabbath, but while Mr.
s engaged in a prayer-meeting
g the intermission, supplicating
r for his own soul, and implor-
e influences of the Holy Spirit
on others, Mr. B. was in a circle very differently occupied, conversing respecting the varied gifts and graces of the ministers with whom he was acquainted, and the estimation in which they were held by their people. The merits and defects of sermons, particularly as their literary and rhetorical characteristics impressed his mind, were favorite topics.

When I learned that their disease was assuming a threatening character, said their affectionate and solicitous pastor, I hastened to their sick-rooms to discharge those duties, so important to the sick, and to their friends, and of such tender responsibilities to their minister. Their disease was consumption, at first insidious from the mild form of its attack, but to their friends its characteristics were now clearly developing.

On entering the room of Mr. A., he said, "I am really glad to see you. I need your prayers, and I need also your aid and instruction in self-examination. Do be plain and faithful. I have been thinking of the law of God, and it appears so high and holy in its demands that I have a necessity of being aroused anew to make it the rule of my life and of my heart. I have been looking into the Gospel, and it seems to me to present more urgent claims to my whole soul than I ever thought of before. I have been thinking of heaven, and it seems plain to me that I need a great increase of holiness to be prepared for that world, or perhaps an entire change of moral character. The redeemed there, are washed white, but I am polluted with sin—the angels there are so glorious and holy, I fear I may never be fitted to join their society. God is of purer eyes than to behold iniquity, and I tremble when I think of so soon going into his immediate presence." This, said his pastor, was a specimen of the manner in which Mr. A. addressed me.

After a conversation, in which very great plainness was used in aiding him to search his heart, and when he had attended to all other things, to become more importunate in prayer for the influences of that Spirit who

knows all the secret chambers of the soul, the sick man with imploring earnestness pleaded with his spiritual teacher to be faithful to him, for he was full of trembling solicitude for his soul, and full of fears lest the cause of Christ might be wounded on account of the low state of vital godliness in his heart, as he was drawing near to the grave. "I am distressed," said he, "to think how far below my privileges and my professions I have lived." When informed of the preciousness of Christ's blood, "I know it," he most earnestly replied, "but how much I have done to crucify afresh this good Saviour and put him to open shame. How ought I to have lived, who have known the price with which my blessings have been purchased, and the wonders of redeeming love. It is his kindness who died for me, that seems to me to aggravate my sin. Ought not those for whom Jesus, such a Saviour, laid down his life to live very differently from what I have?"

After praying with him and receiving urgent invitation to repeat his visit often, and faithfully assist him in self-examination, the pastor passed to the house of Mr. B. He was welcomed with the customary greetings of friendship. Inquiries were kindly made respecting the symptoms of his disease, but the pastor mentioned particularly that he had come with a desire to discharge the duties he owed him as his guide on those great subjects relating to his soul's salvation. "Do you have increasing evidence that your hope is such as will sustain you through the interesting scenes which you are anticipating as just before you?" "I have not been troubled with doubt for many years," replied the sick man, "God is good, he has been good to me, and I will not distrust." After a short pause, the sick man remarked upon the beauty of the season, and the abundance of a late harvest. But the pastor recalled his attention to the prospects of his soul while disease was making progress in the dissolution of his earthly house. He briefly replied, "I have a hope." When inquiries were made respecting the ground of his hope, the sick man inquired of his wife if it was not time to take his medicine, and then he desired some alteration in his pillow, while no answer was given to his pastor. When these affairs had been attended to, the sick man inquired respecting a minister in a neighboring town, how he got along with his people. After a kind but very brief reply, the pastor once more attempted to turn conversation to the subject of personal religion. But the sick man replied, rather coldly, "I have no particular solicitude on that subject. I have professed religion more than twenty years, and I am willing to die. I desire you to pray with me," evidently intimating thus a wish to terminate the interview.

On retiring from that sick chamber, said the affectionate minister, I went away thinking I had rather have the *fears* of Mr. A. than the *hopes* of Mr. B.

A MISSIONARY'S CHILD.

My only daughter, Louisa Z. B., was taken with the fever on the 10th of September, and died on the 28th, aged seven years and nine months. The memory of this child is precious, not only to her parents, but to all who knew her. Her womanly deportment—her affectionate and obedient disposition, attracted the notice of all with whom she associated. As a scholar, she was excelled by none of her age, either in the week or Sabbath school. She feared to tell a lie or do a wrong act. Whenever overtaken in, or reproved for a fault, her grief was excessive. Never did a child more completely win a mother's heart or gain a father's love and esteem. Indeed, she had become our idol. Hence it is the Lord has removed her out of our sight. She had committed to memory many texts of Scripture: but the first that she ever learned, and the last that she ever repeated, was "The Lord is my Shepherd, I shall not want."

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be sent? *Rom.* x. 15.

Vol. XII. MARCH, 1840. No. 11.

THE MONTHLY CONCERT FOR MARCH.

THIS is a precious season to all who love Zion; but to none more than to missionaries and the conductors of missionary operations. These, from their relation to the work, are best situated to feel the impotency of all merely human efforts, and the imperious need of the divine help. Hence, when the time comes round for a general gathering to the places of prayer, their expectation is excited. They ask, "Will the people of God now pray indeed? Will they come near, even to the mercy seat, and so plead with the Lord that he will hear, and grant our cause success?"

Besides these sources of interest, this season deserves the regard of the friends of Home Missions, from the fact that no small amount of the offerings which are consecrated to God at the monthly concert, are specially designated to this branch of the common cause.

We wish, at the concert for this month, to unite the hearts of God's people for once, at least, in an intelligent, fervent appeal to Heaven for the cause of *Missions at home*. We wish the faithful ones "that sigh and that cry for all the abominations that be done in the midst" of the land, to see why they should pray for this cause, and then to *do* it with great fervency and perseverance. To this end, we invite attention to the following facts:

First. THE GENERAL CONDITION OF OUR LAND. In politics, in commerce, and in morals, there is much that is gloomy. Our public men are divided in their views of the interests of the country. Projects of reform result in increased extravagance and corruption. Much of the legislation of the land leaves quite out of view the claims of the divine law. With a fertile soil and abundant harvests, we are a poor people—vastly involved in debt, both individually and as communities. The pecuniary institutions of the country are tottering, confidence is departing, avarice clutches his purse, and even charity closes her hand and turns away her ear from the cry of the needy. The hosts of sin, that seemed to have given way before the onset which was made a few years since, by revivals and by the temperance cause, have rallied, and turned the tide of battle, and are now pressing hard

upon the friends of religion and virtue. Open our eyes where we may, and melancholy proofs multiply before us, that wickedness is on the increase.

And this is the condition of the land where we dwell—where our children are to dwell, and to pass their probation for an eternal state of being, and the land which, in sixty years, is to contain seventy millions of people; and which is yet to wield—nay, is already wielding, influences that help or hinder the conversion of the rest of the world.

Secondly. We wish the HOME MISSIONARY SOCIETY remembered at this concert. It is admitted to be a most important public agency for the moral renovation of our land. Its position as the collector and dispenser of the church's charity is one of great responsibility. To select the stations, to procure the ministers to occupy them, and to raise the means for their support, is a *great work*. Who is sufficient for these things? Especially do the Committee need divine direction at such a time as this. What shall they do with applications from ministers to be placed in the ripening harvest field, when they have no means to send and sustain them? What answer shall they send to feeble churches, who ask for only a little aid, when those already on their hands cannot be fully paid? When the question of sustaining their present scale of operations is before them, shall they go forward expecting the church to do her duty, and that Christians will give as they were wont to this cause; or shall they yield to the spirit of the times, and cut down their grants, and with them the necessaries of life in the families of their laborers, to the present stinted measure of contributions? If not, what alternative shall they adopt? where shall they look for means?

Thirdly. Let prayer be offered FOR THE MISSIONARIES. Let it be remembered that these are all in *feeble churches*, or in communities so new and far removed from the substantial sympathy of an enlightened public, that they are struggling with difficulties. They are poor; they are often in want of such food, clothing and accommodations, as they were accustomed to in other days; they undergo much physical labor, from the straitness of their circumstances and their inability to procure domestic and other help; many of them are much exposed to the extremes of weather in their travels from one appointment to another, passing through forests and over streams, and returning after preaching at night far from home. But most of all, they are tried by the ungodly, by the opposition and hardness of sinners, or the still heavier affliction of having professors depart from the truth, and in some hour of trial cast in their influence on the side of sin. They have many foes, but few friends; many to sneer, to defame, and to oppress them; but few to comfort, to vindicate, and to lend prompt and effectual aid.

But all these evils will vanish, if God interpose. O pray, then, ye who can pray, for these dear men, who are standing in the breach, and sustaining the brunt of battle. Pray that they may be fed and clothed; that their minds may be delivered from the corrosions of anxious cares; that they may be men of single aims and holy lives, and that their word may be attended with divine power upon the hearts of men! Pray that the 660

missionaries of this Society may be as salt in the places where they are placed, to preserve the land from moral putrefaction. Think how large a portion of the efficient ministry of our country they constitute; how much they may accomplish if their labors are blest, and how much good will be lost if no power from God attends them!

And now, have we made any but a reasonable request, in asking that these topics of prayer may be generally and very distinctly brought into view at the concert of prayer the present month? Brethren, we feel our need of God's help, our great dependance, and our country's wants. Our land is not only a part of "the world" for which you assemble to pray, and therefore has a claim upon your care, but it is *the* part where God has placed you, whose wants are therefore nearest, most obvious, and most accessible to you. If YOU do not pray and provide for them, WHO WILL?

Correspondence of the A. H. M. S.

WISCONSIN.

From Rev. W. M. Adams, Beloit, W. T., and Pecatonic, Ill.

HISTORY OF THE CHURCHES.

I came here about two years since at the particular request of a family which had been connected with my church in the State of New-York. Shortly after my arrival, I left and went down the river toward the south, and was dangerously sick with bilious fever for some time. After recovering and returning, I commenced ministerial labors in this place and Beloit.

Pecatonic.

This place is situated on Rock River, at the mouth of the Pecatonic. It is regarded as a promising location for business. The Pecatonic river is navigable for fifty or sixty miles from its mouth. We have been visited with one steamboat, which came up from the Mississippi; but some improvements are required before the Rock River can be navigated by steamboats with facility. A survey, however, has been made, and it is expected that the river will shortly be improved. When I came to Pecatonic, the settlement had but just commenced. In one or two instances a sermon had been preached in the place, but there had been no regular or stated meetings held even on the Sabbath. In about five months I formed a church in the place, consisting of 16 members, which now numbers 34. We have a temperance society which is exerting a good influence. The monthly concert is attended, and we have a weekly prayer meeting. The last year we had considerable sickness here, and some deaths. My family, including myself, were all sick—Mrs. A. very dangerously so for a time; but I see no local causes for such a visitation annually.

Beloit.

I formed a church in Beloit about a year and a half since of 20 members, which has since increased to 36. A monthly concert and weekly prayer meeting are attended here. This place is situated in the territory of Wisconsin, a few rods north of the boundary line between that territory and the State of Illinois. A village is laid out on the east bank of Rock River, at the mouth of Turtle Creek; it is an interesting settlement, and promises a rapid growth.

[redacted] preaching at these places, [redacted] to attend funerals at different [redacted] sometimes at [redacted] from here.

[redacted] *Lac.*

[redacted] summer, I formed [redacted] du Lac—a place [redacted] miles up the Rock [redacted] very interesting set- [redacted] constituted the church [redacted] members; I have oc- [redacted] them since, and the [redacted] was there, I received [redacted] the church; and more [redacted] at the communion [redacted] had not yet received [redacted] also some Methodists [redacted] Scotch Presbyterians. I [redacted] a blessed season to us [redacted] "furnish a table in the [redacted] and make it a feast to [redacted] his people.

[redacted] of Norwegian immigrants [redacted] come into our vicinity [redacted] them are quite intelli- [redacted] and some, I trust, are truly [redacted] They profess the Lutheran [redacted] I sent to Galena to procure [redacted] in the Danish language [redacted] among them, but could [redacted] them.

[redacted] are in this part of Illinois, [redacted] places where ministers are [redacted] needed. And although a pe- [redacted] pressure is at present severely [redacted] about this whole section of [redacted] people are willing to do [redacted] can for the support of [redacted] A gentleman from Plea- [redacted], about 30 miles east of [redacted] on me yesterday. They [redacted] recently commenced holding [redacted] weekly meetings on the Sab- [redacted] intend to continue them, [redacted] the Spring to obtain the [redacted] a minister half the time. [redacted] believe it is good *worldly* poli- [redacted] I know it is good *christian* [redacted] have the institutions of re- [redacted] planted, and the means of grace [redacted] by the settlements of our [redacted] their *earliest infancy.*

ILLINOIS.

From Rev. Z. K. Hawley, La Harpe, Ill.

ENCOURAGEMENT.

Although I cannot report a *general* interest in the subject of religion, yet we are not left entirely without encouragement. There have been two cases of hopeful conversion in the vicinity of Camp Creek, and one individual has joined the church at La Harpe by profession. One year of labor has been passed in that field, and while I have to mourn over much unfaithfulness, and little fruit of my labors, it is evident that they have not been in vain. At the commencement of the year, I found the church divided beyond any I ever knew. These divisions I trust have been healed. The Sabbath was dreadfully profaned, it is now better observed. The church has been brought to take a higher stand in religion. The improvement is not confined to the Congregational church alone; others have been in like manner benefitted.

From Rev. J. J. Miter, Knoxville, Ill.

GRATITUDE FOR SPECIAL MERCIES.

Great has been the kindness of the Lord to the dear people with whom I labor and to myself, during the year that has just closed. While an abundant harvest has crowned the labors of the husbandman, health has set smiling on the countenances of all our inhabitants. And while general sickness has invaded our state for the last two years, and swept its thousands to the grave, Knoxville has remained like a watered garden. A beneficent Father has "delivered" us "from the snare of the fowler, and from the noisome pestilence." "He" has "covered us with his feathers, and under his wings" we have been permitted to "trust." "Bless the Lord, O my soul, and forget not all his benefits."

In addition to these merciful indi-

sations I trust the associations connected with the closing year have made a salutary impression upon the hearts of many of the members of the church, as well as upon some who are not yet connected with us. The last Sabbath evening in the old year, together with the first evening of the new, were spent in prayer for the revival of the Lord's work. Both were seasons of solemn interest.

Within a few weeks, two young men have expressed a determination to be on the "Lord's side." One is a young merchant recently from the East. The present state of many in the church, and the general aspect of the congregation, are encouraging. I, of course, cannot predict the final result. But it is proper to say, that the cases of more than usual seriousness are increasing. We have had no special meetings. And I am laboring to impress upon the church the necessity of depending upon the ordinary means of grace as sufficient to produce a healthful religious excitement.

For the last two months my engagements have been more than usually severe. Through the week I continued to preach in the country, until the remonstrance of nature became so loud that I was compelled to desist.

The children's Bible class, on Saturday afternoon, is a meeting of peculiar interest. Last week there were *twenty-seven* in attendance. Although most of them attend school through the week it requires no effort of their parents to induce them to come to the Bible class. It is regarded by them, by way of eminence as "*our meeting*," and is resorted to with a delight which it would be well for the adult portion of our congregations to feel.

The cause of temperance is still onward in our town. Weekly meetings have been established for the winter, which have been *well sustained* by animated and able discussions. These meetings have prompted to a thorough inquiry into all the facts and principles connected with this great subject. And, in this place, permit me to tender my thanks to you, or to some unknown friend of temperance, for a regular copy of the "Journal of the American Temperance Union."* This periodical has been invaluable to me in my investigations on this subject.

In addition to the above, the Rev. Mr. R——, the Methodist minister in charge, and myself, are preaching alternately on the last Sabbath evening of each month, on the same subject. By these lectures, a portion of the community has been reached, which could not have been in any other way.

On Tuesday, the 7th January, the "Knox Co. Temperance Society" held its first anniversary in our house. The meeting was large and the reports from different parts of the country of a very cheering character.

First Monday in January.

Monday, the 6th inst., was generally observed by our church as a day of fasting and prayer for the world's conversion. It will be remembered, that on this occasion the last year, two missionary associations, male and female, were formed. And as a part of the result of their action, it becomes my duty to acknowledge with gratitude, the receipt of *thirty dollars*, a donation from the ladies of my congregation, to constitute me a life member of your Society. This acknowledgment is made with a strong desire, that the Lord of the harvest will continue to crown their benevolent efforts with success in this new field into which his providence has called them.

The amount raised for the foreign cause by both associations, will be reported hereafter.

RESPONSIBILITY OF THE EAST FOR THE SALVATION OF THE WEST.

In conclusion, I would once more raise the "Macedonian cry" from a full heart, if I thought it would be of any avail. Brethren at the East may forget it, or disguise it, or evade it as

*It is forwarded gratuitously to all our missionaries by the society of the same name.

they please, but there is a tremendous responsibility resting upon them in relation to the West. Wicked hands are here opening the fountains of political and moral death, and by canals and aqueducts, they are conducting their waters to all the life arteries of the community. And nothing will or *can* stay them but a laborious and intelligent church. And *such* a church can be reared only, by a self-denying and intellectual ministry.

That the West will yield to the plastic hand of a *master*, there can be no doubt. But who this master shall be, is a question yet involved in uncertainty. This question *may* be determined, and that speedily, by the eastern church and ministry. *There is money enough* to sustain nobly, the blessed institution of HOME MISSIONS. And it ought to be known everywhere in the churches, that this association cannot suffer temporary embarrassment, without making a decided impression upon the whole moral machinery of the nation. It is felt by every benevolent organization; it is felt from New-England to Iowa; nay, it must be felt in China; and it most assuredly *will* be felt in the destinies of eternity!

But THE MINISTRY! Where are the honored ones in Israel—the men of renown, who know how to grapple with difficulties, and give to discordant materials a homogeneous character? Why are not some of these old soldiers occupying here and there an *outpost* of Zion? And where are some of the best educated, most thorough, and enterprising young men; the Pauls and Barnabases? Do they never have a "call to the West?" O! if I could enter your Eastern seminaries and tell them the story of the West face to face, I know there would be *some* found, who possess the noble spirit and firm resolve of our departed Blackburn.

A SEMINARY PROJECTED.

Extract of a Report of Rev. R. Barnes, Washington, Ill.

The only new enterprise to which we have turned our thoughts, is that of the establishment of a female seminary in this town. We have proceeded so far as to secure the means of defraying the expenses of the school for one year; and have employed two well qualified young ladies from Massachusetts, one of whom has been teaching two or three years in Ohio, where she is still employed. One of them is expected here early in the Spring, and the other in June next. What will be the result of our efforts in this thing is yet to be seen—whether the importance of such a school will be sufficiently appreciated, and whether there will be a sufficiently correct moral sentiment to sustain it upon christian principles, are points, to the determination of which we look with no little anxiety.

It is very evident that in such cases, were it not for the agency of an intelligent minister, in originating and fostering institutions of learning, they would seldom be established.

We have now a good common school under the direction of a pious young man. To the library of our Sabbath school we have just made an addition of $20 worth of good books. It is our hope and our prayer that these various means of moral influence will not be lost on this people.

My commission has come to hand. We know how to sympathize with you in the embarrassments of the times. May the Lord raise up friends who shall meet the wants of his own feeble churches in these times of darkness. As for myself, it is good to feel that the "Lord is my Shepherd."

From a Missionary Report.

BORDER EXPERIENCE.

The agitation of the public mind at this place, in regard to the location of the county seat, still continues, and without a prospect of being settled for some months to come. Sickness

has visited us, and though comparatively slight, has in many instances proved fatal. The mortality has been confined almost entirely to adults. Some of our most prominent individuals have been its victims.

I have just returned from the funeral of a woman who came here a few months since from Ohio. She arrived sick, and has lingered with consumption till called away by death. She was a *Campbellite*. On visiting her, I found her exceedingly anxious about her soul, and full of fear for the future. I read part of the 3d chapter of John, showing the absolute necessity of being "born again;" and after exhorting her to surrender herself wholly to Christ, I commended her to a throne of grace, and left her. Subsequently she manifested some peace of mind and reconciliation to God's will. Her views, however, of the heinousness of sin, and the strictness of the divine law, were not very clear; and whether she was truly converted, the Lord only knows. Of these *death-bed hopes* I am always fearful. A short time since I was called to attend the funeral of one of our county officers. He was outwardly a very moral man, but was a *Universalist*. He died suddenly, in the full belief of the doctrine. While engaged in the exercises of the occasion, some of the rabble (supposed to be his political enemies,) were out, shooting at a mark, for a bottle of *spirits*. This was on the Sabbath. Sabbath-breaking in every form is common with a part of this whole community. At this place in particular, I think some of it may be traced to the influence of a rum-selling tavern and grocery, which are constantly dealing out their subtle poison.

Our Temperance Society, on the principle of total abstinence from all intoxicating drinks, numbers about 30 members. More than one half of our inhabitants advocate and practice the moderate use of intoxicating drinks. About the same proportion, and generally the same individuals, seldom attend the worship of God on the Sabbath.

A CASE—AND A REMEDY SUGGESTED.

The case stated.

Owing to the scarcity of money here, and the efforts to erect a house of worship, I have received next to nothing of what has been pledged me by the church. Had it not been for the aid received from your Society, I know not how I could have gone forward.

Here we have, in a few words, the experience of perhaps hundreds of ministers, especially of those in the West. "I receive from the people very little of what they promised me," is a frequent complaint of our missionaries. Various causes are assigned for this result, all very satisfactory to the delinquents themselves, such as hard times, deranged currency, sickness, &c. Still, the minister must live, and his people expect him to pay for the articles of food which he buys from them, as well as the bills of the merchant and the physician. *He* must be an honorable and prompt paymaster, though his people all fail in their duty to him. The bricks must be ready, and in full tale, at the required time, whether the straw be furnished or not. It is as impossible as it is unnecessary to describe the innumerable evils that follow the ordinary way of collecting subscriptions to ministerial support.

The Remedy.

We propose the following expedient for the easy and prompt payment of a subscription; and we do it with the more confidence, because the missionary from whom we have derived the hint, has found it to work well in his own experience.

When the subscription is about to be made, the missionary says frankly to the people—"Brethren, you know that I have no means of sustaining myself except from your subscription; and in order to make an economical use of my income, I ought to be able to command it so as to purchase the various articles of living at the most favorable time, and to do this wi hout involving myself in debt. Now, I know that money is scarce, and that you have your embarrassments as well as I; and I desire that each one of you

will affix to his subscription such date of payment, within the year, as shall be most convenient to himself. And all I ask, in order that I may make these sums available, is, that you will, each of you, give a note for his subscription, payable to the bearer, at the time specified; and *it shall be understood, that when I wish to buy food for my family, or to meet any other demand, I may pay away these notes* to such as are willing to take them instead of cash. If you cannot consent to this, do not subscribe; for it will be of little value unless it can be made available in the time of need." The people, in accordance with this suggestion, furnish him at once with their notes, for their various subscriptions—some $1, some $3, some $5, or $10, or $50, and payable at different periods of one, three, six or nine months. When the minister has no money, he will usually find little difficulty in exchanging these obligations with the farmer or the merchant for what he needs. The benefits of the plan are mainly these: the minister knows what he has to depend on; he can pay in such currency as this as he goes along, and need not run in debt. The subscribers themselves, being aware that their obligations are mature on a specified day, expect to meet them, as *matters of business*, whereas a mere subscription seems to them a kind of *charity*, the discharge of which they may take the liberty to postpone. Again, as the business relations of the members of a congregation with each other, are much more numerous than they can be with their minister, the probability is, that they can meet these notes as they become due, by the barter of produce or labor, in a way far more easy than to pay money.

This plan is not proposed as a substitute for the better way of prompt payments in cash, in quarterly instalments; but as suiting the condition of communities where money does not circulate, and as being preferable to the common dilatory mode of collecting a miscellaneous subscription; and because it puts into the minister's hand *something* which he can use, when he would otherwise suffer in feeling and in fact, for the want of the necessaries of life.

It might seem that the suggestion of such a remedy were unnecessary,—that it could hardly be supposed that a people would be remiss and delinquent, to such an extent, in fulfilling their contracts with their spiritual teacher and guide, as to require a measure like this. It might be supposed that *these* contracts would be met with all promptness, without the tender of legal obligations. But what are the facts? Is there, in all cases, a conscience quick and powerful in the matter of paying a minister his dues? Or is Zion bleeding at every pore, because, frequently, the consciences of the people with regard to this duty, seem to be seared as with a hot iron, and need to be roused by the same reference to human law, that makes them attentive to the timely discharge of other obligations?

DIFFICULTIES IN THE WEST.

The pressure is rolling in upon us at present, with all its power, and every one is struggling for life. Every day, hour and moment brings with it its perplexity and sorrow, law suits and the sacrifice of property seem to be the order of the day; and what will be the final event of all, is beyond my power to say. It is evident, however, that the people of the West will be compelled to struggle with a current "in the affairs of men" more difficult to be overcome than the stream of our western waters. Our only hope is in God—He will humble, and then bring us out of trouble.

I may mention here, without impropriety I hope, that I have no idea that my people will this year comply with their obligations to me in respect to my support. They agreed to pay me $200 toward my salary, but if they make out $150 it will be as much as I expect. It is not, however, for the want of a disposition—they absolutely have not got the means to pay with. The failure in the crops in this immediate neighborhood has greatly deranged our affairs. In this matter we shall be compelled to "bear one another's burdens."

om Rev. G. C. Wood, Winchester, Ill.

REVIVAL.

With the commencement of this ar we began a protracted meeting this village. The Lord is indeed ng a great work for us, and we uld praise Him for it. The Bap- minister of this place and myself eed to have a union meeting, and endeavor, if possible, to arouse the ergies of the churches under our e, and bring them to labor for the vation of sinners; and to this end, go together and visit the people, d preach alternately. Soon, the sult was manifest—Christians were ited, and met together day after y for prayer; at which meetings e have had some precious melting asons. A number are indulging pe, and between twenty and thirty e inquiring what they shall do to saved. The foundations of sin in is place are beginning to be broken , and our earnest prayer to God is, at the powers of darkness may be aken, and that hundreds who are t wearing the galling yoke of Satan ay be brought into the liberty of the spel.

In my other church, at Manches- , we have had a few mercy-drops ice my last report; and we have eived five to the communion of church. There are still some in- ations there of the divine presence. ice the revival commenced there, have received upwards of forty o the church.

My Bible classes have been grow- in numbers and interest. Our bath school is kept up, and tem- ance is making some progress, yet ch remains to be done.

om Rev. F. Bascom, Agent of the A. H. M. S. in Illinois.

The first Monday of January was most interesting day in Chicago. e Missionary spirit seemed to re- e, and a new impulse was given he feelings of Christians, which I st will result in a permanant in- ase of devotedness and zeal. The cause of Home Missions was not for- gotten. Arrangements were entered into to secure the systematic month- ly donations of every member of the church to our society, as well as to the American Board. Forty dollars were paid last evening to the Home Missionary cause, and much more than that to the Foreign.

I have just heard of a revival at Elk Grove, and at Elgin, but have not learned the particulars. I frequently receive urgent calls to visit in the surrounding country, to attend sacra- mental meetings, or to preach to des- titute settlements, or assist the breth- ren in their fields of labor. To night, I go 17 miles to preach in a neighbor- hood where there has never been a sermon from a minister of any deno- mination.

UNION OF CHURCHES.

In these times, when the process of divi- sion is so extensively going on in our land, we notice as singular, the *union* of two churches of *different* denominations. We are not informed of the details of the plan on which this union was effected; but so far as the letter of our correspondent goes, it shows that the result is satisfactory to those imme- diately interested, and has an auspicious bearing on the cause of religion in the region around. One very desirable fruit of this con- nection is the strengthening of a feeble con- gregation, so as to free them from depen- dence on missionary aid.

From Rev. J. T. Tucker, Rushville, Ill.

The past twelve months, during which your aid has assisted in sus- taining religious institutions in this place, have, I think, by their results, justified the wisdom of such assis- tance. Without it, my own labors could in no probability have been commenced in this field. With it, some good I believe has been accom- plished, which will be found to the glory of God through eternity.

The Presbyterian church, over which my present charge was begun, consisted, at the opening of the year, of about 40 members. I labored as

its exclusive supply until the first of June, when it was thought by both parties, expedient to unite the energies of our church, with those of the "Cumberland Presbyterian church" in this town. A compact, providing for this union so far as possible in the nature of the case, was entered into with the utmost harmony; and since the month of June, the united church has constituted my ministerial charge. By this measure our numbers have been doubled; our congregation brought together and increased, our hands have been strengthened, and an impression of christian love and unity has been made upon this community, where it was greatly needed.

The preaching of the Gospel has been uninterruptedly maintained, and with an interest evidently increasing. While no general revival of religion has blessed us, conversions have occurred and some have been added to the church. In many other hearts the seed of the kingdom, we cannot but hope, has lodged, ere long to bring fruit to the praise of God's holy name.

Much effort has been made to introduce error amongst us under various popular forms, but with little apparent success. Few, I believe, have been ensnared but those who were previously resolved on rejecting the truth; while the very boldness of false doctrine, in throwing off the restraints of the divine law, has opened the eyes of some to the true method of salvation from sin.

Some of our number have been called to go down into the dark valley of death since the year commenced, and have left behind them the sweet assurance that Christ was with them to the last. We doubt not, that from our fold the church triumphant in heaven has received additions, to swell its anthems of redeeming love.

Support of the Gospel assumed.

Feeling that the funds of your Society are all demanded by others less able to sustain the Gospel than themselves, the church and society have determined to rely on their own resources for the further support of their ministry.

It is but justice to this people to say, that their pecuniary obligations to myself have been promptly and cheerfully met. I doubt not this will continue to be the fact.

It becomes, therefore, my pleasing duty, while expressing our warm acknowledgments for your former most needful aid, to say, that having been aided in attaining our present position, we are no longer under the necessity of looking abroad for the support of gospel institutions in the midst of us. We gladly thus enlarge your ability to assist the thousands who still are famishing for the word of God, and pray that the labors of your Society in this noble enterprise may be crowned with constant and richest blessings.

A MINISTER'S REASONS

For concurring in the application of his people for renewed assistance.

When I took my leave of your Society last year, I did not expect so soon to need your aid; nor would I now consent to the application made by this church in my behalf, did I not feel confident that the interests of Zion unite with my own necessities to urge it. Although under the fostering care of a kind and faithful Providence, the church, during the last year, has been increased from 30 to 71, (23 by profession,) the unsettled state it is in, will need the faithful administration of the word to give it a permanent standing. To secure this object is the more desirable from the fact, that this place has now become the county seat, and will naturally become the centre of operations for county organizations. All these are yet to be attended to, and the time is now come, in the progress of a rapidly increasing population, that the work be done. In view of all the circumstances, the probability is, that an unembarrassed ministry will never be more needed than during the present year. And now, dear brother,

how can a man labor, and sustain such responsibilities, so pregnant with eternal consequences, pressed to the earth with the numerous wants of a rising and suffering family, whose joys and trials he makes his own? If others can, I cannot. And this must be my situation if I receive no foreign aid. $200 is all the church are able to pay, and build, as they must, a small house in order to sustain meetings; for our congregation is quite too large to be accommodated in our small private dwellings.

We urge our request with the more confidence, from the prospect that we shall not be under the necessity of repeating it next year; and with a hope that we may soon be partakers with you of the *greater* blessings of liberality—inasmuch as it is "more blessed to give than to receive."

INDIANA.

GOLD IN THE REFINER'S FURNACE.

Could a piece of golden ore be endowed with the powers of a conscious, intelligent agent, while undergoing the process of refinement, we can easily conceive that it might be overwhelmed with dismay. It would conclude that the intense fires by which it was vexed could be intended only to consume it utterly; nor could it apprehend how the torturing process would only result in augmenting its brilliancy and establishing its value.

Almost every good man undergoes, at some time in his life, a process like the refinement of precious ore by the power of fire. He feels while it is upon him, that he shall be wholly consumed by it. He would give all the world to be delivered from that particular trial by which he is overborne. It is greater than he can bear; other men may live through it; but for him there is nothing left but to be cast aside as a broken potsherd. Blessed is the minister or the man that comes out of this process with his piety unharmed. If his faith do not fail; if his spirit be not soured; if he hold fast his zeal for God and his love for men, he will be the better for his trials—a better Christian, a more efficient laborer in the cause of his Master.

It appears to us that the Lord is using the disastrous events of the present day as a fire to perform this searching and purifying operation on many of his servants in this land. And we would fain comfort them with the thought—that they are now in a time of special probation; we would remind them, that "the trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, will be found unto praise and honor and glory, at the appearing of Jesus Christ."

From a Missionary's annual review.

I have never felt, at the close of any previous year, as I do now. The past has been a year of greater trial, affliction and discouragement, than I have ever before experienced. But although "clouds and darkness" have been round about, "goodness and mercy" have followed me, so that I have more than ever occasion to raise my "Ebenezer" and say, "Hitherto the Lord hath helped me."

In my last report I gave you some account of the sickness which had prevailed in this region, with which myself and family had been visited. Four out of five of the members of my family, have been prostrated by sickness—three of us at the same time. But we are all now in health, so that we can sing of mercy as well as judgment.

"If it had been an enemy, I could have borne it!"

I also mentioned in that letter the effort that had been made to divide and distract this church, in consequence of which, six of our members left us; one of whom, however, has since returned. This effort, by brethren from abroad, to divide our church, has been, I think, *the greatest trial that I have ever been called to experience.* My own sickness, and that of my family, I regard as a light affliction compared with this rending of the church. The anxiety and distress of mind that I endured for

several weeks, while these efforts were making, cannot easily be described. We were previously all living in peace and harmony, and, with a single exception, all were perfectly satisfied with me and with the position they occupied in relation to the division in the Presbyterian church. The gentle dews of heaven were from time to time distilled upon us, and cases of seriousness in the congregation were frequently visible. The Gospel was evidently taking deeper root, and its influence, like leaven, was gradually and silently diffusing itself, and becoming more and more manifest in the community generally; and our prospects were gradually brightening. This was our condition when the effort was made to divide and distract us. It is true, this effort in a great measure proved a failure. Only five of our number left us; yet it has done great injury to the cause of Christ, and retarded the prosperity of this church. It created an excitement which turned away the minds, both of the church and the world, from the things of religion to divisions and contentions which have brought the chill of death over us. Our hands have been weakened, the community to some extent divided, infidels led to scoff at a religion which produces such fruits, and sinners rendered more indifferent. A part of the support that was formerly given to this church is now withheld.

In the midst of all these difficulties and discouragements, we have abundant cause for gratitude and encouragement. The injury done to this church by the effort made to divide it, as yet is not half as great as we feared and expected. There have been as many added since, as left us. The church appears to be united and harmonious, and as warmly attached to me as ever, and I am certainly no less so to them.

TRIALS AND MERCIES.

It has been a disastrous year to Zion generally; and it has been one peculiarly trying to this particular church. A political ruling elder endeavored to create and lead a party in the church; and although he must eventually fail, yet for the time he has palsied the influence of some five or six members, all of whom may be restored to healthy action again by prudent measures.

Revival.

In the midst of all that was trying in church difficulties, we were blessed with a most delightful and refreshing visit of God's grace, during the last quarter of the year, in which time twelve persons professed to find Christ precious, and are expected soon to make a public profession of religion. The body of the church remains united.

REVIVAL,

In Greencastle, Ind. From a letter of Rev. J. H. Shields.

The Synod of Indiana met at Greencastle in October. After the adjournment of the Synod, Br. Carnahan and myself remained. The Spirit of the Lord came down in convincing and converting power. Never before did I witness so interesting a scene. When we had dismissed the people, and came down from the pulpit, we were met by some who told us that they had found the Saviour, and by others who were broken down under a sense of their guilt and danger as sinners in the sight of God, and begged an interest in our prayers. And here I saw the "middle wall of partition" broken down, and Christians of different denominations took each other by the hand, rejoicing and blessing God, that their children were together turning to the Lord. Never did I witness a more intense feeling; not an individual in the house but was deeply affected. It was surely a work of the Lord, and in view of it my soul blesses his holy name. Six

ght have already been added to hurch by examination.

OHIO.

Rev. J. Cable, Jefferson and Reynoldsburgh, O.

REVIVAL.

ie Lord has poured out his t, and sinners inquire what they do to be saved. Eighty in both regations have already express- hope that they have passed from unto life, and many more are ring. The work is still going ith great power, and becoming and more interesting every day. o manifestly the work of God, ceptics and infidels have been ed to submit to the Gospel, and of them are now "clothed and ir right mind."

Rev. G.G. Poage, Allen Co., O.

ENCOURAGING FACTS.

r a detail of adverse circumstances, remarks:

nisters going into new settle- s must make up their minds to nter difficulties, and endure tri- *culiar* to newly settled places. faith and patience of the mis- ry are often put to the test, but ord can and does sustain those go forward in the discharge of duty, trusting in Him. Oh how ous and soul-cheering are his ises! Bless the Lord, O my soul! ree were added at the last com- on, to the church at Pleasant y on examination. Some others ired deeply anxious. Since that the number of my hearers has on the increase.

e second Sabbath in October our communion in the Ridge h. The Spirit of the Lord was nt with his gracious influences, mpanying the appointed means lvation. Many appeared deeply impressed; four for the first time sat at the Lord's table, in obedience to his dying command. Two of these are the male heads of families, which were not before connected with us. They have erected the family altar, and bid fair to be useful members of our society.

At a meeting of the congregation last Saturday, it was resolved to attempt to build a meeting house, thirty-two feet by twenty-six, of hewed logs, and a subscription was immediately put in circulation for the purpose of raising the necessary funds. Next Friday is appointed for clearing off the ground on which the house is to be built.

In view of what the Lord has already done, and the promise of continued blessings which he has given us, I am constrained to bless his name and to take courage.

MICHIGAN.

From Rev. J. Marsh, Leoni, Mich.

ADDITIONS TO THE CHURCH.

Like other missionaries, I have to speak of both encouragements and discouragements. At two seasons since the date of my commission, (September 1st,) and mostly as fruits of a revival of religion, twenty-nine have been received into this church, on profession of their faith, and seven, I believe, into the Baptist church—all but one of them living out of the village. Within a few weeks past, we have had several hopeful conversions, and one or two of them in the village. We hope that the good work of God has not ceased among us; and some Christians expect to see more of his work soon, than we have yet seen. Of the twenty-nine received into our church, sixteen were baptized on their own profession; ten of them are youthful husbands and wives, embracing both parties of five couples; one man and one woman are heads of families, in which the other partner was a professor before; two have been professors in another denomination, but think

they were not converted until of late; one is an excommunicant restored; the others are all young. Their pecuniary circumstances are such, that this addition does not afford much immediate relief in respect to support.

BEARING ONE ANOTHER'S BURDENS.

We trust the writer, and others who are referred to in the extract below, will excuse the publication of what was intended only for the eye of the Committee. Some generous hearts may thereby be led to devise similar kindness towards the family of some servant of Christ in their own neighborhood.

By the efforts of Rev. J. P. Cleveland, gifts of clothing have been sent to us, and more promised, from benevolent individuals in Detroit and Marshall, which will amount probably to twenty-five dollars, thus making up the deficiency of what we hoped to receive from your benevolent Society. It was timely assistance; indeed I could scarcely see how we were to go through the winter comfortably, but felt that God would provide. Brother Cleveland will receive the thanks of many ministers in Michigan, for his efforts to relieve them in this time of distress. Our people have also made us a donation visit, which, although there was Universalist preaching in the vicinity, was attended by nearly 200 persons, some of whom, having previously manifested no interest in religious things, came with good gifts. The elderly class of people assembled in the afternoon, and the youth in the evening. Of the evening assembly, I must say, that though made up of persons of all classes and feelings, I have never had my remarks and prayer on any occasion, listened to with apparently more solemn and deep interest, than on this. My remarks and prayer were at an early hour in the evening, after which some appropriate pieces were sung, and our young friends retired at a seasonable hour, each to his own home, appearing to feel a lively satisfaction in their lovely interview together, and with him on whom some of them were accustomed to look as their pastor, and some too, blessed be God, as their spiritual father. I know not of any thing that has occurred to mar the sweet satisfaction of this occasion. The committee of arrangements were persons of various denominations, and some were not professors of religion, and among those who came with their kind and valuable gifts, were our Rev. Baptist brother and lady, who live in the village. The amount presented to us, is estimated at about $50—not money, (for they have it not,) but provisions, clothing, &c., some articles of luxury (some would say necessaries,) which we had calculated to get along without; such, for instance, as butter, which, in this wheat country, is a cash article and very dear. We have now probably a supply until we shall make it. I have written this statement that you may see how careful our God has been to provide temporally this winter for his unworthy minister here; and let me say, that I see some connection between this and those spiritual blessings of which I have just spoken.

From a Report.

Your sympathy with me in this new and destitute field is duly appreciated. True, I see not how I am to be sustained, as times are among my people. But a part of the salary pledged to me is subscribed, and I see no way how this is to be paid. Were I free from embarrassment, I could see my way clearer. Like some of my brethren named in the last Home Missionary, I have been under the necessity of putting me up a house. This, although in a rough state, I think will make us comfortable. To do this has taken most of my available funds, and has left me still in debt. I cannot reproach myself for the course I have taken, it was the only way left me.

Although difficulties crowd around me, and I see not how I am to be brought through them, yet one thing

is sure, and by this I am and will be encouraged, God is able to make a way of escape. With my brethren toiling in the destitute portions of our Zion, I am willing to bear the heat and burden of the day.

I have been spending a few weeks in the state of New-York, endeavoring to obtain assistance towards rendering our house of worship comfortable for the winter. I met with a very general sympathy, but, as you must judge from the times, my success was small. In visiting my brethren, I was at times tempted to covet their settled state of society and their ceiled houses; but above all, their comfortable and commodious places of worship, with the church going bell. But, after all, I rejoice to be again restored to my field of labor, and to the sympathies of my dear people. Our house, although in a very unfinished state, is so that we meet in it, and we are thankful for so good a place. Our congregation is respectably large and gives good attention to the preached word.

EMIGRATION A TRIAL OF CHARACTER.

You have heard about professors coming West, and leaving their religion beyond Lake Erie. I will give you a painful example, though not a singular one. Mr. H—— was a profane vender of spirituous liquors, and a very common customer at his own bar. In this place, proverbial for wickedness, at length the Board of Excise determined that he was a man not moral enough to be engaged in so moral a business as that of selling intoxicating drinks. A prosecution for selling without license has resulted in a verdict that has "done him up." He now lies sick with little earthly comfort for himself or family, except from the kindness of others, and but a small prospect of recovery. I have often conversed and prayed with him. The fact is now out, that Mr. H—— has been a member of a Presbyterian church in the State of New-York, and with death in prospect, assures me that he knows nothing but that he is in good and regular standing.

CIRCUMSTANCES UNDER WHICH AID IS APPLIED FOR.

I am much indebted to the A. H. M. S. for aid received from them, and should they see fit to grant the foregoing request, my prayer is, that the appropriation may not be misapplied. The pressure was never so great in this region as at this moment. There is scarcely any money in circulation. It operates severely on the farmer. The sum which the churches can pay me for my services, will not probably exceed $50 for the year; and most, if not all of that, will be paid in produce. As I own no horse, I shall have to go from place to place on foot. In this way I shall avoid the expense of keeping a horse. I must also state that I shall be under the necessity of laboring some with my hands to support my family. I see no other way.

I have found two young men of piety and promise, who desire to study for the ministry. One has already commenced. I intend to aid and encourage them all I can.

You may rest assured that you are affectionately remembered by the many feeble churches which are aided by your charities. It is through your instrumentality that they have the Gospel preached to them.

THE DISCIPLINE OF THE MINISTRY.

We commend to the notice of our missionary brethren, in this season of their many trials, the following paragraphs from an Address of Rev. E. W. Hooker, of Bennington, Vt., before the Society of Inquiry in the Theological Institute at East Windsor, Conn.

If the effect of *their* trials, within and without, in things spiritual and things temporal, shall be to refine them as silver is refined, and prepare them for holier enjoyments and more signal success as the am-

bassadors of Christ, they will have occasion now and evermore, to say, it is good for us that we have been afflicted.

And we ask those not in the sacred office, whose eyes may light on this article, whether those who suffer such things, and suffer them that they may be the better fitted to minister unto your souls and the souls of your fellow men, shall turn to you in vain with their earnest entreaty, *Brethren,* PRAY *for us!*

There are few or no spiritual trials, which befal any of the flock, but the shepherd has experience of them all. With these may be joined trials in the secrecies of the minister's heart, of which, like the place where God buried Moses, "no man knoweth."

Add to these the solemn and fearful truths which the minister believes and must preach; and the law of which he feels the dread force, both as being the word of the Lord, and "as a fire shut up in his bones," and conceived of in their tremendousness as they affect the souls of dying men, and take hold on their weal or wo for eternity. Oh, how he feels these! The solicitudes and perplexities of the minister's study; and these often increased by the interruptions which he suffers, and the inconsiderate drafts made upon his time; his dissatisfaction often with the products or results of his studies; the oppression of spirit and anxiety and trembling with which he often enters the pulpit, or ministers in ordinances; the feelings with which he sometimes sits by the beds of the sick and the dying, and ministers at the funerals of the dead, and thinks of souls which were committed to his charge as gone to their account, and to heaven or hell; his solicitude respecting his success in his work, as limited, or uncertain, or unknown; or as disappointing him when he had expected good; more than all, the feelings with which he looks forward to his account "before the judgment seat of Christ;" no man who does not know the heart of a minister, by being a minister, can fully understand these things.

There is one other class of trials, which we will call official, and to which Paul probably referred when he wrote to Timothy of being "a partaker in the afflictions of the Gospel."

Look at Paul. What holy fervor when he said, "I am now ready to be offered, and the time of my departure is at hand," what attainments in grace he had made; in what delightful lustre he shined. Standing on the side of the grave, how near he saw heaven and his crown of life to be; and in what happy preparation for death he appears. But, be it remembered, this is the man who had before written of himself this piece of history: "Of the Jews five times I received forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils of mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in hunger and thirst; in fastings, often; in weariness and painfulness; in watchings, often; in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Added to these, witness his sympathy with the people of God in all their afflictions; so tender and lively as to warrant his declaration, "Who is weak, and I am not weak? Who is offended, and I burn not?" Here are some of the secrets of the eminent holiness and delightful usefulness of Paul. Had he never suffered such things, never would he have risen to the point of excellence and usefulness he attained; nor would the name of Paul the apostle have been associated in the minds of Christians down to the end of time, with ideas of all that was devoted, useful, exemplary, consecrated to Christ, and honorable to the christian name.

Come down to the later times. Look at Luther; was it in cloistered ease and quietness of life, with the church and the world all his friends, and every thing gliding smoothly on, that Luther became the man he was,



l accomplished all he did for the rld? "No, in no wise." Luther s a man whom his Master trained the work appointed him, amidst convulsions of the Church of me, the rockings of moral earth- ıkes, and under the thunder of ıthemas of popes; with friars and ests, and diets and councils, and dinals to dispute him, and de- ınce and curse him; and under ınmonses and arraignments, and ımination and threatenings, which uired the courage of a soldier and spirit of a martyr united.

ook at Baxter, who went down to grave, his old age beautiful in wonted sanctity of character; and ose voice, in his books, is now preaching scores of us common nisters; and his posthumous use- ness surpassing that of many a ın employing his living powers in their efficiency. How became ıxter the man he was? By the lp of a body which lived in pain, d of spiritual trials extreme, and enemies, in the professed house- ıld of the faith, uncounted; by the dignities and overbearing, and ughtiness, and persecuting trials of dges; and by the gainsayings and tacks of controversialists, who kept ın continually on the alert, with his en, for the defence of the faith, while e was also devoted to preaching it.

How was the character of Bunyan rmed? God, in his wise provi- ence, permitted that, as this man walked through the wilderness of lis world, he lighted on a certain lace where was a *den;* in which he y down and slept and dreamed;" ıd where his soul conceived the rich ıd various instructions of his beau- ful allegories. And although the fferings of Bunyan, as "a prisoner f Jesus Christ," were grievous, yet ıany have had occasion—and many ore will have it, while the world ands—to bless God that Bunyan as shut up in Bedford prison, to do ork for Christ and the souls of en, which we know not that he ould have done any where else. nd more than this; if ever a man lvanced more in holiness and grace, ıder the very showers of "the fiery darts of the wicked," amidst the temptations of the devil, and the roar- ings of that lion who "walketh about seeking whom he may devour;" and of whom it might be said, "the more he was afflicted the more he grew," and increased in strength for the con- founding of the wicked; then, such a man was Bunyan.

The truth illustrated in the cases of these and many other men we might mention, is this: that when God will prepare men for peculiar usefulness, and make them eminently holy, he deals by them as by that "third part" of his people of whom speaks the prophet Zechariah; "brings them through the fire;" "refines them as silver is refined;" "tries them as gold is tried;" carries them through a process of melting which separates the dross and alloy; moulds them, polishes them into a brightness peculiarly his own, and adapted to reflect his image to the eyes of men.

CHRIST AND HIS MEMBERS ARE ONE.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, MY BRETHREN, YE HAVE DONE IT UNTO ME."

These words reveal to us one of the wonders of the love of Christ. What a stoop is here—what generous self devotion, in thus identifying himself with his people, even with the *humblest* of them! The most *trifling* interest of the *least* of his followers, is his *own* interest. To give a cup of water to a disciple, is to give it to his Lord. We may talk of the magnanimity of those noble human characters that espouse the cause of the lowly whom they love; but how poor is their benevolence compared with that of Christ—how little can they do, or give, or sacrifice in comparison with him! He has the power of the Godhead and the riches of the universe at his command; yet all this greatness condescends to make common cause with the humblest of his people.

What unspeakable interest does this characteristic of our Saviour, impart to the missionary cause. The various forms and agents of evangelical effort, are especially dear to Christ, for it is these whom he chiefly

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They who love ease or self-indulgence, too much to make the necessary sacrifice, can never know the refined and ennobling joys of well doing. It has always been the divine policy to make the privilege of doing good accessible only to those who love it so much as to urge their way to it through opposing difficulties. "If any man will come after me, let him take up his cross and follow me," expresses the condition on which, at the present day, as well as when Christ was on the earth, his disciples may enjoy the privilege and the rewards of laboring for his glory.

The missionary in the West, in this time of pressure, finds these remarks illustrated in his own experience. Let him not repine then under his trials. If they are borne for the love of doing good, he is only paying the price which apostles and martyrs have in every age paid for the same privilege.

From a Missionary in Illinois.

I came on here, with a family of six persons. Instead of being furnished with a small framed dwelling, as I was encouraged to believe I should be, I was compelled to fit up, mostly with my own hands, and wholly at my own expense, a log cabin of one small room, with neither chamber nor cellar—the brethren being at that time in the midst of haying. They assisted me in adding some logs, so that I could fit up a little chamber, in which to stow away some of our things, and after procuring lumber at a distance of more than 20 miles, and at a great expense, I prepared floors; and so we are just defended from the prairie blasts. In my journeys my means were more than exhausted. I sold my horse and carriage, and travelled from grove to grove on foot, except when I, perchance, obtained a horse. The brethren and friends around five different groves have subscribed over $300, but it was done when their minds were on the stretch of anxiety lest I should fail to come; and, in most cases, the sums are wholly beyond their ability. I have no expectation of realizing any thing like the amount subscribed; and in some instances, should I take any

. . would only be to satisfy . . .

What renders my circumstances the more afflictive is, that in my effort to fit up my dwelling, not being inured to physical labor, I inflicted on myself a bodily injury, which is not to be cured, and which forbids a resort to manual labor, or even the performance of as much gospel labor as my field requires. But my general health, and that of my family, has been better in Illinois than usual. If I can be sustained, the place holds out great encouragement of usefulness.

An appropriation in aid of this missionary has been made, payable on the condition that the requisite funds can be procured.

Notice.

TO THE MISSIONARIES OF THE A. H. M. S.

Dear Brethren,—The statistical returns of Missionaries furnish the data from which the Annual Report is drawn. In former years, many of these returns have failed to reach us in season to be used for this purpose; consequently we have never been able to present so full a report as we desired, and as the cause deserves. We therefore make early and earnest request that each Missionary will furnish the following list of particulars *in a special communication*, (unless his quarterly reports should be made about that time,) by mail, as early as THE FIRST OF APRIL NEXT.

1. Name of the Church, with the township, county, and state; and also the post office address of the Missionary.

2. Number of hopeful conversions.*

3. Number added to the Church by profession.*

4. Number added to the Church by letter.*

5. Number of Sabbath Schools—number of Pupils—number of Volumes in Library.

6. Number of Bible Classes—number of Pupils.

7. Number of Temperance Societies—number of Subscribers.

8. Number of Churches organized during the year.

9. Contributions to benevolent objects, such as

Home Miss. $ ——
For. Miss. $ ——
Bib. Soc. $ ——, &c. &c.

10. Other interesting facts, such as the erection and completion of Church edifices, number of young men preparing for the Ministry, Monthly Concerts, &c.

By a prompt attention to this request, you will promote the objects of the Society, and oblige,

Yours, &c.,
M. BADGER,
C. HALL,
Secretaries of the A. H. M. S.

* In estimating these numbers, those conversions and additions only should be included, which shall have taken place in *that part of the year*, extending from April to April, during which you are under commission from the A. H. M. S. If the *whole year*, from April to April, be covered by the commissions of the Society, you will report the conversions and additions for the whole year.

*** In future, the monthly publication of the Appointments and Receipts of the A. H. M. S. will be made from the *first* day of one month to the first of the next, and not from the *fifteenth*, as formerly.

Appointments by the Executive Committee A. H. M. S. from January 15th to February 15th, 1840.

Not in commission last year.

Rev. O. Fraser, Bath, N. Y.
Rev. Wm. Arms, to go the West.
Rev. C. C. Conkling, Boontou, N. J.

Re-appointed.

Rev. Wm. Waith, Napoli, N. Y.
Rev. Abel Caldwell, Black Creek, N. Y.
Rev. Luke De Witt, Washington co., O.
Rev. Roswell Tenney, Logan, O.
Rev. S. Kittrege, Bedford, Ind.
Rev. W. W. Woods. Putnamville, Ind.
Rev. E. H. Hazard, Lyndon, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from January 15th to February 1st, 1840.

MASSACHUSETTS—
Missionary Society, 50 00
Hadley, Gen. Benev. Soc., E. Smith, Tr., in full to const. Rev. Jeremiah Porter, of Farmington, Ill., a L. D., 70 00
CONNECTICUT—
Berlin, Rev. Mr. Whittlesey's Soc., to con. Rev. Charles A. Goodrich and Alfred North, Life Members, 140 00
Hartford, A. M. Collins, 100; L. H. W., 25, 125 00
New-Haven, avails of legacy, given by Electa Bradley, and of donations of Abigail Townsend, & her interest therein, 38 19
New London, Robert Coit, in full to const. Mrs. Sarah Lawton a L. D., 90 00
North Killingworth, Rev. E. G. Swift, 2 00
Stonington, Fem. Miss. Soc., by Miss Sheffield, 30 00
NEW-YORK—
Amity, coll. by Rev. W. Parmelee, 11 00
Lewis, 1st Cong. Ch., by E. W. Pease, 4 03
New-York City, viz.
Miss Catharine B. Patton, 10; Mr. L., 1, 11 00
Allen-st. Pr. Ch., 1 00
Mercer-st. Ch., Augustus Averill, to const. his son, Joseph Otis Averill, a L. M., 30 00
Murray-st. Ch., Jacob Kershaw, L. M. 30 00
Pleasant Valley West., Ch., by Rev. Mr. La Cost, 4 60
NEW-JERSEY—
Orange, First Presb. Ch., 26 61
" Second Presb. Ch., 32 23; Miss Pierson's Sab. Sch. Class, 20; Young Lad. Sew. Soc., 16, 68 23
INDIANA—
Bedford, Dr. Carpenter, by Rev. S. Kittredge, 15 00
ILLINOIS—
Knoxville, Lad. of Presb. Ch. to const. Rev. J. J. Miter a L. M., 30 00
MICHIGAN—
Unadilla, Ch., by Rev. D. R. Dixon, 6 00
LOWER CANADA—
Brompton, Fem. Miss. Soc., by Rev. J. Anderson, 5 50
Melbourne, Ch., by do. 13 00
801 16

KNOWLES TAYLOR, *Treasurer.*

Receipts of the Central Agency at Utica, N. Y., from Nov. 1st, 1839, to Jan. 15th, 1840. Rev. A. Crane, Secretary.

Amber, Mrs. Martin, 4 00
Carthage, 5 50
Clinton, in part, 74 64; Rev. A. Crane to const. Mrs. A. Crane a L. M., 30, 104 64
East White Hall, by Rev. Mr. Kellogg, 30 00
Fulton, by Mr. Dutton, 26 00
Holland Patent, 5 96
Leyden, 25 00
Madison, by Deac. Whitcomb, 16 00
Marshall, 13 00
Mexicoville, 10 85
New-Hartford, in part, 36 00
Oriskany Falls, 23 25
Oswego, 1st Ch., 28 34
Prattham, 4 98
Pulaski, in part, 9 75; Mrs. Holmes, 1, 10 75
Rome, 1st Ch., in part, 23 54
" 2d Ch., 36 38; Fem. Sew. Soc., 2 75, 39 13
St. Lawrence co., D. M. S., 75 00
South Onondaga, 6 25
Utica, 1st Ch., in part, 150 68; Fem. Ben. Assoc., 80, 230 68
Vernon Center, 4 00
Waterville, 18 50
Whitesboro, 29 10
760 67

Receipts of the Western Agency at Geneva, N. Y., from December 20th, 1839, to January 20th, 1840. Rev. J. A. Murray, Secretary.

Bath, Ira Gould, 10 00
Bellona, 25
Canandaigua, legacy of Mary E. Shepherd, by H. W. Taylor, Esq., 18 87
De Witt Valley, 15 45
Eden, Rev. Mr. Sadd, 25 00
Geneva, Ladies, Castle-st., 15 00; children in a day school, 0 70, 15 70
Hammondsport, by Rev. R. E. Wilson, 29 00
Henrietta, Ladies' H. M. S., 10 00
Hopewell, Carlo Reed, first quarterly payment for himself and wife, 12 50
Leroy, 15 50
Lima, by Rev. John Barnard, jr., 33 00
Livonia, Evan. Soc., 20 13
Lyons, 8 00
Pike, Ladies, 23 54; coll., 5 62, 29 16
Portland, 7 00
Rock Stream, 10 00
Sinclairville, Rev. Wm. J. Wilcox, in part to make Rev. Wm. Waith a L. M., 10 00
Sodus, 33 25
Sweden, Fem. Benev. Soc., 12; others, 8, 20 00
Warsaw, Ladies' Miss. Soc., Mrs. Woodwane, Tr., 7 00
West Bloomfield, to make Rev. Daniel Gibbs a L. M., 30 25
West Otto, 9 00
$434 06

The following sums should have been previously acknowledged as received from the field of the Philadelphia Agency. Rev. E. R. Fairchild, Secretary.

NEW-JERSEY—
Cedarville, 2d Presb. Ch., 21 62
Deckertown, Presb. Ch., coll. in full, to const. Rev. James W. Wood a L. M., 22 00
Rockaway, Presb. Ch. coll. (in all 56 50,) 53 50
PENNSYLVANIA—
Philadelphia, Fifth Ch., Fem. Miss. Soc., by Miss Rachel Wetherill, 35 50
$132 62



THE

AMERICAN PASTOR'S JOURNAL,

OR,

FACTS OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE department of this publication called THE AMERICAN PASTOR'S JOURNAL, is often referred to as a source of much interest and instruction. The facts which have here been narrated, are frequently made available to illustrate the truth and the providence of God, in the pulpit and in the conference room; while some of them have been embodied in the form of tracts; and almost all of them extensively copied into other religious periodicals of the day.

It is a matter of some surprise, that those to whom God has given experience of his dealings—especially, those in the sacred office—do not oftener employ this medium to make the results of their observation useful to others. Their experience constitutes a *talent*—a means of honoring God and blessing man, which ought not to lie buried in a napkin. Perhaps this neglect may arise from the want of some *record* by which to recall past events, and review them in connexion with later developments of Providence, and thus to derive the instruction which they are designed to impart.

With a view to supply such a record, we recommend the suggestion in the following article, which is taken, with slight alterations, from the Boston Recorder.

THE PASTOR'S JOURNAL.

From considerable experience in this matter, we can cordially urge every pastor to keep a constant record of various duties and labors pertaining to his office. We do not mean a diary of religious experience; but a regular account of every sermon preached, every funeral occasion, private lecture, a social meeting or conference, with the passage of Scripture discussed, or the subjects presented to the people. Let the date on the margin of the Journal show the time of various religious meetings, and perhaps the place, especially where pastors have different places in their parishes where meetings are held. The journal might contain interesting facts relative to revivals; scenes in the inquiry meeting; striking cases of conversion, or facts in the history of individuals; projects for doing good, and their success; opposition, its sources, forms and means of defeat; conversations with the sceptic, the anxious, the afflicted, the dying; the testimony of experience to the truth and faithfulness of God; youthful piety; answers to prayer, &c. &c.

Some of the advantages of such a course are these:

1. The pastor has thus the whole scene of his past labors before him. In a few minutes he can ascertain every subject he has discussed in the pulpit and elsewhere, for a year or a series of years. Here he can learn what subjects have been most frequently handled, and what had not received due attention. Discoveries might thus be made of excess or deficiency in regard to relative proportions of truth, of great importance in guiding the mind in choice of future subjects. It is not without its value to be able to tell a congregation how many attempts the preacher has made in one year, or in five, for the spiritual good of different classes

among them. And of no small importance to him, to know what preparation of labor, each has respectively received.

2. The pastor will thus easily learn, what subjects in times past have been most blest to the souls of his people. He will make some interesting discoveries in regard to the modes by which the Holy Spirit operates on the human mind, and the record will furnish them ready for his use as they are wanted. And here will be derived important aid in the choice of matter and measures, for extending around him more widely the spiritual kingdom of Christ.

3. Should special care be taken to record facts in relation to the religious history of individuals, many of great importance might be thus rescued from oblivion; and from time to time, through the American Pastor's Journal or otherwise, might be thrown before the public mind for the instruction of others, and the great increase of the kingdom of God, and the glory of his name.

4. Such a Journal, should it be continued through a series of years, would scarcely fail of presenting some delightful scenes of the Spirit's power, the operation of which, as they were developed from week to week, and noticed in the Journal, would form one of the most delightful subjects of after recurrence; animating and comforting the weary and disheartened pastor, in times of declension, and rousing him to the hope and the effort that God would renew his visits of grace, and "bless as aforetime."

5. Such a Journal would greatly interest a pastor in reviewing, as it would recall many interesting and delightful scenes and privileges *he had enjoyed* in the service of his Master in the work of saving souls. He will thus be reminded here that his doctrine dropped as the rain, and there distilled like the dew—that here he saw the anxious countenance and the falling tear, and there he saw the clouds scattered by the beams of rising hope, and the troubled soul finding sweet peace in God its Saviour. Such reminiscences would be precious, and would act powerfully and happily on the mind.

It will take but little time to keep such a journal. The execution of it will be found very interesting as it proceeds. It will confer substantial benefits, some of which have been above noticed. Let the disbelieving be those who have tried it for a twelvemonth.

THE MURDER OF SOULS.

[Furnished by a Foreign Missionary.]

In a foreign port where is stationed a seaman's chaplain from England, the Bethel flag was hoisted one Sabbath, on board the American ship ——. The congregation consisted of upwards of forty American and English captains and seamen, all of whom listened, apparently with deep interest, to a plain and faithful exhibition of the claims of the Gospel, by the Rev. Mr. ——. The preacher seemed unusually animated, and there was a response to his own feelings, in the fixed and solemn attention of his audience.

The ship was going to sea, on the following day, and immediately after the services, the crew were ordered to work, in order to put the vessel in preparation for taking advantage of the early ebb tide of the next morning. The captain, though not a religious man, yet professed to regard the Sabbath day; but in this case, interest took the precedence of every other consideration. At an evening hour, when the work was all finished, and the men were leisurely eating their evening meal, on the forward deck, a passenger who felt an interest in their spiritual condition, went forward to hold some conversation with them on the vast concerns of the soul. Their minds seemed unusually obdurate, and it was some time before they would quietly listen to a word from his lips. At length the passenger succeeded in getting them seated around him. He found that their peculiar state of mind had been induced by the fact that *they*

had been compelled to work on the Sabbath day.

One of the hardiest among them at length made the following most affecting concession. "That gentleman," said he, "did preach beautifully to-day. I must confess, I did to-day, what I have not done for twenty years before; I shed a tear, when that gentleman told us how great sinners we are: *but, as soon as I went down into the hold to work it was all gone.* There is no chance for a man to attend to his soul in such a ship as this."

Ah! how little did that captain think of the dreadful consequences that might follow from compelling his men to violate the holy Sabbath day! For the sake of advancing the poor temporal interests of himself and his owners, he was willing to put to hazard the eternal destinies of all his men! If that awakened man had had an opportunity for quiet retirement and meditation, the impressions received under that sermon, might have resulted in his conversion. Now, who can tell but *that* was the turning point in his life of probation, and thus his captain has been *the murderer of his soul!*

THE PRAYING INFIDEL.

[Furnished by a Clergyman in the West.]

In a recent tour through the newer settlements of the Territory of ——, my host, at a certain place, requested at my departure, that I would call and see a member of the same denomination with myself, whose husband was a Deist. I declined the combat—for combat I supposed it would prove. But he insisted, and as he had kindly entertained me without charge, I could not well refuse so reasonable a request, especially as the lady was sick.

Having called and delivered my address, I was received by the gentleman with all the respect and courtesy which mark the conduct of a man accustomed to good society. We were soon engaged in conversation, in which I received valuable information relating to the country as a field for ministerial labor; and I endeavored to say something consolatory to the lady in her loneliness—a lady who had been herself conspicuous amidst a circle of intelligent christian females.

The morning was passing away rapidly, and I had a long and lonely ride before me. I proposed, if it was agreeable, that I should engage in prayer. The gentleman had already introduced himself by the avowal, "I am an infidel." After a moment's hesitation he assented to my suggestion; and remarked, that he would also lead in prayer, if I had no objection. I gave my consent, observing that infidels had reason to pray as beings dependant on God; but that Christians had superadded reasons for prayer. He was not aware of any such reasons. I assured him that Christians felt that they were sinners against God, and that they were encouraged by the Scriptures to pray for pardon. But infidels either did not acknowledge their sinfulness, or they did not know any thing of a way of pardon, and of course they had no encouragement to pray for it. To this he made no direct reply,

He handed me the Bible, and I read the 17th chapter of Acts, as the book opened to that place. I led in prayer, and he followed, acknowledging in his address to God, the divine goodness in his works of creation and providence. His sacrifice however was valueless, because like that of Cain, there was no recognition of atoning blood, "and without the shedding of blood there is no remission." But I was taken by surprise, and it did not occur to me until afterwards, to say to him that we could never *unite* in prayer, for as he knew nothing of a Mediator, he would be guilty of idolatry, if he were to pray in the name of Christ; and I should expose myself to a consuming fire, (Heb. 12: 29,) if I were to pray without pleading his merits.

After prayer, he said he had one petition to prefer to me, and through me, to the clergy as a body. It was

this that we would not represent infidels as the vilest of the vile: and without waiting for an answer, he made the concession that they were generally immoral, and that he did not wish to associate with them. Such an admission I replied was enough, for I well knew that there were among them exemplary men, and that I had made inquiry of the neighbour at whose request I called, and he testified to his exemplary conduct, except that he habitually worked on the Sabbath. He did not consider that an immorality except on the principle assumed by the Apostle: "If meat make my brother to offend I will eat no meat while the world standeth," &c. I then appealed to his own conscience to decide whether that was not an immorality, when it was contrary to public sentiment, contrary to the laws of the land, and that too when his own judgment declared that the Sabbath was a blessing to mankind. To this he made no direct answer; he said, however, that he had never spoken disrespectfully of Christians, but thought as a class they stood higher than any other; that he had often thought he should like to belong to a church, and if it could be, he would join so far as to put himself under their watch, for (said he) "we are all liable to do wrong."

And so I took my leave, not, however, until he had expressed the wish that clergymen would call on him, nor until I also had proposed a request, which was that he would not again break the Sabbath.

Reflections.

How should nominal Christians, who are ashamed to pray, feel rebuked by this praying infidel?

What a lesson is here for those who hope for pardon through Christ but will not unite the visible Church!

What a rebuke to those who come from the churches at the East, but either bring no letters, or neglect to present them from year to year.

QUI.

TRUTH THAT BECAME "A SAVOR OF DEATH UNTO DEATH."

THIS text was most affectingly illustrated in the summer of 1836, in the following manner. The writer was led to a specification of some of the prominent sins of the day, and their effect in withholding the blessing of God was clearly shown.

Among the sins enumerated was that of *intemperance*. This was exhibited as a giant sin, and its effects as unmixed evil. It creates an unnatural appetite which can never be satisfied—lights up a quenchless flame upon the human countenance—deranges the operation of all the vital organs—creates habits of idleness and dissipation—is a wasteful and wicked expenditure of money, reducing families to poverty, if not to starvation—and at last, the grave closes from mortal vision the loathed carcass of the drunkard, and the prison-house of the universe confines the immortal spirit in endless despair.

A man somewhat past middle life, was present, who, though not a drunkard, according to the vocabulary of that period, was, nevertheless, intemperate; and there were fearful forbodings in the family, friends, and neighbors, that he would soon be a sot. The truth very much disturbed him, his wrath was excited, and at the close of the services, he vented his rage in the language taught in the grog-shop, and spoke with dreadful imprecations about being "twitted in the pulpit." This was uttered in a tone so loud as to be heard nearly or quite through the house. Boiling with anger, he left the place of worship, and returned to his family; but God had said, "He is joined to his idols, let him alone." His subsequent conduct in his family and abroad, was that of the madman who scattereth "firebrands, arrows, and death." But the Almighty took the controversy into his own hands. A few weeks only elapsed. The wretched man was attacked with a raging fever: hardened in sin he resisted all reproof and entreaty, and speedily passed to the judgment-seat, to answer for the deeds done in the body.



'HE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 16.

L. XII. APRIL, 1840. No. 12.

WHAT SAITH THE SCRIPTURE CONCERNING

PROPERTY?

I. To whom does it belong?

Ps. 24: 1—The earth is the Lord's and the fulness thereof, the world and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods.

Hag. 2: 8—The silver is mine and the gold is mine, saith the Lord of Hosts.

Ps. 50: 10—Every beast of the forest is mine, and the cattle upon a thousand hills.

II. If property is placed in my hands by the providence of God, is it not *then my own*, to be used as I please?

1 Chron. 29: 12, 14, 16—Both riches and honor come of thee. Who am I, or what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and OF THINE OWN have we given thee. O Lord—all this store cometh of thy hand, and is ALL THINE OWN.

Mat. 25: 14—The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them HIS GOODS. (Luke 19: 13) And he said unto them, occupy till I come.

III. Is it lawful to *possess* much property?

1 Sam. 2: 7—The Lord maketh poor, and he maketh rich.

Ps. 112: 1, 3. Blessed is the man that feareth the Lord. Wealth and riches shall be in his house.

Prov. 22: 4—By humility and the fear of the Lord, are riches and honor and life.

V. What are its advantages?

Eccl. 3: 12—I know that there is no good in them, but for a man to rejoice and to do good in his life.

Acts 20: 35—It is more blessed to give than to receive.

Mat. 25: 20—Lord, thou deliverest unto me five talents: behold I have gained besides them five talents more. His Lord said unto him, well done, thou good and faithful servant.

Mark, 12: 41—Many that were rich cast in much.

Job, 29: 11, 12, 13—When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy.

2 Cor. 9 : 8—That ye always having all sufficiency in all things, may abound to every good work.

V. What are the evils attending the pursuit and the possession of property?

Cares. Eccl. 2 : 11, 22, 23—Behold all was vanity and vexation of spirit, and there was no profit. For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night.

It is unsatisfying. Eccl. 5: 10, 11—He that loveth silver shall not be satisfied with silver; neither he that loveth abundance, with increase. When goods increase, they are increased that eat them, and what good is there to the owners thereof, save the beholding of them with their eyes?

Ps. 39 : 6—He heapeth up riches and knoweth not who shall gather them.

Prov. 11 : 4—Riches profit not in the day of wrath.

It is transitory. Prov. 23 : 5—Riches certainly make themselves wings, they fly away as an eagle towards heaven.

Mat. 6 : 19—Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal.

1 Tim. 6 : 17—Trust not in UNCERTAIN RICHES.

It leads to sin and endangers the soul. Prov. 28 : 20—He that maketh haste to be rich shall not be innocent.

1 Tim. 6 : 9, 10—They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Mat. 13 : 22—The cares of this world and the deceitfulness of riches choke the word, and it becometh unfruitful.

Mat. 22 : 5—They made light of it—and went their ways, one to his farm, another to his merchandise.

2 Tim. 4 : 10—Demas hath forsaken me, having loved this present world. See also Luke 6 : 24; James 4 : 4, and 5 : 1—3, &c.

VI. Are the rich likely, on the whole, to be better qualified for usefulness than the poor.

James 2 : 5—Hath not God chosen the poor of this world rich in faith?

Prov. 15 : 16—Better is little with the fear of the Lord, than great treasure with trouble therewith.

Judges 6 : 15—Gideon said—O, my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am least in my father's house.

2 Sam. 7 : 8—I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel.

Eccl. 9 : 15, 16—There was a little city, and few men within it, and there came a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city.



II. Is it then best to *seek* much property?

Prov. 23: 4—Labor not to be rich.

Prov. 15: 27—He that is greedy of gain troubleth his own house.

Is. 5: 8—Wo unto them that join house to house and lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

Prov. 30: 8—Give me neither poverty nor riches: feed me with food convenient for me.

Math. 6: 19—Lay not up for yourselves treasures upon the earth.

Col. 3: 2—Set your affections on things above, not on things on the earth.

Heb. 13: 5—Let your conversation be without covetousness, and be content with such things as ye have. Luke 12: 29—31.

I. What is the point to which we *may*, and beyond which we *may not go*, in our desires for property?

Rom. 12: 17—Provide things honest in the sight of all men.

1 Tim. 5: 8—If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.

1 Tim. 6: 8—Having food and raiment, let us be therewith content.

IX. But if God give more than this, how should it be employed?

Gal. 6: 10—Do good unto all men.

Prov. 3: 9, 10—Honor the Lord with thy substance.

1 Tim. 6: 17, 18, 19—Charge them that are rich in this world,—that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life.

Heb. 13: 16—To do good and to communicate, forget not; for with such sacrifices God is well pleased.

The poor are to be relieved. Deut. 15: 11—Thou shalt open thy hand wide unto thy brother, to thy poor and to thy needy in thy land.

Ps. 41: 1—Blessed is he that considereth the poor.

Rom. 12: 13—Distributing to the necessity of saints.

The Gospel must be supported. 1 Cor. 9. 11—The Lord hath ordained, that they who preach the Gospel should live of the Gospel.

Gal. 6: 6—Let him that is taught in the word, communicate unto him that teacheth in all good things. 1 Cor. 9: 14.

The Gospel must be sent to the destitute. Mat. 11: 5—The poor have the Gospel preached unto them.

Mark 16: 15—Go preach the Gospel to every creature.

Rom. 10: 15—How shall they preach except they be sent?

X. Is giving away money for such objects, a means of grace?

2 Cor. 8: 7—As ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

Phil. 4: 14, 17—Ye have well done that ye did communicate with my affliction. Not that I desire a gift; but I desire fruit that may abound to your account.

XI. Should the poor use this means?

Mark 12: 42, 43, 44—And there came a certain poor widow, and she threw in two mites, which make a farthing. And he saith unto them—this poor widow hath cast more in, than all they which have cast into the treasury. For

all they did cast in of their abundance, but she of her want did cast in all she had, even all her living.

2 Cor. 8:2, 3—Their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves.

Acts 20:34, 35—These hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak.

Deut. 16:17—Every man shall give as he is able.

XII. What is the effect of giving, on the prosperity of the giver?

Prov. 3:9, 10—Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Prov. 11:24, 25—There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Luke 6:38—Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom.

Prov. 28:27—He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse.

Prov. 19:17—He that hath pity on the poor, lendeth to the Lord; and that which he hath given will he repay him.

XIII. Should we regulate our benefactions by a system?

1 Cor. 16:2—Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Acts 11:29—Every man according to his ability.

Gen. 28:22—Of all that thou shall give me, I will surely give the tenth unto thee.

XIV. May we withhold in a time of poverty and general embarrassment?

During the dearth in Israel, the Lord said unto Elijah, 1 Kings 17:9, 12, 13—Arise, get thee to Zarephath—behold I have commanded a widow woman to sustain thee. And she said—I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, &c.

Mal. 3:10—Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, &c.

REMARKS.

1. The spirit of the Bible is eminently liberal: it discourages the accumulation of property or privileges in large masses, as the possession of a few, but favors and enjoins the diffusion of temporal and spiritual blessings for the good of all.

2. Is it becoming in an immortal being, capable of ennobling converse with God, to spend this brief probation in the pursuit of uncertain and un-

satisfying riches? Is it worth while, for the sake of the poor distinction which they confer, to seek the responsibility and incur the fearful hazard attendant on their possession?

3. How unwarranted by the word of God, is the conduct of those professors, who neglect personal efforts for the salvation of men, under the plea of "making money for the Lord"!

4. The neglect of Christians to replenish the treasury of the Lord—thereby hindering the chariot wheels of salvation—is a real robbery of God; a robbery, which, in its results, puts in jeopardy their own souls, and the souls of their children.

5. The best investment of property, is to transmute it from dead matter into the intelligence and virtue of living souls—souls converted by the divine blessing on our charities; and who shall do good in this world, and in the world to come, shall welcome into everlasting habitations, those whose liberality taught them to know the Lord.

Correspondence of the A. H. M. S.

IOWA.

From the Report of a Missionary.

The writer of the following extract had been requested to explore a portion of that field, with a view of collecting definite information for the use of the Committee.

I would cheerfully have made the missionary tour which you requested, had health and time admitted; but, owing to sickness, I could not attempt it till late in the fall; and then there were other obstacles in the way of doing much good by such a tour. The travelling is very bad in the winter season. The sudden changes of weather, want of roads, streams swollen and running with ice, the long distances between houses, and, in addition, there is scarcely a house of worship of any kind in this section of the territory. Hence it is quite impossible to collect any thing of a congregation in cold weather. Again, from the first of November to the last of December, such an excitement prevailed in regard to our border war with the people of Missouri, as to swallow up every other interest. Twice, every man liable to do military duty has been warned out; and after spending $15,000 or $20,000, on the part of the territory, and much more, it is said, on the part of Missouri, all agreed to go home and let Congress settle the question,—which must have been the result, even had every man on both sides been killed.

IMPORTANCE OF PERMANENT INFLUENCES.

It is an object of the first importance to look after these rising settlements. Whenever a good congregation can be formed, the majority of the people brought under a correct influence, the Sabbath observed, schools sustained, &c., a good is done which we can scarcely estimate. The example of such a society in a region where every thing is almost in a state of chaos, is felt far and wide. Like some lone tree on one of our great prairies, it becomes the object of universal observation. Although the settlement at ——— is but three years old, it is spoken of wherever I go with much interest, and I doubt not that it will exert an *indirect* influence in forming the character of other communities of this infant state, much greater than its direct and immediate influence.

Population of Iowa.

It is supposed that the population of Iowa has more than doubled since the organization of the territory in 1838, and now amounts to 50,000.

MISSOURI.

THE SCATTERED ONES OF THE FLOCK.

From Rev. A. Wright, Paris, Mo.

Since my last, I have succeeded in gathering and organizing a church in Mexico, Audrain county, consisting of five families. These scattered ones of the flock had they not been hunted and brought together, would, doubtless, have remained for years as "sheep having no shepherd." Some of them had certificates of three or four years standing. They did not live convenient to any church of our name and order; therefore, that they may enjoy church privileges, and to act agreeably to the dictates of their own consciences, they resolved on forming themselves into a church.

The number of Presbyterians, at our post, sixteen miles west of this, has increased since our last; there are now six families in this neigborhood. We flatter ourselves that a church will soon be organized in this place under favorable auspices, although our prospects have been hitherto quite dark and gloomy.

Extreme cold weather, together with frequent high waters, have very much retarded our operations during the present winter; but we have this thought to console us, "we have done what we could."

WISCONSIN.

Platteville, Wis. Ter.

A correspondent who has recently travelled in the West, has sent us, among other information, the following particulars respecting Platteville. This place is situated a little to the west of the Platte mounds, as laid down on the map of Wisconsin, which accompanied our November number.

Platteville is near the Little Platte river, some 16 or 18 miles from the Mississippi, having a small mill stream on one side and an extensive forest of hard wood timber on the other, with prairie all around, and rich beds of *lead ore* under the soil and in the surrounding country. There are, therefore, at this place, all the facilities for a flourishing inland town—the most so in the western part of Wisconsin. The only church organization has been a Methodist society, strong and numerous, until a few months ago, when a Presbyterian church of 12 members was formed by Rev. Messrs. Hale and Kent. The Methodists have a convenient, and even, for this new country, an elegant church, with basement rooms for a school or academy now consisting of about 130 pupils of both sexes and of all ages. The teacher, Mr. A. M. Dixon, a graduate of Jacksonville, (Ill.,) college, is one of the elders of the infant Presbyterian church. I may add, that the present population on a mile square is perhaps 400,—so that it is not a *paper* town, many of which sort are exhibited at the East, and are likely to exist a long time only on paper. It has the reputation and the appearance of being healthy, abounding in springs and streams of water, in hill and dale, the village being mainly on the eminence.

ILLINOIS.

From Rev. T. Lippincott, Bellville, Ill.

MINGLED TRIALS AND MERCIES.

Since my last, I have been confined to my home one half the time by sickness. Early in the winter, having caught a severe cold, I was under the necessity of going to my appointments in rough weather, and so kept it on me. At length, visiting Collinsville when quite unwell, I aggravated the complaint on my

breast, so that I came home to take my sick room, which was my home for about six weeks. The Lord is good. My chief, indeed my only distress, during my confinement, was that I could not go out and preach the Gospel.

I felt this the more, because though the good hand of the Lord was upon us, our new, neat little meeting-house was finished, and had been opened under circumstances of deep interest. Brother Norton, of Alton, came at the time appointed and preached the Gospel, with power, to large, increasing, and deeply attentive audiences. He went home—I was taken down—and all *our* proceedings were stopped Yet the Lord was good to Belleville. About the same time, the Baptist church secured the services of Rev. Mr. Peck, whose labors awaken great attention. I ought not to omit, that he made his arrangements with studied regard to mine, so that each occupying half the time, in different houses,) we fill up the whole, and address to a considerable degree the same congregation.

It has pleased the Divine Arbiter to restore me to my usual health. For three weeks past I have been able to preach, though not to do much else, (except in my study.)

Meanwhile all has not been standing sti among us. The brethren have commenced a Sabbath school, which is better attended than I expected. Two or three of the Baptist brethren assist in teaching, and the library is a union one. A Bible class is also in operation, and promises to be a valuable auxiliary to the ministry of the word. The little church organized n December resolved to keep up prayer meetings, and have thus far kept their resolution. Few attend it besides, as yet, but if they hold on, I feel certain we shall have a blessing. On the first Monday in January I was sick and unable to preach, as I had appointed, but we observed the day and had a sweet season of prayer, to which I was just able to crawl out. The monthly concert is kept up.

Since the opening of the meeting-house, though I have been able to preach so little, we find an increase on the attendance. A pleasant, airy, well lighted, (by day and night,) well warmed, well seated building, is very important, especially in such a place as this. Thanks to our Heavenly Father, the brethren here, few as they are, and limited in circumstances, have procured such a place. Nearly the whole expense has been borne by one man. Others, perhaps, have expended as much as he, in proportion to their means. An effort, quite successful, has been made to improve the singing.

HINDRANCES TO RELIGION IN THE WEST.

"YOUR SIN WILL FIND YOU OUT."

After making all the charitable allowances which the writer of the following article suggests, we have still, in his description of the people to whom he ministers, a picture of a community that have backslidden from God. If their motives in seeking the West, were as purely secular as they seem to have been, they have been punished for their sin, and punished, as transgressors often are, through the medi m of the very thing they sought. Their sin has found hem out. They sought not to carry the Gospe with them—and they now feel its need. They wanted only "more land," and they have their desire, and with embarrassments, and anxieties about titles, pre-emption, &c.

But God in mercy, forgives sin. He sends his missionaries to seek and gather the strayed sheep of the flock, and feeds and defends them from beasts of prey. We may not, then, despair of great good being accomplished amid these scattered communities in the wilderness.

To account for the want of that spirituality, warmth of affection, and holy zeal in the discharge of religious duties, and in promoting God's glory as it is displayed in the conversion and salvation of sinners, which are so desirable, it is necessary to look at the circumstances in which the church is placed. They have plant-

ed themselves in this new country, most obviously to *improve their temporal condition.* It may be seriously doubted, whether any have come solely and exclusively to promote the glory of God—to labor to promote the moral and spiritual good of their fellow men. Whatever may be their desire to do good, to see sinners converted and sanctified, their wish to benefit themselves in *temporal things* seems to be far greater, more powerful and controlling. Bread to eat and clothes to wear they must have. There seems to be an absolute necessity to tax their industry to the very utmost to obtain what is needful for the body. Under these circumstances how difficult to maintain the warmth and glow of heavenly affections which they were wont to manifest at the East. A spirit of worldliness almost inevitably comes over the soul, and dampens their zeal in the cause of their divine Master. But they have learned the value of religious privileges; and as far as their circumstances and ability will permit, it is their intention to sustain them. But further, they find themselves in a great measure, separated from each other, and they cannot run together and spend an hour in religious worship with the same facility that they did in their native villages at the east. There are at hand now a variety of excuses for neglecting a weekly prayer meeting or lecture. Every month now proves to be "a busy time," and there are a thousand calls, this way and that, to interrupt any thing like regular attendance at such meetings. Now, considering the weakness and imperfection of human nature, in view of all these circumstances, it is obvious that no small care, watchfulness and effort are required to sustain the life of piety in the soul—to keep in lively and vigorous exercise the genuine and vital principles of true religion. The fact is, that to a very considerable extent, Christians do decline in spirituality and holy zeal in the service of God under the paralyzing influence of those worldly cares and labors which seem to be of necessity rolled upon them. After all, there is no valid excuse: I advert to these things only to show, that so far as mere human instrumentality is concerned, there are difficulties to be encountered in laboring to promote a revival of religion. But the Lord's hand is not shortened that he cannot save, nor his ear heavy that he cannot hear.

From Rev. W. Nichols, Columbus, Ill.

"TIMES OF REFRESHING FROM THE PRESENCE OF THE LORD."

I have been permitted to see more of the displays of divine grace, in renewing sinners and quickening saints, during the last, than in any preceding quarter since I came to the country. Our custom is to assist each other at times of communion and in time of special revival. In this work it has been my privilege to guide many, I trust, to a crucified Saviour, for pardon and salvation. I have preached in some places several days in succession, and have seen some brought to Christ under every sermon. It is truly a blessed privilege to be the humble instrument of the salvation of souls. In several churches in this neighborhood, there are precious revivals. The church in this place has been in past time discouraged in view of the amount of error and opposition in our community. At present, the prospect is more encouraging. Our meetings are better attended and there is an unusual solemnity in the church. We indulge the hope that the Spirit of God is coming with saving power. To-day I called on several families and heard the awakened sinner say, "ask Christians to pray for me." I found one professor, of another denomination, fearing she had never known any thing of true religion. A young man said that if we had given the invitation he should have come out for Christians to pray for him. Such is the state of this people; yet I have received such an urgent request—made and repeated several times—to go and organize a church in a distant



own that I feel compelled to go, and e absent next Sabbath.

VILS WHICH WE WOULD HAVE AVOIDED IF POSSIBLE.

I did deeply regret to learn that he funds of your Society would not ermit you to appropriate the amount olicited by the feeble churches. fany will suffer much by it.

In consequence of hard times, I am alled upon almost daily for little ums that I owe, and it is extremely ifficult to keep my creditors patient. t may be through a kind Providence, hat friends will be here raised up for ne who will make up the deficiency, f not, I shall be obliged to do it by ome secular business. I have hitherto een able to borrow, but I cannot do it now. I fear others will suffer more than myself. I know not how to curtail expenses a single dollar.

There is apparent a disposition to sustain the preaching of the Gospel, but the number who are decidedly under the influence of the truth is very small. I doubt not, that before long there will be strength enough here to give me an entire support. But it will not do to press the point now. Some have increased their subscriptions, but probably others will do less this year than the last.

PROTEST AGAINST CURTAILMENT.

Early in the last year, our readers were notified that unless the missionary revenue were increased, the scanty amount appropriated to the laborers in the great field of our country *must be much reduced.* Subsequently, they were informed that this reduction *had already been made,* and the missionaries were actually suffering the embarrassing effect; and that unless greater liberality to this cause should be speedily exhibited, many of them must break up their relations to the churches, and the work of evangelizing our new settlements be retarded for years.

We have spoken the more frequently and urgently on this subject, in order that the American Home Missionary Society may not be responsible for any disaster which may befal the cause of Zion, through the neglect of eastern Christians to do their duty to this cause. We have reiterated the cry of the needy, and appealed by every means in our power, to the conscience of the church, to come to the help of her pioneers in the wilderness. These appeals have not been wholly in vain. We bless God, and thank our brethren, for what they have given. But still it has not been enough. And we repeat our earnest entreaty for help. It is wrong—it is a shame, that they who take the most difficult posts, and encounter a class of trials peculiar to such posts, and which no human sympathy or aid can wholly prevent, should also have to struggle with the superadded trials of pecuniary embarrassment. The least thing—the very least, that they can reasonably expect of their brethren in the older churches, is, that they shall be sustained, and that liberally.

But perhaps we have said these things so often, that they may be regarded by some of our readers as the result of feelings too long and painfully exercised on a single subject. We are, therefore, happy to offer the voluntary testimony of a Western Pastor, not connected with the Society, but so situated as to observe its operations. After speaking of one of our missionaries, he adds—

Do not let him leave that post, and I may add, do not break him down by curtailments, nor force him to secular employments, or back to New-England. I do not beg for myself, but I may beg for others. I say to you, then, and through you to the eastern churches, do not take the bread from the faithful and devoted men whom you have sent into this field of privation and arduous labor. They are worthy of your confidence and support, and the Lord has need of them here. If you sustain them, and do not abandon them in this emergency, they will effect glorious things, as instruments in God's hands for this country. Give them a place on which to stand, and they will move this people onward and upward.

I could tell you much on this subject, that would make you hesitate when the question respects the curtailment of the scanty support of a missionary at the West. Much of the

comparative inefficiency, most of the removals, and many of the returns to the East, are in consequence of these annual clippings. I am not ignorant of the continual effort necessary to sustain a society such as the A. H. M. S., nor of the firmness with which the Committee has stood by her in the hour of peril, with their own means and resources. But I cannot but feel that too much has been said about economy, in urging the claims of the Society before the churches. If a missionary *needs* $200 from abroad, it is not economy to allow him but $150. If $400 is *necessary* for his support, it is a greater waste of money to reduce his salary to $300, than to raise it to $500. In the one case you give a good man $100 above his current expenses: in the other, you injure his usefulness, and waste his energies, which are above estimation by dollars and cents.

You reply, *that you can give no more than you receive.* Has the church then reached the maximum of giving to Home Missions? No. Will the church refuse to increase her efforts? I cannot believe it, if proper representations were made. No one doubts that the church is able *now*, in the midst of all the embarrassments of the times, to double her gifts to benevolent societies; and unless they are made to feel that they cannot, and that it is not necessary that they should, they will do it, when a proper call is made. It is for you to make that call.

Whether we have withheld the facts and the appeals necessary to constitute such a *call* upon the churches, as our correspondent contemplates, let the pages of our periodical, our circulars, and the oral pleas of our agents bear witness.

INDIANA.

PERMANENT LABOR NECESSARY.

Piety, it must be admitted, is at a very low ebb all around us. The religion of this region is, to great extent, a fitful one. The people place great dependance upon what is here called "big meetings," and when these are over, they sink to their former level or below. While I do not oppose these meetings, I am endeavoring to lead them to value more highly the ordinary means of grace, and to raise the standard of piety to a higher and more uniform level.

The pecuniary embarrassments of the country have had a very unfavorable effect in two ways, in rendering it difficult for the people to fulfil their engagements of every kind, and especially those which relate to the support of the ministry among them; and in diverting their minds from religion to their temporal necessities.

OHIO.

PRIVATION ENDURED FOR THE CHURCH'S SAKE.

When your communication came to hand, I was at a great stand, not knowing what to do—whether I should endeavor to get along without many things I need, or leave my dear people to be a prey to their enemies. I talked and prayed with them and for them; but to ask for more than they had promised, would be to rob the poor. This I could not do. To leave them, would give great occasion for the enemy to speak reproachfully of the Saviour's cause, and injure the principle on which a permanent ministry has here been advocated. Therefore, I resolved, if possible, not to give occasion for the enemy to reproach, nor to weaken the things which remain, but to stand in my lot, publishing the everlasting Gospel to dying men—trusting the great Head of the church for direction and instruction. I well know that I cannot supply my family the comforts of life with $300 yearly; therefore I have come to the conclusion to part with worldly comforts and take up with Jesus and his promise—not seeking all my good things in this life, but laying up in store for the life to come. If, with great self-denial on my part, I can be sustained

k good will be the result. ıustained, what more can

IN TRYING CIRCUMSTANCES.

regations have very much nd the increase of popu- adds to their numbers. are to be in the church a evering effort to build up lieve some are under the God's Spirit; and if the nfluence of some prose- should not happen to ıem, they may become bers of society. We are led with Campbellites, , and Big Meeting folks, t seems to be to work on s of men—who scatter nd death wherever they seems a great unity of ong them; they combine he influence of every in- o does not sanction their

s of Christians (as they ves) are very numerous, ıding here, and in influ- ing on infidelity. They l a great part of this the valley of the shadow luch individuals render it ossible for a minister of to gain the affection and the people. They cry y-making men," "delu- esteraft," &c. The insti- e Sabbath and the mar- ınt are treated with great ; men so intoxicated that her talk nor walk straight, o solemnize marriages.

sickens within me in see things. Are God's an gone? Has he for- gracious? O no; Jesus ıanded his disciples to go the Gospel, beginning at where dwelt his murder- were not too mean or the Gospel, neither are efore, I will go in the the Lord, warning all I rom the wrath to come.

MINISTERS LEAVING FOR WANT OF SUPPORT.

We have had painful apprehensions that the embarrassments of the times, and the reduction of the contributions of the church to the missionary cause, would break up many pastoral connexions. One of our agents sends us an illustration of this from a section of Ohio, which was among the earlier settlements of that state—the vicinity of Marietta.

The hard times roll a strong tide against us. Had the people been in ordinary prosperity, more would have been collected. I devoted most of my time to missionary labors and aiding my brethren in this field.

Since I wrote you, two of our strongest men have left this field, and probably others will leave for want of support. Our prospects are becoming darker than ever. There is but one congregation in our whole nine counties which supports a pastor.

MICHIGAN.

From a Missionary in a very new town.

I have labored here one year and three months; and I have found out that it is indeed *labor* to endure the privations of this country. I have preached every Sabbath during this time to this church, except four—on two of which I labored in destitute settlements, and on one Sabbath I was lame in my leg, having cut off the artery above the knee. I have visited schools, and every family in this region, within six miles of this place, that could be visited with the least prospect of good. We have a Sabbath school, kept up summer and winter, and I have a Bible class that is regarded with unusual interest. The members of the class give the best attendance, and are much delighted, and make great improvement in biblical knowledge. We have had some conversions. I am literally "preaching the Gospel from house to house,

eating my bread with gladness," and I think I may add, "with singleness of heart." At least, I am conscious of but one great object that is uppermost in my thoughts from day to day—the salvation of souls. My labors are constant and in a high degree trying, and are wearing me out. But this I do not regret—I desire to be worn out preaching the Gospel.

VIRGINIA.

From Rev. D. F. Palmer, Marion, Smyth Co., Va.

PRESENCE OF THE SPIRIT.

The quarter just closed has been a season of peculiar interest. Scenes have transpired not to be forgotten, and impressions made never to be effaced. The Holy Spirit, on whose agency we are dependent for success, is still among us by his converting and sanctifying power.

Since my last report, four have been added to the church, several more have made application, and there are others still rejoicing in hope who will soon enrol themselves with God's people. Though the weather, for the last two months, has been extremely cold and the snow deeper than ever known before, yet my appointments have been well attended and the congregations solemn and attentive.

A CHURCH SAVED FROM EXTINCTION.

I am much encouraged. This church, eighteen months ago, was almost extinct: it now numbers about sixty members. But for the aid of your Society, it would in all probability have become extinct. We, in connection with thousands of others, have reason to bless God for such a benevolent institution, which has sent the bread of life to the destitute, and poured celestial light upon the benighted sons and daughters of depravity. More than ordinary attention is manifested throughout the county to the subject of religion.

A RIPE HARVEST; BUT [illegible] REAPERS?

I have again visited the county of Tazewell—found a few Presbyterians, like sheep without a shepherd. I intend soon, at their request, to organize them into a church. I was solicited to labor among them one third of my time; but I have too [illegible] field already,—but how can I resist their repeated, urgent solicitations? May the Lord direct.

There are four adjacent counties, Tazewell, Russell, Scott and [illegible], destitute of the ministry of our order. "The harvest is great, but the laborers are few."

PENNSYLVANIA.

From Rev. J. Barlow, Salem, Wayne Co. Pa.

It is with pleasure that I am able to say, that in this place there is a deep and solemn interest resting upon the congregation, when the word is preached, and we have good reason to believe that it is deeply felt by the people. The general cry of the church is, O Lord, revive thy work.

NEW-YORK.

GERMAN MISSIONS IN THE STATE OF N.Y.

From Rev. J. Rudy, New-York City.

VALEDICTORY THANKS.

In answer to a petition sent them by our consistory, the Domestic Mission of the Reformed Dutch Church have taken that portion of the burden upon themselves, which heretofore was borne by your Society. During my labors among the German population in this city, I have been sustained by three different benevolent societies, among which your own has paid the greatest part of the expense. Nor is this all; I have [illegible]



found in your officers warm-hearted friends and faithful counsellors, who by their sympathy, encouragement and advice, have strengthened my hands. And now that we are not obliged to apply to you for a renewal of your aid, I would, with heart-felt gratitude on my own part, tender you my warmest thanks, and the grateful acknowledgments of my people; praying that the Author of all benevolence may abundantly reward you for the assistance you have rendered us in our greatest need.

Concerning the amount of good done through the instrumentality of your aid, it is impossible to form any accurate idea. Eternity only can fully reveal it. There has been increasing interest manifested on the subject of religion the past year, and for some months past God's word has been signally blessed, the number who attend church and prayer-meetings has greatly increased. Many have been brought to see their undone state by nature, and have inquired what they must do to be saved. Many have been brought from death unto life, and some who had thought themselves rich, and increased in goods, have turned from their delusion to Him who can bestow on them imperishable treasures. Could the friends of the American Home Missionary Society attend our meetings, and see those who stay after those meetings are dismissed, to converse with the missionary, they would be encouraged in their benevolent exertions.

PARTICULAR CASES OF CONVERSION.

An elderly woman was awakened at one of our prayer-meetings, and became greatly alarmed. To use her own words, "I thought my heart would break. I went home and tried to pray, but could not; neither could I sleep. The thought that I had enjoyed so many religious advantages, but had so long misimproved them, made my condition appear to me desperate. The Lord had called, but I had refused. Now, he would laugh at my calamities, and mock at my fears." We conversed with her repeatedly, and laid her case before God in prayer, until she found peace, and felt assured that she was a new creature in Christ Jesus. Shortly after, her husband became convicted. He lamented, that notwithstanding all his religious opportunities, he never experienced the regenerating influences of the Holy Ghost. At the close of the prayer-meetings he would remain to converse with the missionary, and could not be satisfied until he was enabled by divine grace to rejoice with his wife in the God of their salvation.

The display of God's sovereign grace was wonderfully manifested in the conversion of a family, consisting of three persons. At the close of one of the most interesting prayer meetings the missionary ever attended, several persons came to him, and with tears asked what they must do to be saved. One, more importunate than the rest, with a countenance indicative of the emotions of his soul, pressed forward and said, "Will you listen to me, dear minister. It is not well with me—I have been convinced of it for a long time, but have been ashamed to reveal my feelings to any one,—even to my wife." He was requested to tell in what manner it had pleased God by his grace to operate on his mind. He replied, "I had formerly a faithful minister, who instructed me in the christian religion, and afterwards confirmed me. His good and pious instructions have since doubtless prevented me from the commission of gross sins. About two years since, I became acquainted with you, and found that your preaching was different from what I had been accustomed to hear. Some months ago, I thought I would attend your prayer-meetings, and became more and more interested about the salvation of my soul. Since then I have sought peace in the performance of external duties; but I find that does no good, and now what shall I do?" The missionary explained to him the requirements and nature of the law, and then the plan of redemption as revealed in the Gospel. He was made the subject of prayer, and in a short time after he

found peace in believing. While he was under deep anxiety of mind, the Lord made him the instrument of awakening his friend, in the presence of the missionary. This person, knowing nothing of his religious troubles, remarked that he looked ill and asked what ailed him. "I am sick," was the reply, "and you are the occasion of it." His friend looked astonished, and wished him to explain himself. "I will tell you. It was you who advised me to get the missionary to attend the funeral of my child, and through my acquaintance with him, I have been brought to my present condition. And now I hope the Lord will make me instrumental in leading you to see and feel the diseased state of your soul." His friend is now under deep conviction on account of his sins, and we hope he too, may soon be healed by the great Physician.

But the chief object of anxiety was his wife. During his distress of mind he omitted no prayer-meeting and lost no sermon; but as she saw they only made him more miserable, she found fault with him and those who made so much ado about religion; declaring she would go back to her old church, for there they never used to be unhappy. At the same time, she was herself far from being happy, and soon found herself sinking under the burden of her sins. The next Sabbath she was at church, and thought every word the minister said, was directed to her; she could hardly wait for the time when she could attend church again, and at a prayer-meeting shortly after, she took encouragement from the advice which the missionary gave those who were mourning on account of their sins. During the prayer she felt the guilt of sin removed, and went her way rejoicing in Him who had purchased her with his precious blood.

A boarder, in their family, did not remain a quiet and unconcerned spectator of the power of religion in these persons, and through them was persuaded to attend to the concerns of his soul. He has also become experimentally acquainted with Him, "whom to know is life eternal." These are the Lord's doings, and they are marvellous in our eyes!

From Rev. George Kempe, Syracuse, N.Y.

On the behalf of my people, and for myself, I thank you for your commission and your aid.

I commenced my labors here on Christmas, 1838. I turned my attention first to hunt up the German families residing here and in the immediate vicinity, and I found about 40 families. Some of these had resided here for six or seven years, and been entirely destitute of religious instruction all that time. A few of them were in the habit of attending the Presbyterian church, but were so ignorant of your language as not to be able to profit much by the preaching. Religion was low in all these families; yet they greatly rejoiced at my coming here, because I was a fellow-countryman of theirs, and could preach to them in their own language. I visited them, talked and prayed with them, and did what I could to stir them up to attend to religious things. Rev. Mr. Adams' church kindly gave us the use of their session-room, where we have assembled regularly every Sabbath since my coming here. We have now about 50 families belonging to our congregation, and I think that I can say that a growing interest has been felt in the things of religion. There are here, and in the vicinity, many German families that are Roman Catholics. These have exerted a bad influence upon my people, though they have not led any of them away. My labor in watching and resisting their influence, has been quite toilsome. Many of them, however, have from time to time attended my meetings, and two or three of them do so regularly.

We have had, since I came here, eight hopeful conversions, and some of my young people are even now seriously inquiring. I feel very thankful to God for this success in my poor labors. We have now about eighty communicants.



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HERE THERE IS A WILL THERE IS A WAY."

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o-story house, and out-houses. A
bill of the lumber has been made out and parcelled. One has promised to furnish the clap boards; another the frame; another the floors; another the ceiling; another the fences, &c., &c. I believe that it is all taken up. The people, like the zealous Hebrews, have almost to be "restrained from giving for the building of the house." We trust that the Lord is pleased with their efforts, and that he will greatly bless them with spiritual gifts. A parsonage is necessary to the prosperity of the congregation, as there is no convenient house to be rented for a pastor to live in, throughout the whole parish.

Our Bible class is quite full, interesting and solemn. Several have been added to the church on certificate since my last report, and quite a number is soon expected on profession. We remember your Society in our prayers and contributions. You have rendered us essential assistance; and we hope to be able, by and by, to make you some suitable returns.

GENERAL PROGRESS.

I have endeavored to "preach Christ crucified." The prominent doctrines of the Bible I have endeavored to prove and enforce. I continue to labor in the Sabbath school; I have now, also, access to the common schools, and the children smile as they see me coming to visit them. They listen with deep interest to my addresses and exhortations; and even the teachers, though professed Universalists, cordially invite me to address their pupils. I think I live in the good wishes, if not in the affections of the children. This people are improving in intellect and in morals. And I hope the day is not far distant when it shall be said in truth, "this is a redeemed people." The Spirit is wielding his own sword among us. Perhaps it may be said of six, since my last report, "Behold they pray." One prominent Universalist now prays in his family and in public. I think I can say in truth the presence of the Lord is with us.

American Home Missionary Society.

CORRESPONDENCE OF SPECIAL INTEREST,

SELECTED WITH REFERENCE TO THE MONTHLY CONCERT.

REVIVAL IN NILES, MICHIGAN.

During the last Autumn, Rev. J. U. Parsons was appointed by the Executive Committee of the A. H. M. S. to proceed to Wisconsin. It appears, however, from the following communication, that the Lord had appointed him, for the present at least, to do good in another station. While on his way with his family, he was arrested by the state of the roads, and the setting in of winter, at Niles, in Berrien county, Michigan. The displays of grace which he has there been permitted to behold, and in which he seems to have been eminently employed, have not only awakened the songs of those pure spirits in heaven, who rejoice over even a single penitent; but they have also refreshed the hearts of many of God's children on the earth. The principal facts having been communicated at different meetings in New-York and its vicinity, during the prevailing interest in religion, and at the monthly concert, have had an evident effect in strengthening the faith of the saints, and encouraging them to "expect great things and attempt great things," for the honor of Christ and the salvation of men.

Through a letter from Br. Warriner, of White Pigeon, a door was opened here for me to tarry for the winter; and I have reason to praise God for the guidance of his gracious providence. He has been pleased to pour out his Spirit upon us in great power, and wrought wonders of grace, of which I must give you some account.

Niles is a village of 11 or 1200 inhabitants, about 35 miles from the mouth of the St. Joseph's river, surrounded by a most beautiful country of openings and prairies. The settlement was commenced seven or eight years ago, and it has been notorious, even at the *West*, for wickedness. The stores were all open on the Sabbath, and that was the great business day. The minister who formed the church, told me he had preached here many a time, put up at the tavern and paid his own bill—that once, when he was preaching on the Sabbath, at the sound of a flat-boat's horn, coming down the river, all his male hearers but one left the house to see it. Since that time many pious families have moved in, and a church was gathered, five years since, of 7 members, which increased to about 60, by letter and profession: still, not a person had ever been known to be converted here till last November. They had a pastor for several years, who was an excellent preacher, but could not converse or visit. He left a year ago, and they were supplied by the Rev. Mr. Whiting, the principal of the branch of the University located here, until I arrived—who had prepared the way of the Lord by "increasing knowledge." I found a weekly—and weekly—prayer-meeting, attended regularly by two brethren, and irregularly by one or two more; and by as many sisters. My first attempts were to visit all the church, and stir them up to prayer and effort, and to build up the prayer-meeting. That became interesting, and increased from half a dozen to 11, 35, 50, 60 and 70, where it now continues, no matter what may be the weather. The church complained that they were strangers to each other, and I proposed a church meeting, to become acquainted, which has since become exceedingly interesting. Many members made the most hearty confession of sin, at the first, and others since, until all but one or two male members have come out, and they have shown their sincerity by *working* in the vineyard.



Of course, when the church began pray and labor, and Zion's chil- n to take delight in her stories, d began to bless. I appointed an uiry meeting, and two of our most mising young merchants came, t to inquire, but to speak of deli- ance, by the grace of God. The rt night several others came; and next, 15—nearly all indulging pe. This was the first of Decem- ; and from that time, the work gone on with great power. It extended to the Methodist church, are many have been hopefully verted; and it is confidently be- ved that scarcely one individual town has escaped the influence of d's Spirit: and we are looking for conversion of the entire popula- a who have not grieved away the irit finally. The influence has tended to the surrounding coun- , and churches 10 and 35 miles tant are waking up,—29 persons ve been received to our church, yesterday,) and 47 on trial to the thodist church.

mong those who have been brought hope in Christ, are, a major in the my, whose regiment is now in orida; the late candidate for Lieu- ant Governor of the State; a pro- ing young lawyer, from Haver- l, Mass., a graduate of Dartmouth, ho may change his profession); goodly number of scholars in the iversity; many of our best mer- ants and clerks; and *every mem- r of our choir*.

The face of society is entirely anged. Two young men who pt the only recess here [grog-shop] ve taken an inventory of their ck to sell out, because they can't any thing. Their billiard room is serted; their nine-pin balls have arcely been heard to roll for weeks; d their bar tender is converted and s left them. They think it very rd that their business should be pped!

There are many facts pertaining to lividual cases, some of which it y be interesting to you to men- n. One of the two young mer- ants first converted, a very gay ung man from Boston, had just finished a room over his store, and furnished it for a sort of club-room, to be occupied for jovial purposes, drinking wine, &c. The first time it was used, he got upon his knees and dedicated it to God. It has since been used for prayer-meetings of the converts, and a private retirement for the brethren, when they wish to converse and pray with a sinner. Many have there submitted to God.

The case of the young lawyer illustrates the effect of christian faithfulness. He says that he never had a serious impression in his life, till after this revival began. He boards in my family and his partner is a church member. He was thus completely hedged in. When at the office his partner kept the subject before him; if he called at one store, it was urged upon him; and if he fled to another, it followed him; and thus, in one week from the time when he would not allow me to pray with him alone, he was brought to surrender to Christ.

A young mechanic that spent $200 last year at the recess, went to a cotillion party on Monday evening; was found on Wednesday under conviction; was taken to the room above mentioned, and labored with by brethren of the church, from 10 to 3 o'clock, when, it is hoped, he gave himself up to God. He now appears well, and is propounded for admission to the church.

A lad, 15 years old, was accustomed, last summer, to argue with infidels in his father's employ, in favor of the Bible. At our first communion he was awakened—went home—asked one of those infidels to go to his chamber—burst into tears, and exclaimed, "O, W——, you have ruined my soul! Your infidel arguments poisoned my mind with doubts; I am lost, and you have destroyed my soul! The man was confounded, overwhelmed, and began to weep. The boy would not let him off, till he renounced his infidelity, fell upon his knees, and prayed God to forgive him. Still, the crime haunted him, and two or three days after, he procured laudanum, and attempted to

destroy his life. *O, the wages of sin!* The boy soon obtained a hope.

A merchant, 30 or 35 years old, whose step-father was a great Universalist, and his room-mate in study an infidel, himself a most profane man, and considered about the hardest case in Niles, was convicted, stifled his conviction, till a week ago last night, when he cried out in his bed, "*Lord, have mercy!*" and told his wife to send for a Christian friend. She sent for a pious neighbor; and so awful was the man's condition, that they called for Br. Whiting, about midnight, to go up to his house. He was calmed down, and directed to the "Lamb of God who taketh away the sins of the world." He is now a flaming Christian, and a thunderbolt to sinners.

These are a few specimens of the wondrous power of God in converting sinners. There is another department of my labor as a missionary, not less interesting—it is that of hunting up the stray sheep. The country is full of them. I have found more than 40, within four miles of here, who were members of churches at the East and South, and have not removed their relations, and many had not disclosed the fact of their profession, since they came to this country. It is delightful to gather the hungry into the fold; but distressing to find those who do not wish to return. Hitherto, no one has cared for their souls, or looked after them; and it will take years to reclaim them all. Some have become afraid of their shepherd, and prefer to endure the cold winter, unsheltered, and submit to browsing, rather than return to the fold. But nearly all have *consciences* susceptible of impression, and I doubt not, *continued*, faithful pastoral labor would bring them in.

DONATION FROM SOLDIERS.

Among the contributions to the missionary cause which the present embarrassments of the Society have called forth, none have affected us more than a donation from the officers and soldiers at Fort Pierce, East Florida, transmitted with the following l from Major Thomas Childs, under da Jan. 23, 1840. The items which make u amount, with the military rank of each tributor, will be found in their appro place, in the Treasurer's monthly ack ledgment of receipts. Whatever mo thought of the conflict in which these me engaged—reluctantly, we have no doul is affecting to know that they are not for by God's Spirit.

Above you have my check $49 75. In perusing the numbe the "Home Missionary" for Nov ber and December, which you so good as to send me, I felt strained by the heart-searching peals of those servants of the High, who are encountering p tions, poverty, and sickness, and in some instances, persecution contempt, for the cause of Chr to attempt something for their amongst the soldiers at this post.

At the close of a prayer-meeti handed them the numbers of "Home Missionary," observing probably some of them might t terested in the accounts of the of the missionaries, and feel disp to assist them. I was most ha surprised in receiving the sum opposite the names of the respe individuals enclosed. The am has since been increased by a tion from *all* the officers at the This, I trust, will be returned to in spiritual blessings a thousand These donations are from office soldiers who have for years struggling through the morasse hammocks of Florida, far churches and the "sound o church-going bell"—strangers ring this long and weary pilgri for most of the time, even to th that the Sabbath brings to mo vored lands; and much gr strangers to the preached Gosp cept for a few months past, as to them by laymen.

The above is not the only that we are permitted to re Three, we trust, have been br to a saving knowledge of the two of whom have already go receive their reward.

Appointments by the Executive Committee of the A. H. M. S., from February 1st to March 1st, 1840.

Re-appointed.

Rev. Edmund Garland, N. Lexington and Somerset, O.
Rev. J. H. Shields, Poplar Spring, Ind.
Rev. R. De Forest, 5th Ch., Rochester, N. Y.
Rev. Robert E. Wilson, Hammondsport, N. Y.
Rev. S. W. Raymond, Union Springs, N. Y.
Rev. Benjamin Russell, Chhs. of Amity, Scio & Independence, N. Y.
Rev. M. Bradley, Parishville, N. Y.
Rev. J. S. Lord, Borodino, N. Y.
Rev. H. Dyer, Preston, N. Y.
Rev. P. Camp, Wilna, N. Y.
Rev. J. M. Babbitt, Lisle, N. Y.
Rev. L. M. S. Smith, Grass Lake, Mich.

Not in commission last year.

Rev. D. A. Sherman, to East Troy, Wisconsin.
Rev. Thos. J. Haswell, Warrensburg and Athol, N. Y.
Rev. A. W. Bushnell, Le Roy, Mich.
Rev. —— Davis, Sand Lake, N. Y.
Rev. Hiram Smith, Bristol, Mich.
Rev. Jacob Burbank, Ontario, N. Y.
Rev. N. T. Yeomans, Newstead, N. Y.
Rev. E. C. Pritchett, Oriskany, N. Y.
Rev. B. C. Riley, Hartwick, N. Y.
Rev. Asa Donaldson, Dover, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of February, 1840.

VERMONT—
Cornwall, S. Evarts, 1 ; Anonymous, 2, 3 00
MASSACUHSETTS—
Hampshire Miss. Soc., per E. Williams, Treas., 200 00
Northampton, in part of legacy of late Rev. J. L. Pomeroy, by D. S. Whitney, Ex., 300 00
RHODE ISLAND—
Kingston, Female H. M. S., by T P. Wells, 35 00
CONNECTICUT—
Missionary Society, through the West Consoc. of New-Haven, by A. Townsend, Treas., viz.
Derby, First Cong. Ch., 21 53
Hamden, Mount Carmel Cong.Ch., 12 16
Middlebury, Benev. Assoc., 45 36;
Aaron Benedict, L. M., 30 ; a lady, to const. Dr. Jacob Linsey, a L. M., 30, 105 36
Naugatuck, Cong. Ch., 3 84
New-Haven, a Lady, 3 00
Woodbridge, of which 30 is to const. Rev. Walter R. Long, a L. M., 44 51
Cheshire, Cong. Ch. & Soc., by W.Stebbins, 10 38
Darien, Cong. Ch., bal. of coll. by E. Whiting, 2 53
Madison, Young Ladies' Sew. Soc., Miss C. Redfield, Treas., 20 00
New-Haven, Rev. Pres. Day, 30 ; Rev. C. A. Goodrich, D. D., L. M., 30; Rev. Theodore D. Woolsey, L. M., 30, 90 00
First Cong. Ch., Edward E. Salisbury, L. M., 30 ; Mrs. Abby Salisbury, L. M., 30 ; Mrs. W. J. Forbes, L. M., 30 ; Elihu Sanford, L. M., 40 ; other subscriptions, 237 50, 367 50
Center Ch., Sab. Sch. Mis. As., to const. Alfred Walker, and Miss Grace A. Daggett, Life Members, by C.B. Whittlesey, superintendent, 67 00
Chapel-st. Ch., 21 00
Ladies' Durand Soc., in full, to const. Mrs. S. W. Allis, a L. M., 10 00
F. T. Jarman, 5 00
New-London, E. Chappell, Esq., to const. Ezra C. Whittlesey, of Berlin, a L.M., 30 00
Simsbury, B. Ely, 5; in part of legacy of the late Thames Wilcox, by B. Ely, Ex., 111, 116 00
Southington, coll., by Rev. E. C. Jones, 53 05
NEW-YORK—
Bangor, Rev. B. Burnap. 3 00
Black Creek, by Rev. S. Swezey, 3 50
Brooklyn, Juvenile Mis. Soc., by A. W. Benson, 100 29 ; Mrs. Sophia N. Lewis, 10, 110 29
Colchester, Pr. Ch., by W. H. Downs, 7 00
Greenport, L. I., Pr. Ch., mon. con. coll., by Rev. W. Huntting, 12 00
Malden, Giles Isham, to const. Miss Eliza Isham, a L. M., 40 ; Charles Isham, to const. his son Charles H. Isham, a L. M., 30 ; An individual, to const. Edward Henry Buck, a L. M., 30 ; Sabbath School, 10, 110 00
New-Rochelle, Pr. Ch., to const. Rev. G. D. Abbott, a L. M., 50 00
New-York City, viz.
Bleecker-st. Ch., mon. con. col., by M. Willur, 10 40 ; J. Denison, 10; B. T. Eastman, 1 ; W. R. Eastman, 1 ; E. Woolsey, 10 ; R. Boorman, 25 ; C. N. Talbot, 25, 82 40
Central Pr. Ch., coll., by B.B. Roach, 63 21; O. R. Kingsbury, 2; George Mather, 20; D. M. Devoe, 3; T. Marsh, 1; Mary J Coffin, 0.50; C. J. Coffin, 0,50; R. Hadley, 3; Mrs. T. Ensign, 1 ; A. G. Gillett, 2; S. Beach, 0,50; M. Hardcastle, 1; Mrs. Edwards, 1 ; Miss E. Schenck, 0.50; W. K. Schenck, 0,50 ; W. A. H., 5; N. M. West, 10, 114 71
Mercer-st. Ch., mon. con. coll., by T. S. Nelson, 105 60; R. T. Haines, 100 ; Mrs. Newall, 1, 206 60
Spring-st. Ch., col. in part, 87 52; F. P. Schoules, L. M., 30; E. M. Fuller, 3 ; Mrs. Burr, 2, 122 52
Tenth Pr. Ch., mon. con. col., by Rev. S. G. Spees, 1 52
West Pr. Ch., collect., by Rev. D. R. Downer, 26 62
Orient, L. I., mon. con. coll., by Rev. D. Beers, 25 00
Orwell, Miss H. Haight, by Rev. S. Swezey, 1 00
West Hampton, L. I., Ladies' Cent Soc., by Maria Foster, Treas., 15 00
West Monroe, by Rev. S. Swezey 1 50
Williamstown, by do do 1 00
Anonymous, do do 18 00

ALABAMA—
Huntsville, Pres. Benev. Soc., by S. Coltart, 50 00

FLORIDA—
Fort Pierce, by Maj. T. Childs, *Seargts.*, J. G. Bready, 2; Charles Leyton, 1; Martin Burke, 0,50; *Corporals*, Chas. Cheney, 1; John Burke, 1; Frederick O'Neal, 1; *Artificers*, Calvin C. Dow, 1; D. A. Barlow, 0,50; *Privates*, John M. Buck, 0,50; Thomas McMahon, 0,75; William Ward, 0,50; James A. Monk, 1; Thos. Bready, 0,50; Chas. Mc ——, 0,50; Almon Johnson, 1; Jas. Hassell, 0,53; Samuel Hall, 0,50; unknown, 3; *Sutler*, John S. Sullivan, 1,50; *Musician*, James Adams, 2; Mrs. Sarah P. Wilson, 3,50; Mrs. R. Ann Burke, 1; *Lieutenants*, E. J. Steptoe, 5; George Taylor, 5; William Mook, 5; *Ass't. Surgeon*, James Conrad, 5; *Major*, Thomas Childs, 5, 49 75

OHIO—
Cleaveland, P. M. Weddell, 100; Mrs. Scranton, 4, 104 00

ILLINOIS—
Pleasant Grove, by Rev. E. S. Huntington, 25 00

MICHIGAN—
Detroit, J. S., 5 00
Melancthon, by Rev. A. Blanchard, 6 25
HOME MISSIONARY, 27 29

2694 81

KNOWLES TAYLOR, *Treasurer.*

Receipts of the Philadelphia Agency, from January 15th to February 15th, 1840. Rev. E. R. Fairchild, Secretary.

NEW-JERSEY—
Bloomfield, coll. in ch., in part, 65,65; mon. con. coll., 25, 90 65
Caldwell, coll., in part, 16 09
Connecticut Farms, Pr.Ch., col. by Rev. R. Street, 20 77
Elizabethtown, Mrs. Mary Halsted, 10; Mrs. Mary T. Mills, 3, 13 00
Newark, viz.
First Presb. Ch., John Taylor, 100; Wm. Rankin, 20; D. Tichenor, 10; Wm. Tuttle, 20; Isaac Baldwin, 20; S. P. Smith, 5; M. Ryerson, 5; col., 113,32, 293 32
Second Pr. Ch., J. Van Wagenen, 10; Mrs. S. Cummings, 10; David Doremus, 10; Mrs. A. Smith, 5; Miss A. Forman, 5; Rev. E. Cheever, 5; W. H. Harris, 5; R. Baldwin, 5; O. Meeker, 3; Wm. Westfall, 3; J. R. Sutton, 3; other subscriptions, 5,50; Ladies, 5; mon. con. coll., 50; coll. in ch., 54, 178 50
Third Pres. Ch., David Nicholls, 10; coll., in part, 86, 96 00
Parsippany, Pres. Ch., coll., by Rev. J. Ford, 5 25
Springfield, coll., to const. Rev. Wm. B. Reeve, of Ohio, a L. M., 30 00
South Orange, mon. con. coll., by Rev. J. Vance, 8 50
Westfield, S. Downer, 5; Mrs. Mary Pierson, 5; B. Cory, 2; E. Clark, 2; coll., in part, 27,52, 41 52
West Milford, Pr. Ch., 30 00

PENNSYLVANIA—
Erie Presbytery, by Rev. P. Chamberlin, 28 00

$451 09

Receipts of the Central Agency at Utica, N. Y., from Jan. 15th to February 11th, 1840. Rev. A. Crane, Secretary.

Augusta, coll., 20,28; Young Ladies' Soc., 9; W. H. Chandler, 20; J. J. Knox, 100, 149 28
Camden, coll., 12,75; Mrs. Lewerthy, 10, 22 75
Clinton, O. Gridley, and others, 15 25
Eaton Village, 19 00
Jefferson Co. D. M. S., viz.
Brownville, 2 25
Champion, by D. Granger, 27 50
Dexter, 7 00
Natural Bridge, 50
Rutland, 12 50
Watertown, 1st Ch., 54 55
Friend, 1 00
Madison, Charlotte Brownell, 50
Morrisville, mon. con. col., 10; Miss J. Stebbins, 5; Mrs. A. Williams, 3; Mrs. O. Granger, 2; Ladies' Benev. Soc., 5, 25 00
New-Hartford, bal., 2 70
Oneida Castle, 5 00
Preston, Mrs. B. Wells, 4; Rev. H. Dyer, 6, 10 00
Sacketts Harbor, E. Camp, 5 00
Smyrna, Isaac Foot, Jr., 10 00
Utica, 1st Ch., W. King, 3; Mrs. Hull, 5, 8 00
Watertown, 2d Ch., Anna Bean, 1 00
Westmoreland, by Miss N. J. Bailey, 18 75

397 73

Receipts of the Western Agency at Geneva, N. Y., from January 20th to February 20th, 1840. Rev. J. A. Murray, Secretary.

Albion, N. Y., by Mrs. J. Hazen, 30 00
Arcade, or China, 21 33
Buffalo, H. Pratt, Esq., 50; Jabez Goodell, 10; S. F. Pratt, 10; Dr. Bristol, 5; D. R. Hamlin, 5; Mrs. Kibbe, 4; E. Walden, 3; D. Burt, 2; E. Bristol, 1; others, in part, 56,66, 146 66
Chapinsville, 25 00
Forrestville, Mr. Dewey, 1 00
Fredonia, 15 16
Geneva, Dr. Southworth, 1 00
Hammondsport, 25 00
Ithaca, T. S. Williams, Esq., to make Isaac Sage, Samuel Russell, and Samuel Wilcox, of Upper Middletown, Ct., L. M's., 100; George D. Beers, Esq., to const. himself and wife, Mrs. Harriet Beers, L. M's., 60, 160 00
Knowlesville, 11 00
Ogden, A. Adams, Esq., 15 00
Perrinton, Cong. Ch., 16 67
Rochester, Brick Ch., in part, Mrs. Edmund Lyon, 10; others, 30, 40 00
Romulus, 23 50
Scipio, Fem. Benev. Soc., 10 00
Silver Creek, 10 00
Stone Church, Bergen, a string of gold beads; also, 28 00
Vienna, Fem. Miss. Soc., by Mrs. David McNiel, Treas., 15 00
Walworth, 20 00

$614 72

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKECTHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE FIRST AWAKENED IN REVIVALS.

[Furnished by a Pastor.]

THERE is something intensely interesting to a pastor in every incident respecting the commencement of those seasons of refreshing from the presence of the Lord, in which such transformations of character occur, as change men from the earthly to the heavenly, taking their feet from the horrible pit and miry clay, setting them on the rock, and affecting the destinies of the soul for eternity. Sometimes, there will be such a state of feeling in the church and pervading the congregation, as to awaken very strong hopes that a rich shower of grace is about to fall; but all passes off, and not a drop of fertilizing rain or dew seems to have descended. It would seem that the heavens were brass and the earth iron—so barren, so hard, so discouraging. They who had hoped for a precious season have turned away with a trembling heart and failing of eyes and sorrow of mind. The crisis arrived and passed, and all is still cold and lifeless as the dry bones in the valley of vision.

But where the breath of the Lord comes and gives life, the first indications of a movement among the multitude of the dead, what a moment to a pastor! How interesting to know all the minute circumstances, connected with an event which has awakened joy among the angels of God, broken in upon the ranks of the thoughtless and prayerless here on earth, and sent a thrill of deeper anguish and despair through all the empire of darkness and sin. It is the rescue of an immortal spirit from the power of sin, and from ruin, and from the wailings of the lost. It is the commencement of an upward course, leading to holiness, to happiness, and to heaven. He has done it, "who has mercy on whom he will have mercy." The glory,—the whole glory, will be ascribed to him. "Not for your sakes, be it known unto you, but for my great name's sake;" seems to be most impressively taught. But by what means did God accomplish it,—what were the instrumentalities concerned in so amazing an event, is an inquiry often of so little interest. How *did* the work begin? The following facts may not be without some interest and practical importance in reference to this inquiry.

In a retired church in the interior of New-England where God had a few *precious sons of Zion comparable to fine gold*, and, *daughters as corner-stones polished after the similitude of a palace*, an unusual solicitude came over the minds of some of them respecting the welfare of the Redeemer's kingdom. Their prayer meetings which had been statedly attended for a series of years, became places of deeper interest. This was particularly the case among a circle of mothers who had for some length of time been associated in seasons of united prayer for the church, and especially for their children. But for several interviews their attention was turned from their children, and concentrated upon the church; and it was proposed that the members of that small circle, should, in the course

of a few weeks, attempt not only to converse with every sister with whom they were in covenant, but, so far as practicable endeavor to interest every one more deeply in social prayer; and the proposal should be made to every one to a feel a personal responsibility for the maintenance of such meetings as were encouraged by the prophet, when he said "*Then they that feared the Lord spoke often one to another and the Lord hearkened and heard it. And they shall be mine, saith the Lord of Hosts, in the day that I make up my jewels.*" The impression was now on their minds that they had been unfaithful to each other, and had not remembered their solemn vows in the covenant to which they had subscribed. They endeavored, kindly and humbly, as they had opportunity—and they were watching to make opportunities—to converse with every individual on personal piety, but particularly on the privileges of social worship.

One mother who had felt very deeply for her children, and urged her petitions in the social circle with something of the importunity of the Syrophenician woman, who turned delays and discouragements into new arguments, had now her feelings intensely interested in behalf of her sisters in the church. There was an humble, subdued spirit pervading all her words and actions. She seemed to think that very many, if not all her prayers and her earnestness had been only the workings of selfishness. "How little have I felt for the church, for the honor of Christ compared with what I ought to have felt,—how dreadful my stupidity, how amazing my unbelief!" were expressions of her lips which her heart evidently felt. The Saviour, his honor as connected with the church and individual responsibility, was the motive now which aroused to action. The mother above referred to, had an interesting group of children. Her second son, a youth of twelve or thirteen was residing temporarily with his grand-parents, and was sent to drive the flock of cows one lovely morning some distance from their dwelling. After securing them in the pasture as directed, he turned his way towards the house. The leaves of the trees had nearly reached their full expansion in the latter part of June, and as he surveyed the foliage of a forest on one side of his path with every leaf gently waved by the zephyr, the inquiry arose in his mind, "Who spread such beautiful scenery around me? Whose breath is it which gives such a delightful motion to every leaf and branch of the trees? It is my kind Father in heaven, and he is present and sees me." His mind was impressed with new interest respecting a truth so evident now from the very motions of the forest foliage, that God was present with him, and that it was a most reasonable duty to pray to him who afforded such proofs of his kindness and his care. He thought he would kneel and praise him for his goodness, and commit to him the keeping of his soul. While attempting to perform this so reasonable duty, he laid off his hat, knelt by a stone and closed his eyes, but in an instant the thought rushed into his mind that somebody might be passing across the field and see him. He arose agitated, and pursued his way. But the idea of God occurred to him with an entirely different impression now. "God has seen how little regard I have to him and how much to a fellow creature. I have not regard enough to the Being in whose hands my breath is, to overcome the wicked fear of my heart lest some one might possibly see me praying to him." He then thought he would retire into the woods and pray, but when he kneeled there, his own expression was, "I could not pray, but only weep to think of the wickedness of my heart." Not many hours after this, he entered his pastor's study, to ask the question, "What shall I do to be saved?" He was the first awakened in an interesting season of refreshing from the presence of the Lord.

In another church with which the writer was acquainted, destitute at the time of a pastor, but not without some members who walked with

God, the following fact occurred:—A young lady, in making a visit to one of her acquaintance, took an unfrequented path through a deeply shaded grove, and as the day was very warm, after pursuing her walk some distance up a somewhat steep acclivity, she stopped to rest her on a beautiful mossy bank. While seated there, the tones of a human voice very unexpectedly broke upon her ear. On turning her eye the way from whence it came, she saw Deacon M—— on horse-back, making his way up the same hill. The thought occurred to her that she would retire from the sight of the road, let him pass, and remain undiscovered. This she did. As Dea. M—— approached leisurely on his horse, she was wondering what could be his object in being so busily employed in talking to himself, as she could distinctly discover that no fellow mortal accompanied him. As he drew nearer and she could here his voice more plainly, she ascertained that he was engaged in prayer. The only sentence that left a distinct impression on her mind was, "O Lord, have mercy on the dear youth in this place." He passed on praying, till the sounds which came from his lips died away on her ear. But an impression was made upon her heart, as it may be hoped, which will never die away, but prepare her to mingle in the symphonies of the redeemed in ascribing salvation to God and the Lamb. A new discovery respecting Christians was at this instant made to her. "Is this the manner," she reflected with herself, "in which they live, and pass on their way about the town? Do they thus pray for the youth? How unlike to a Christian have I lived? I have never prayed in this manner, I have seldom thought of the souls of others, and cared but very little for my own. While others pray for me, I live without prayer for myself."

Her sins, particularly her neglect of prayer to Him who is every where, now became a distressing burden to her. Soon, we have had reason to hope, there was joy among the angels of God over her as a penitent, and over many others in the town. She was the first awakened in a revival.

A CHURCH IN THE GRANITE STATE.

The church of P—— is not a large church, nor can it be considered very wealthy when compared with many other churches in this state, yet, for the last six years, it has not only contributed more to the cause of Home Missions in proportion to its wealth, but actually more in dollars and cents than any other church in the state. One individual in this church has made himself, wife, mother, and four children, life members of the A. H. M. S. In addition to this, he has subscribed, at different times, for the last three years, $200 to the Society, and has paid all but $50 which is not yet due. This man is not forgetful of the claims of other kindred objects. His contributions of all kinds to the cause of Christian benevolence have amounted, if I am correctly informed, to $500 annually. He is a country merchant, but far from being as rich as many of his calling in the churches, who give comparatively nothing, because they are not *able*.

His deeds of benevolence exert a happy reflex influence upon his heart. He feels as well as acts for the needy and the perishing. Nor does his liberality impoverish him; it seems rather to return to him again in "*good measure pressed down and running over.*" He is highly prosperous in business. In the year 1838, he informed me that he had unexpectedly realized from absconded debtors several hundred dollars, which he had long considered as lost. In that year his contributions to our cause amounted to $140.

We would not trumpet this man's benevolence,—he has done no more than his duty as a follower of the benevolent, suffering Jesus; but we would speak of it as an example for others. If but a *few* only in all our churches would go and do likewise, this holy cause would not lan-

guish for want of funds—the work of repairing the wastes of Zion would go forward, and God would bless it to the glory of his name and the salvation of thousands.

DEATH OF A CHRISTIAN MOTHER.

[Furnished by a Missionary.]

Eight have been added to our little church, and three have been removed by death. One of these died last week. She was the daughter of the aged elder of the church. It was interesting to us, that among the mourners, nearly all, to the number of between thirty and forty, were the professed followers of the Lord Jesus Christ. Her children, to the number of nine, are all professors of religion but one, and he is now, since his mother's death, rejoicing in the hope of having passed from death into life. The time in which he thinks that he experienced this change, was in the interval between his mother's death and burial. He was a son for whom she had felt much anxiety, and had offered many prayers. Such was the interest which his friends had taken in his case, that at the funeral they hardly knew whether they had most reason to weep or to rejoice.

REMARKS.

These facts illustrate the privilege of having a pious ancestry. Here we see a devout woman, whose whole family, probably through her influence, are brought to Christ. Even the one whom she was not permitted when alive, to number among her saved ones, is rescued before her remains are laid in the tomb. And, all this, no doubt, is connected with the fact, that she was herself the daughter of a servant of God, whose prayers and instructions were the good seed from which this fruitful harvest of good has come. And then the circle of mourners, relatives of the deceased, who had, more or less, shared in the same influences, were likewise the professed followers of Christ. Who can tell where the blessed influence of this pious elder and his faithful daughter, will end?

This mother lived not in vain. What though her lot may have been obscure, her life a scene of toil and trials, she has been a blessing to her family and to her race. Nine children educated for heaven! nine fountains of influence opened, to send forth streams of mercy throughout this desert world! O let the mothers of our land all live for such results as this, and it can't be lost. All the combined powers of infidelity and popery, of foreign and home-bred evils, and even "the gates of hell" shall not prevail to hinder its becoming a nation which the Lord will delight to bless!

ENCOURAGEMENT TO MATERNAL ASSOCIATIONS.

Mrs. G. has long been known as a very pious, anxious mother. She has been one of the most constant and interested attendants at the Maternal Association, although she has resided more than a mile from the usual place of meeting. In her prayers with the mothers, she has always manifested great fervency, and strong faith, especially when interceding for their impenitent husbands and children. Nor did she seek the Lord in vain. During a revival about a year or a year and a half ago, the blessing for which she had so earnestly sought and patiently waited, for her own family, came. Her husband and three children, two sons and a daughter, were among the fruits of that revival, and made a public profession of their faith in the Redeemer. Another child, and a young friend in the family, also became pious; making *six* individuals in one family who were hopefully converted. *Salvation* has indeed come to her dwelling. And this unspeakable blessing, there is reason to believe, was bestowed in answer to that mother's prayers.

S. S. Visiter.



THE

HOME MISSIONARY,

AND

PASTOR'S JOURNAL.

Go, ... PREACH THE GOSPEL *Mark*, xvi. 15.
How shall they PREACH except they be SENT? . . *Rom.* x. 15.

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HE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

XIII. MAY, 1840. No. 1.

SHALL FUNDS BE RAISED FOR BENEVOLENT PURPOSES?

the present time, when the human mind is awaking to greater activity, many doors are opened for doing good to men on a larger scale than before, it is a painful fact, that the means of taking advantage of these les are greatly reduced. At the very crisis when our benevolent ies should be free to obey the indications of the divine will, which ckoning them on to new conquests, their operations are subjected to ost embarrassing fluctuations and reductions.

ay be asserted without the fear of contradiction, that there is property h at the command of Christians, to carry on all needed operations moral illumination of the world. Nor will it be doubted that the hing of these necessary funds to such institutions as have been ved by the blessing of God, and the ordeal of experience, is a solemn The church *has the means* and she *ought to furnish them*, and that ithout delay.

great reason why this is not done, is to be found in the want of intel-, consistent, symmetrical piety. In some cases, there is zeal and lity without intelligence and principle. In others, there is intelligence want of proper feeling. When our religion shall have more comess, and shall pervade all our arrangements, and "holiness to the " be written not only upon our hearts, but also upon our warehouses, rms, our capital and our profits, then there will be no deficiency of in the treasury of the Lord. The gushing stream of christian benee will overflow its banks. Like those of old who built the tabernacle, stitutions of charity will say, "The people bring much more than h for the service of the work which the Lord commanded to make."

we live, at present, in a different state of things. The lack of means rrying forward the work of evangelizing the earth, is alarming to all htful men. To those who are accustomed to associate effects with their priate causes, it is a serious question how the funds are to be raised are necessary to sustain and extend the benevolent operations of the h.

We take occasion from the general interest on this subject to make a few suggestions, which, although they contain nothing new, may show the views which are entertained by the conductors of the American Home Missionary Society, concerning the way of replenishing the treasury of benevolence.

1. It is not practicable to dispense *wholly* with the services of AGENTS.—There are some departments of every benevolent enterprise which will never be understood, or properly attended to, unless there are men whose best energies are devoted to them. Those facts which give to any cause its peculiar claims upon the public attention, cannot be so well collected and exhibited by any others, as by those whose express business it is to do this. They should indeed be as few as may be possible without sacrificing the object. To multiply agents unnecessarily, is a waste of the money which their support costs, and burdens the patience of the churches with too frequent appeals. But there must be agents enough to exercise a general superintendence of the work of collection in specified districts, to prepare and furnish the information, in view of which the public is expected to give its aid, as well as to manage the wise application of that aid. Pastors can perform most of the work of agency in their respective congregations. But experience shows that amid the pressure of other duties upon a pastor's heart, *this* is liable to be delayed or omitted; and that clergymen need to have their attention called to it, at the proper time, by some one whose business it is to attend to this particular interest—to have the requisite information furnished them, and sometimes to be personally assisted by living agents, who have the preparation, and the responsibility of the work, continually on their minds.

2. But while *some* agents are necessary to carry on benevolent operations, no church should *wait* for the visit of an agent. Churches should regard this work as their *own*,—a work which *they are to do*, whether they are asked to perform it, or not. They should see to it, that each approved religious institution has its proper share of aid, and at the proper season. In order to this, every congregation should have a *system of benevolence*—a plan for calling out the pecuniary contributions of all who recognize the claims of the Redeemer upon their worldly goods. And not only should the *congregation* have a system for *collecting* the charities of its members, but each *member* should also be systematic in providing the means for his charities. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." "By this," says Paley, "I understand St. Paul to recommend what is the very thing wanting with most men, *the being charitable upon a plan.*" This single direction of the apostle sets forth these important principles. (1.) "*Every* man" is to give. (2.) The amount designated is to be "laid by in store"—i. e. it is a sacred offering, separated from the calls and contingencies to which other possessions are liable. And, (3.) this consecration is to be made at fixed and frequent intervals, and not left to the wayward impulses of an unsteady heart, or deferred to await the uncertain appeals of public agents.



3. Whatever plan is pursued in a given congregation, for aiding the cause of benevolence, it ought to be alike available to *all the objects* which are patronized by that congregation. To each cause should be designated a season of the year, when it may have free access to the charities of the people, and receive all that they propose to give to it during the year; and then it should stand aside and give place to other objects. If, on the contrary, some favorite department of benevolence is allowed to come before the people out of its turn, under other forms, such as "extra efforts," at times designated for other objects, there may be an advancement of that cause, but it is by robbing some sister institution; and, what is worse, the work of giving becomes a matter of favoritism and impulse, and not of principle. That department will receive most, not which needs most, but whose agents have the most address in getting before the people. There will thus be occasions of rivalry and interference between different associations. Hence, the arrangements should be made with perfect fairness towards the claims of the various societies; recognizing those institutions of public charity which have been adopted by the Spirit of God, and by the common sense and piety of the churches, and giving to each its appropriate place in the attentions of the people.

4. The system adopted by a congregation for the collection of charitable contributions should be as *simple* as possible, consistently with the attainment of the end. If it be not simple, it will often be difficult to set it in operation, in the first instance, and still more difficult to *keep* it in operation. Every plan that can be devised will necessarily require watching. The pastor must have an eye to the working of the machinery, or it will soon get out of repair. This being the fact, it is important to have such a system as shall be most easily managed and require but little tending.

5. Another end which should be aimed at in fixing on a plan of congregational charity, is the *bringing of the claims of benevolence before every individual.* The cause of Christ has, in our country, depended too much on the generous donations of the few, and too little on the steady flow of moderate sums from the multitude of his people. For this reason, when worldly speculation has absorbed, or adversity destroyed, the resources of the more wealthy, the enterprises of benevolence have been greatly retarded. We must guard against similar disasters in future, by expecting more from the common people, and leaning less upon the rich. But to this end, our appeals must be carried home to the consciences of the mass of church members. There should be a public presentation from the pulpit, of each cause, when its claims should be made to stand out in their proper magnitude. Immediately after this presentation, collectors, male and female—appointed by the church, or by a committee of the church—should call upon individuals who are expected to contribute. Every one accustomed to respect the claims of God's cause upon his property, must have his mind and heart exercised on the question, "How much ought I to give to this particular branch of benevolence, the present year?" When this is done, a very



small amount from each individual will swell the aggregate of contributions to the treasury of the Lord, far beyond what it now receives. And if it be true, that alms-giving is a means of grace, and has its place in the full development of the christian character, as really as prayer, or any other means, then we are not at liberty to adopt any plan which does not distinctly present the privilege of giving to every conscience in the church.

A mode of raising funds which shall embody the foregoing characteristics, will have then, the following as its main features.

First—A *particular time* of the year, designated for each object.

Second—*Committees*, male and female, appointed to take charge of each object, and to make a personal presentation of its claims within the time allotted to it.

These committees or collectors may be appointed in any way most agreeable to the people themselves. In some cases, the pastor and other church officers designate the collectors, and see that their duties are performed at the proper time. In others, the church meets and resolves itself into a general society for the promotion of the cause of charity, and assigns to particular persons the care of the respective branches of benevolence, making it their duty to attend to the collections, pay over the proceeds, and at the end of the year to report the result.

This mode of charitable collections is perhaps the simplest and most efficient, and much to be preferred to the plan of forming *associations*, which was formerly pursued. That plan was efficient in those cases where only one or two such associations existed in the same congregation. But then, other objects not embraced in those associations were comparatively neglected. If, to avoid this, there was a society formed for each cause, the number was so great, the machinery so complex, so many officers were required, and the anniversaries and reports were subjects of so much care, that they added a serious burden to a pastor's responsibilities; or if attempted without his fostering care, the system tended rapidly to dissolution. On the plan above recommended, this complication is avoided, while yet the most valuable part of the association system, viz. *the presentation of each cause to individuals*, is secured; and also provision is made to give each object its PROPER TIME AND ITS FAIR PROPORTION in the charities of the church.

We see not why something like the foregoing may not be universally adopted throughout our country. For several years, it has been in operation in numerous congregations, with the happiest success. The churches which have adopted, under different forms, some system, for giving to each object a *particular period of the year*, and for carrying it personally to *every member*, have not only exceeded other churches in the amount contributed, and kept up their contributions during the season of general embarrassment; but they make their offerings with a cheerfulness, which evinces that there is that in the heart of piety which can be touched with the claims of a dying world; and that, when properly applied to, Christians LOVE to give, and to give OFTEN to the cause of salvation.

American Home Missionary Society.

TESTIMONIES,

Not in word only, but also in deed and in truth.

It is not a little grateful to our feelings to receive such voluntary proofs of interest in our work and its results, as are afforded by the two following communications. Amid the varied trials incident to the conduct of a benevolent enterprise, we feel animated by the assurance that christian hearts, separated from each other by the whole breadth of this great confidency, one beyond the "father of waters" and the other on the Atlantic shore, swell with the same desire for our country's salvation, and approve our humble efforts to advance it; and attest their interest by a corresponding liberality.

To the respected writers, we would say—Accept our grateful acknowledgments; and be assured of a purpose, quickened by your testimonials, to rest not, until we have done all that we can do, to make our whole land Immannuel's. To our readers, we would say—Read, ponder, pray; and do with your might, what your hands find to do, to hasten a consummation so ardently desired by these servants of God, and so dear to the heart of God himself.

TESTIMONY OF A LAYMAN.

Extract of a letter from James G. Edwards, Esq., editor of the Iowa Patriot, to one of the Secretaries of the A. H. M. S.

Burlington, Iowa Ter.

Dear Sir,—It is now between ten and eleven years since I left Boston, the city of my nativity, for the Valley of the Mississippi. Since that time, I do not think I have ever lost sight of the motive which brought me hither, or the fact that I was not my own. I know that motive was a good one. Its perpetuity and omnipresence, however, are to be attributed, not to any intrinsic goodness in myself, but to the instrumentality of the missionaries, sent out to this region by your Society. Ten years ago, last November, I met the Rev. Theron Baldwin in St. Louis, and accompanied him to Jacksonville, the place of our joint destination. From that time, I became acquainted with the operations of the American Home Missionary Society, and being brought in constant contact with nearly all the missionaries sent out between 1829 and 1839, and enjoying the privilege of being on intimate terms with most of them, I think myself in some measure qualified to judge of the *apparent* amount of good that has been accomplished through their instrumentality in ten short years. I say *apparent* amount of good, because there are ten thousand influences clustering around and following in the train of the benevolent efforts of really good men, which will never appear until "the books shall be opened," and the records of eternity shall reveal them. The good effects of their labors in and about Jacksonville, are so well known, that it is unnecessary for me to enlarge upon them. Suffice it to say, that the foundations of Illinois College were laid by the Rev. J. M. Ellis, one of your



earliest missionaries to that state, and the plan successfully carried out by such men as Baldwin and Sturtevant, notwithstanding many obstacles stood in the way, and many Sanballats made efforts to thwart their designs. That institution, under the care of its present excellent president, has already educated several young men who are bound, if their lives are spared, to be eminently useful as clergymen and teachers. It has already been of incalculable benefit to the state, and in answer to the prayers of its founders and friends, I verily believe streams have already issued from it that have made glad the city of our God.

At the period to which I allude—1829—and for some time after, the prejudices of many of the people against Sabbath schools, temperance societies, colleges, missionary and benevolent efforts generally, and Presbyterians in particular, was of the strongest kind. Owing to the judicious, pious and unremitting exertions of the missionaries of your Society, a perceptible change gradually took place—other denominations began to emulate them in their benevolent efforts—and now there are no places where such efforts are better understood, or more highly appreciated, than in those parts of Illinois, where the standard of the Home Missionary was first unfurled. And I believe it was through the influence of such exhibitions of pure and enlightened benevolence, as continually shone upon them in the actions of the Home Missionaries, that brethren of other denominations were induced to elevate their standard of moral excellence, and prefer men of expansive benevolent feelings and intelligence, to those who were wont to make their boast that their "heads had never been rubbed against a college wall." If I am right, this should not be set down as the smallest thing accomplished through the instrumentality of your Society.

But to turn briefly to the *direct* action of the missionaries. I can now think of hundreds of souls, who through the evident instrumentality of the Rev. A. Hale, T. Baldwin, the lamented Dr. Blackburn, and others, have been brought from nature's darkness into God's most marvellous light, and are now ornaments in the church. Some of these are already in the ministry, others are preparing for the same, and some are among our most successful teachers.

I well remember the first Presbyterian camp-meeting I ever attended. It was held in 1834, at Bethel, Bond Co., at that time brother Hale's station. Every thing was so orderly and well arranged—such a spirit of prayer prevailed in the different *camps*—that it seemed actually to possess all the attributes which I had pictured to myself, as belonging to a holy convocation in a holy place. The ground was admirably selected in a delightful grove. Word had been given out that Dr. Blackburn would preach on the Sabbath, and multitudes from a circuit of many miles attended the meeting; among them, some who had been converted under the Doctor's ministry forty-three years before that time, in Tennessee. There were some also among the congregation who had been with him as volunteers in the army, while defending their country. Many doubtless came through curiosity to hear the venerable Blackburn. He understood human nature well enough to know this; it was therefore determined that Mr. Baldwin should preach in the forenoon, and the Doctor in the afternoon—and in this way those who came out of mere curiosity might be induced to stay through all the services. Brother Baldwin hesitated to stand in the place of his venerable and talented colleague; but the Doctor insisted and he consented. To preach to such an immense audience under such circumstances, seemed almost to paralyze brother Baldwin's energies, when he stood up to read the first hymn. He seemed to think his youth and inexperience vastly inadequate to the task. But we soon discovered, during the progress of his prayer, that he had forgotten himself and all fear of man. The sermon he preached on the occasion was one of his best, and had the effect to enchain the attention of

his audience, throughout its whole delivery. After this sermon, Dr. Blackburn administered the sacrament of the Lord's Supper. It was truly a melting time. As he dwelt upon former scenes—as he brought to remembrance the trying times, in which many then present had been engaged with him in defending their country, and marching under its banners—and then brought to view the glorious army among whom their names were now enrolled—the banner under which they now fought—the difference of the warfare—and the Great Captain whom they now served—and who was sure to bring them off victorious—as he alluded to such subjects in his peculiarly happy manner—tears could be seen to trickle down the cheeks of these old war worn veterans, and not only theirs, but the cheeks of all present seemed also to be bedewed. Not an individual left the ground for any length of time during the intermission, and the same congregation, with some additions, listened to a most powerful discourse from Dr. Blackburn in the afternoon. The meeting resulted, as you doubtless remember, in the conversion of many souls. O, if all had seen what good your missionaries had done in this and other ways in Illinois, as I have, they would consider the money committed to their stewardship, well employed in aiding you in your labors of love.

The above hastily written remarks were penned simply to bear my humble testimony to what has been done in Illinois by your Society, and as a manifestation of the love I bear it.

The writer of the foregoing proves the sincerity of the testimony which he bears, by an accompanying subscription of *one hundred dollars* to the funds of the Society.

TESTIMONY OF A CLERGYMAN.

From a Country Pastor, of Massachusetts, enclosing a donation of $50.

My dear sir:—I am surprised and grieved that the heart-affecting statements of fact, and the soul-stirring appeals to conscience and christian sympathy, which fill the successive Nos. of the "Home Missionary," and the mouths of your agents, do not bring a large amount of "free will offerings" to your treasury. I have not Joseph's cup, and therefore cannot *divine* in this matter; nor will I spend a moment in conjectures, as to the cause of the apparent backwardness of the churches to meet the claims of the cause of Home Missions. One thing I know, without any diviner's cup or prophet's vision, viz. that there is no *such* cause for this backwardness as will stand approved at the bar of God. It is without excuse. Allow me to say this to *you*, even if you deem it improper for you to say it to the churches. There is money enough and to spare, at the command of the professed friends of Zion, to meet every engagement you have made in their name, to the missionaries and feeble churches of the West, and even to enable you to double the amount of your engagements, without the slightest interference with any other branch of benevolent operation. And, this money must be produced, or, they who have it in "safe keeping," will hear it said to them ere long, with the most painful emotions—"Give an account of thy stewardship." It cannot be avoided. What they possess is the Lord's. He will have it. They must pay it. If willingly, it will turn to their account; but if *un*willingly, it *must be paid*. God will not suffer his servants, who are bearing the burden and heat of the day, in doing the work of the church among our new settlements, to be defrauded of their wages. They ask—what? That their bread and water may be made sure to them; ask less, they cannot—ask more, they will not; and if they be denied this, let the churches know that God will arise and vindicate their cause. Your pledges *must be redeemed*—sacredly so. And more, your pledges must be multiplied and increased, in amount, if you can find men qualified for the great work that remains to be accomplished. The conversion of souls—the establishment of



churches—the recovery of widely extended moral wastes—the planting of the standard of the cross on every mountain and hill between the Atlantic and the Pacific—the regeneration of the whole land, and then, the conversion of the world—*all* enter essentially and directly into your plan—a plan that is *wisely* devised, for God himself is its author, and ably carried onward, as far as the counsels and labors of man are concerned; and shall its execution be retarded, (*prevented* it cannot be,) by the want of liberality in the churches? It may not be!

Though a poor man, I have yet "a place where to lay my head," and through the blessing of a good Master, something more, a part of which I wish some hard-working brother at the West to share with me, through your instrumentality. This is all that money is good for. When will the churches and their pastors believe it?

Yours, affectionately,
A COUNTRY PASTOR, OF MASS.

Reports of Missionaries.

ILLINOIS.

From Rev. J. P. Stewart, Stephenson, Ill.

SUPPORT ASSUMED.

Since my letter to you, an organization has been effected for the support of the Gospel in this place, which has assumed my entire support from the commencement of the current year. This Society, called the "Stephenson Religious Society," is composed of about 90 gentlemen of this place, organized under the Statute Law of this State, with corporate privileges and immunities. They have given me a unanimous call.

This town is rapidly growing.—The people are pressing in from the East. Attendance of public worship on the Sabbath is good. Our school house (the only place we have for meetings in the winter,) is generally crowded. The regular attendance has quadrupled since I came here. The attention given by the people would indicate that the seed is sown in "good ground," and my confidence is, that "God will give the increase."

From Rev. W. M. King, Plymouth, Hancock co., Ill.

I have been enabled since the receipt of your kind assistance, to devote more of my time to the appropriate duties of the ministry; and I hope that I have not labored entirely in vain. Although we have not had what we could call a revival of religion, there is a manifest increase in attention to the means of grace, and several profess to have passed from death unto life. When the winter set in in its severity, my health became feeble, and on one or two occasions I suffered so much in riding through the bleak prairies that I was unable for some days to quit the house, and once was confined to bed for nearly a week. I have aided my brethren at several protracted meetings during the fall and winter, some of which were "times of refreshing." There is at present a very interesting state of things in Quincy. Many have professed a hope in Christ, and many more are anxiously inquiring what they must do.

From Rev. B. F. Morris, Carthage, Ill.

It has now been eighteen months since I began officially as a pastor to

preach to this church. During this period, there has been an unusual degree of harmony and good feeling existing between the members and myself. The demon of discord has not entered this beloved little church. They have verified the beautiful words of David, "Behold how good and how pleasant it is for brethren to dwell together in unity." The year has been signalized with the mercies and judgments of God. The church has been steadily advancing in holiness and devotion. The light of God's countenance has shone upon them, and by this light they have gone on their way rejoicing. During the severe sickness that visited the village in the summer and autumn, God saw fit to remove by death our beloved brother, the deacon of the church. This was a heavy stroke, and one deeply felt by the church. He was deeply devoted to the cause of his Master; but God had a more important work for him, and took him to heaven. It was sanctified to the church.

REVIVAL.

During the fall there was an evident increase of piety. The members were more interested in the cause of Christ, and the deep breathings of their prayers showed that their hearts were burthened for sinners. I appointed a protracted meeting, in connection with our church, beginning on Thursday, the 26th December. This meeting was looked to with unusual interest by Christians. It was a subject of fervent prayer, and my own soul was strengthened to such a degree that I looked forward with very great confidence to its results. It began. The assistance of my ministerial brethren, whom I expected, failed, with the exception of one brother, who came on Saturday and left on Monday morning. But the Lord came to our assistance. Sabbath was a day of deep interest and solemnity. It was the last Sabbath of the year, and I preached from the words of Pharaoh to Jacob, "*How old art thou?*" The congregation was moved and impressed with the theme. They felt that life was short; that the vast solemnity of eternity would soon be known and felt by them. And in connection with the discourses that followed, and the commemoration of the dying love of Jesus, a visible impression was made. God, by his Holy Spirit, was touching the hearts of sinners.

In connection with a beloved brother of the Baptist Church, and occasionally of our Methodist brethren, we continued the meeting during the next two weeks. Some have connected themselves with our church; others with the Baptist and Methodist.

Our meetings were marked by unusual stillness; and the work was commenced and carried on by no human apparatus to heat and excite men's minds, but by the power of truth, and the still, small voice of the Spirit. The congregations were large during all the meeting, and never have I seen a whole community so evidently under the moral power of the Gospel as that village. Never have I seen such a fresh impulse given to the courage and hearts of Christians as was produced at our meetings. And the revival has not stopped. Professors are deeply engaged still, and the congregations unusually large. We all feel that a great work has been done; and not unto us, but unto God, be *all* the praise.

A SUGGESTION TO MINISTERS WHO ARE ABOUT TO TRAVEL.

We read of eastern pastors who can make a tour to Europe to see the "Father Land" and to renovate their health—to feast the mind on the sublimities of nature and the antiquities of art, to visit colleges and palaces, to see the great and the vulgar, and to be invited to address national assemblies, to gain the applause of mortals. Could not some pastors, by two and two, visit this *land of posterity?* Could they not find here some of nature's sublimities, as well as ancient works of art not registered in histo-

ry? Could they not see those who, by *their* labors might be *made* kings and priests to God? And these various labors might restore them to the possession of unwonted vigor for promoting the kingdom of God in their own parishes.

REVIVAL.

From Rev. R. Blake, Woodburn, Macoupin Co., Ill.

Our meeting-houses mentioned in a former communication, though not finished, have been great accommodations during the past severe winter. We hope to complete them during the coming summer. Our means indeed are very limited, but our hope is in "Jehovah Jireh."

My last quarterly communication informed you, that seven had just been added to the church by profession. Shortly after that date, three others were added by profession. Attendance at the Bunker Hill church has been encouraging, from the commencement of my labors there. On the 24th of January, a meeting commenced, which continued, principally in the evening, for ten days. In reviewing the meetings, we are constrained to exclaim, What hath God wrought! Twenty-six give evidence of having obtained "like precious faith with us," during the meeting. One of these is a young merchant, son of a *praying mother*, who no sooner "tasted that the Lord is gracious," than he abandoned the traffic in intoxicating drinks. Ten of the number are young men of respectability, concerning whom we cherish pleasing hopes of future usefulness. Several are young heads of families, who now bow the knee at the family altar. A man and wife who had previously been separated, became perfectly reconciled, and, together with a son and two daughters, have submitted to Prince Emmanuel, established a family altar, and walk together in the fear of the Lord, and in the comfort of the Holy Ghost. Several who had become cold, by removing from the East to this less favored part of the country, have been revived. Neighborhood bickerings and family shynesses have been repented of and put far away; and the whole district seems improved by this precious season of refreshment from the presence of the Lord.

The meetings were conducted in the simple and orderly manner of our usual meetings on the Sabbath. The ditches were made in dry places, and without visible wind or rain they were filled with water. (2 Kings iii. 16, 17.) Neither wind, nor earthquake, nor fire, but a still, small voice rendered the means effective. It was evidently the Lord's doings, and it is marvellous in our eyes.

It now became a question of importance, as to the course most proper to be adopted by the new converts; whether to be organized into a separate church, or to unite with the church in Woodburn. The latter was deemed, for the present, the more advisable, on condition that the name of the church should be altered from Woodburn, to Woodburn and Bunker Hill church, and the Lord's Supper be administered at the two places alternately. With this proposal the church in W. cheerfully acquiesced. Arrangements were then made for the administration of the Lord's Supper at Bunker Hill, at which season, 24 persons were added to the church, 20 by profession, 1 by letter, and 3 others by *profession*—having delayed to take letters of dismission from their respective churches beyond the time appointed for granting such testimonials. We hope several others will unite with us soon; and perhaps two or three may follow their friends, and unite with other denominations.

INADEQUACY OF SUPPORT.

I have not received a support adequate to my necessities. In consequence of this, I have sold off a portion of my household goods to meet the demands of my family. Whether I shall ever receive what has

been promised I know not. And what is given, is, in many instances, considered a gratuitous charity.—This is exceedingly trying to my feelings. I am no beggar or pensioner upon the *bounty* of any community. And unless there is a change here in regard to my support, I must certainly leave. *A gospel that is not paid for, is of very little benefit, in a community able to support it.*

INDIANA.

From Rev. E. R. Martin, Mt. Vernon, Ind.

The reviving shower of grace, we trust, is still descending among us. The attention of the congregation in Utica to the means of grace, has been rapidly increasing during the winter. The weekly prayer-meeting is quite interesting. During a communion season held in that church a month ago, I trust, many received deep impressions of their guilt and danger, and Christians there, I hope, are now wrestling in prayer for the effusion of the Spirit.

The good work at the Mt. Vernon church, I trust, is still going on. We have yet among us, those who are anxious, and some who, since my last report, have been brought to rejoice in the hope of eternal life.

EVILS GROWING OUT OF THE CURTAILMENT OF MISSIONARY AID.

I fear that moral evils will grow out of these times, more to be dreaded than poverty in the ministry. Under our present circumstances, we are, perhaps, disposed to construe your scanty assistance as a license for us to engage in all manner of common avocations for a livelihood. The habits thus formed may not be changed with a change in the times. Such habits are a great evil *already* in this country. We need to have line upon line. But who shall caution us about this matter? Suppose our means insufficient for our comfortable support, and we all fall into worldly habits. To reproof administered to each other, the reply will be, "Physician, heal thyself." And as to admonition from the eastern churches, it will surely require a large share of meekness, even for a minister, to receive such a caution as may be necessary, from those to whom he may attribute the cause of the formation of such habits.

If your missionaries were not, necessarily, so much of their time away from their books and closets, it would not be amiss for them to spend a portion of their time in some manual exercise, conducive to their health and comfort. But when, in cold stormy weather, having passed from one neighborhood to another, preaching the Gospel and visiting their people, they return to their families, and find that they are under the necessity of going immediately to the forests to procure fuel for their fires, because they are unable to buy it at their doors, and this in a community where many are glad to see them *down*, it becomes, at least, somewhat trying. Perhaps, it might bear alluding to, in a chapter on "The Discipline of the Ministry." Do not understand *me* as *personally* complaining. It is the *ministry* and the *souls* of the people that suffer.

REMARKS.

We fear that in many cases, the necessities of missionaries in the new states will plead hard for their abandonment of the high principles of exclusive devotion to their holy calling, which, as a class, they have hitherto maintained. The unavoidable curtailment of their resources furnishes a powerful temptation to this. We fervently pray that they will pass through the trial without the injury which we dread. We believe that the crisis is past, and that hereafter a more uniform rate of contributions on the part of the older churches, will furnish a more steady flow of assistance to the communities at the West. The unparalleled convulsions in the monetary affairs of this country have formed a test of the attachment of the christian public to the cause of

Home Missions. If we do not greatly mistake the indications of Providence, the result will show that this form of well-doing will be sustained. It is so obviously necessary, so direct, so fundamental to all other forms of benevolence, that the churches will, under the divine prompting and assistance, keep it in operation on a continually enlarging scale. We say, then, to the ministers in the West,—Hold on in your work; leave not the word of God for secular employments. Take courage. If you are the men you ought to be, you will be sustained, without wasting your consecrated time and strength in pursuits that will pain your consciences when, on your death-beds, you remember the vows which you have taken upon you.

RELIGIOUS INTEREST.

From Rev. P. S. Cleland, Greenwood, Ind.

During this quarter, though the weather has been severely cold, I have preached uniformly to large and very attentive congregations.—It has been a season of unusual interest. There have been many cases of apparent awakening, and quite a number of hopeful conversions.—Already, 13 have been added to the church on profession of their faith; and there are others who hope that they have passed from death unto life.

Yesterday was our communion Sabbath—a day of great attention and interest, and doubtless long to be remembered. The public services of the day were introduced by the public admission of 12 precious youth to the visible church of Christ. It was an interesting sight to see so many in the morning of life declaring their belief in the great truths of salvation, and in the presence of God, angels and men, enter into covenant with God and his people. We hope that they are indeed the lambs of the flock of Christ, and that they will be acknowledged as such by the Great Shepherd, when he shall separate the sheep from the goats. Thus, though we would not say that we are enjoying a revival, the Lord is greatly blessing and encouraging us in his service.

OHIO.

PROTRACTED MEETINGS.

The inquiry is sometimes made, whether the missionaries in the new States do not make too much use of protracted meetings, and other extraordinary measures for the promotion of religion. The conductors of the A. H. M. S. have not been unmindful of the danger arising from this source, and have frequently expressed their desire that their missionaries should practice those measures and foster those views which tend to enhance the popular estimation of pastoral labor, and of the regular exhibitions of truth on God's appointed day. Still, there are circumstances in the sparse communities of the West, where there is not, and probably cannot be, very soon, a regular ministry, with its settled plans of labor. The only thing that can be done in such cases is to do good in such ways as Providence points out. And the practice of missionaries in the West, should be judged of by their eastern brethren, in connection with those peculiar circumstances of the country, which it is not practicable for human power to alter.—Where the Lord makes an exigency, and marks out a course of effort, it is right and safe to pursue it, however wide it may seem to lead us from our accustomed paths.

From a Missionary in Ohio.

I have lately attended two protracted meetings. One lasted 5 and the other 13 days. The latter was in a vacant church and a very destitute region, as far as our denomination is concerned. In the former, a good work commenced, and in the latter, the most powerful that I ever witnessed. The whole community seemed to be moved. Moralists and Universalists, the most respectable and the most profane, all seemed to be powerfully moved by the Holy Spirit, and almost the entire congregation were inquiring, "What shall we do to be saved." We were obliged to use the church for our inquiry meet-

ings before the close, as no other house could be procured large enough to hold the inquirers. This is the Lord's doing, and it is truly marvellous in our eyes.

"BRETHREN, PRAY FOR US."

In December, we had very cold freezing weather. After being unwell for three months, and just recovering from a second attack of cold and inflammation on the lungs, by which I had been unable to preach for two Sabbaths, I was obliged to dig up mortar, thaw it, and then lath and plaster my house myself. And then, after leaving our only child, a little daughter, in the grave, we moved into our house. We had previously got ready, and moved most of our things; but her sickness, which was scarlet fever, did not admit of her removal. It was solemn to pass from the grave to a new dwelling. I have never experienced so sad a winter, in all respects. Suffering physically and spiritually, I have been constantly depressed and perplexed with embarrassments, and daily grieved with the low and declining state of piety in the church. Added to this, the enemy are coming in like a flood.

The Executive Committee have done all they could to relieve the pecuniary trials of this missionary; still, from the short extract given above, it may be seen that there are many and grievous trials which human aid cannot relieve; and which admit of a cure by the hand of God alone. For such, let prayer be made without ceasing.

CHURCHES REVIVED.

From Rev. A. D. Chapman, Kingston and Brown, O.

About thirty members were drawn off by the ecclesiastical divisions, leaving upwards of fifty with us. The church since that time have been more united. We have let the controversy entirely alone, and used all the means which we thought the word of God enjoined to induce all the members of the church to do so too. Accompanied by the eldership, we have visited all the schools within our bounds, with one or two exceptions, which we hope yet to visit. We have also visited all the families in both the congregations of Brown and Kingston—each of which embrace a considerable territory. The extremes of each are at least nine miles distant. We did not confine our visits to our own families—we called upon all that were not connected with any church, infidels, Universalists, &c. Two days we were accompanied by leaders of the Methodist classes within our bounds, and called upon the families belonging to that denomination. Our object was to be instrumental in awakening every soul to duty—to *live* the Gospel, to pray for the descent of the Holy Spirit. Our labors we have reason to believe were blessed of God. In the church of Kingston, there are several cases of seriousness, and some eight or ten of deep conviction at this time, and the souls of Christians seem anxious to "see the salvation of the Lord" appear among us as it has in revivals that have taken place in the church and neighborhood in days that are past.

In the church of Brown, there has been quite an extensive awakening. The different denominations were there united in their prayer-meetings. There is probably about fifty or sixty cases of deep anxiety, and will probably be some additions to the church. Since the first of January, I have preached from three to five times a week.

The Lord has visited this section of country in great mercy. All denominations except those which oppose revivals, have shared liberally in them. Within the bounds of our presbytery, there have been revivals in five different churches where the work has been extensive, hundreds have hoped in the Redeemer.

NEW-JERSEY.

From Rev. J. C. Moore, West Milford, N. J.

Having been for two or three

months incessantly engaged in meetings at home, or abroad, I have neglected to make out my report that should have been sent earlier. I have been enabled to preach every Sabbath and almost every day. During thirteen days, I have preached twenty-six times, besides conversing with inquirers. God has visited us by his Spirit, and souls we trust have been converted, and some will join our church soon.

LOWER CANADA.

From Rev. J. Anderson, Melbourne, L. C.

It gives me pleasure to inform you that the aspect of our church and society has considerably changed for the better, and our anticipations for the future have become more cheering. Love and harmony have succeeded contention and disunion. We are now a united, affectionate people. Sinners have been awakened, the careless have been aroused, and some who before neglected public worship, are now found constantly in the sanctuary, and eagerly listen to the gospel of peace. It is very gratifying to see the serious, solemn and frequently tearful attention which is paid to the preaching of the word. So much so, that many times they seem to hang upon your very lips, and to drink in every sentence.

Our church is increasing in members. When last I reported, it numbered 49 members; it now amounts to 56, and 5 others stand propounded for admission.

THE WIDOW'S MITE.

The following pleasing instance of a truly missionary spirit in one of our church members deserves recording. She is the mother of a family, and in visiting her lately she expressed her regret, that she had it not in her power to give that pecuniary aid to the benevolent exertions of your Society, which she wished, and which she felt it to be her duty to do; on saying which, she put into my hands a small parcel, carefully wrapped in paper, the contents of which she begged me to dispose of, and to apply the proceeds for the benefit of the A. H. M. S. On opening the little packet, I found a quarter dollar, a small old fashioned gold ring, and some gold beads, which she informed me had once been part of a necklace belonging to her mother. You cannot think what pleasure this humble instance of love to the cause of Christ has afforded me, especially as coming from one of the flock which the Good Shepherd has committed to my charge. May we not apply in this instance, the words of our blessed Lord to her who anointed his feet with the ointment, "She hath done what she could." And think you, will He who remembers a cup of cold water, when given in the name of a disciple, forget such a manifestation of faith and love? No, the righteous shall be had in everlasting remembrance, and so also shall their works —"I was an hungered and ye gave me meat; I was thirsty and ye gave me drink."

CONGREGATIONAL VISIT TO A PASTOR.

I was highly delighted to receive a visit from my people one day, last winter. In the afternoon, a large number of sleighs drove up to the door, from which alighted upwards of 40 persons, both men and women, bringing with them as presents, various articles for domestic use and consumption, such as butter, pork, beef, wheat, flour, oats, stockings, mittens, children's clothing, and a list of other things. We sat down to an evening repast, provided by the ladies, and brought with them for the occasion. I never spent a more happy evening. We needed no alcoholic stimulants to heighten our relish for the evening's entertainment. It was spent in delightful social enjoyment, and was concluded by a suitable address, singing and prayer. They departed expressing their pleasure, and their hopes that it would not be the last evening of the kind which they should spend.

NEW-YORK.

DESOLATIONS IN THE HEART OF THE STATE.

In the October number of the Home Missionary, we gave the report of Rev. S. Swezey, missionary in the bounds of the Oswego Presbytery. The desolations brought to view by his explorations were truly affecting to our hearts. Since then, we have received a second report, containing the account of his researches in other parts of the bounds of the Presbytery. We have room, however, for only a part of the report. We wish it might be read by every Christian in central New-York, that rich and beautiful country, full of churches and of wealth; and that they would take speedy measures to see that a region so destitute, and yet so near them, is speedily supplied with the stated and permanent privileges of the Gospel.

On my last tour to the several churches, I enjoyed some peculiarly interesting seasons. In several, there appeared to be a deeper state of religious feeling, than I had before witnessed. An increasing sense of the value and importance of Gospel privileges has been manifested; some cases of special seriousness have been witnessed; and one very interesting case of hopeful conversion. I have preached, as your missionary, in 12 different towns, and between 90 and a 100 times; have attended between 20 and 30 other religious meetings; received 7 to the churches; administered the Lord's supper 12 times; baptism 5 times; distributed about 7000 pages of tracts, visited families and common schools as time and circumstances would permit. I have been so highly favored with the blessing of health as to fulfil all my appointments; except that in one case, I was prevented by the extreme inclemency of the weather. My field of labor has been so extensive, that during the last three months of my service, I have travelled rising of 600 miles, the first 3 months nearly or quite the same, making about 1200. Sabbath schools have been generally sustained in the different places I have visited during the summer and autumn, and suspended during the winter season. Efforts to promote the temperance cause generally in the region are, at present, I fear, but faint and feeble; though much has been gained by the active and zealous efforts of by-gone years.

The extreme pecuniary pressure has operated very much against that aid being rendered to the missionary funds, which was confidently expected. It is very difficult for more highly favored religious communities to enter into the feelings of the scattered friends of Zion in this missionary field. The churches, many of them, are laboring under trials and discouragements, which call aloud for the sympathies and prayers and charitable aid of the christian public.

The want of suitable houses for religious worship is a great inconvenience. In some places they can enjoy even a district schoolhouse, but one half, or one fourth of the time; then their scattered situation, and want of suitable means of conveyance, are such as to render it extremely difficult for the little feeble band to be together when they attempt to hold meetings. In some cases there is a strong current of opposition to the doctrinal views of these feeble churches, and a diversity of views among themselves in these trying times for the church, in some instances cast a gloom over their prospects. Under these circumstances, it is extremely difficult to maintain that strict and salutary discipline, so essential to the purity and prosperity of the church. The office bearers in these feeble churches are, in many instances, struggling with great difficulties. Their hands appear to hang down, and their hearts to yield to discouragement; for the want of that mutual counsel and cordial co-operation, which they had confidently expected from those under the same covenant obligations with themselves. When it is considered how many counteracting influences there are to contend with, even in churches well furnished with under officers, with an enlightened pastor at their head, it cannot be matter of

surprise, if under all the disadvantages to which these feeble churches are subjected, they appear at times greatly disheartened. I hope they have been, in some measure, cheered and edified and encouraged through my feeble instrumentality, while laboring among them as a missionary; and most certain I am, that they will share more extensively in my sympathies, than if I had not thus labored among them.

From Rev. M. Harrington, Morrisville, N. Y.

DILAPIDATIONS REBUILT.

When I came to Morrisville in April, 1839, I found this Society in a deplorable condition. They had not enjoyed the stated ordinances of the Gospel for nearly three years. The church was scattered, discouraged, and on the borders of extinction. I immediately set about gathering the members, and restoring to their proper place the ordinances of the Gospel. I went from house to house, and sought out the scattered sheep of the house of Israel, and found about fifty members in regular standing. The Gospel is now preached regularly on the Sabbath. The Sacrament of the Lord's Supper is administered; the house of the Lord has been repaired; a weekly prayer-meeting has been established, and, in general, well sustained. The monthly concert is now regularly observed with a good degree of interest, at which a contribution is taken up. A Sabbath school has been gathered and organized, numbering from fifty to sixty scholars. I am now delivering a series of lectures to the young people on the inspiration of the Scriptures, and other moral subjects on Thursday evenings, in which there is much intererest manifested. Twenty-three have been united to the church, fourteen by letter and nine on profession of faith. The church now numbers seventy-six. The congregation has been gradually increasing, and is now respectable and attentive. The church and society have unanimously invited me to become their pastor, and measures are now taking to effect my installation.

This case, like hundreds of others, teaches that Home Missions are not to be regarded *merely* as a work of charity to the remoter portions of our land; but also as the *preserving agency* which is to save from extinction many churches in the very heart of the older states.

And how much money has all this good cost the friends of Home Missions? *Seventy-five dollars!*

GENERAL PROGRESS.

I have endeavored to "preach Christ crucified."—The prominent doctrines of the Bible I have endeavored to prove and enforce. I continue to labor in the Sabbath school. I have now also access to the common schools, and the children smile as they see me coming to visit them. They listen with deep interest to my addresses and exhortations; even the teachers, though professed Universalists, cordially invite me to address their pupils. I think I live in the good wishes, if not in the affections, of the children. This people are improving in intellect and in morals. And I hope the day is not far distant when it shall be said in truth, "this is a redeemed people." The Spirit is wielding his own sword amongst us. Perhaps it may be said of six, since my last report, "Behold they pray." One prominent Universalist, now prays in his family and in public. I think I can say in truth, the presence of the Lord is with us.

From the Rev. C. B. Pond, Woodville N. Y.

The church in this place is a small one, having, when I came last fall, only forty-three members. But since that time, the Lord has graciously

visited us and added eighteen to our members, mostly adults, six by letter and the remainder upon confession of their faith; so that now we number 61. I have endeavored to fulfil your wishes in visiting the families of the society, &c., but in how faithful a manner the Lord knoweth; though I trust not without some considerable good being effected. Immediately after I came, I revived an old Sabbath school, which has been kept up with considerable interest during the year. I have instituted a Bible class which is now interesting. The most of the church and congregation are now, and probably will be, its members. I have found it somewhat difficult to start a suitable interest on this subject among the majority of professors. So unwilling do I find the most to make the necessary mental effort in order to render the study of the Bible interesting. I have great reason to be thankful that in this respect my labors have not been entirely in vain in the Lord.

SETTLEMENT OF A PASTOR.

Now in the close, I would remark, that this little band have felt it their duty, if possible, to secure unto themselves, their children and neighbors, the invaluable blessings of a settled ministry, and have given me a call, which I thought it my duty to accept. All this I think you ought to know, for your encouragement in your work and labor of love.

From Rev. T. C. Hill, Burrville, N. Y.

The church during the early part of last year greatly increased her influence—perhaps tripled it—by increased spirituality; and her number has been more than doubled already. There were only about five and twenty belonging to the church when I came here; more than thirty have since been added, and a number more are expected. I am happy to say, they all appear remarkably well, and to be growing Christians. I think it may be said we have a praying church. They are also more firm in doctrine.

From a Missionary, who writes concerning a renewal of assistance.

I should have written to you before this, but because of the abundance of labor upon my hands, I have delayed. We have had a little refreshing from the presence of the Lord, and we hope for its continuance.

I am aware that it is a time of pressure with your Board, and I suppose you have many other pressing applications; yet if our application should fail, I know not how I could stay with this people, and do justice to those who have supplied me with the necessaries of life. Neither should I know how to *leave*, when I see the feeling that is manifested towards me. So far as I can judge, my influence is extending, the field seems to be ripening, religious interest is increasing. Our little societies are feeble; yet they bear the name, among societies in adjoining towns, of being more benevolent than is usual, even for those that are more abundant in means. We want this year to build a little meeting-house, which will serve us till we get a little more able. There is no church in this town sufficiently large to hold all, on any public occasion. This town is seven by nine miles square, and a population continually increasing. These societies are beginning to feel the inconvenience of a changing ministry, and to desire its permanency.

Such rising congregations as the above must have help. They are the hope of our country; for of such is composed almost the entire religious community, in large sections of our land. It would be as unwise and ruinous to suffer them to languish, as it would be for the husbandman to neglect the cultivation of all the young plants in the spring of the year, and to bestow his attention only upon the mature and hardy. A small amount of aid will soon, with the blessing of God, raise these churches up to strength

and fruitfulness; when they will repay, many fold, the benevolence bestowed upon them.

MASSACHUSETTS.

Rev. M. Blake, Mansfield, Mass.,

Reports that a work of grace has been enjoyed in that place, during the past winter. About 30 have expressed a change of feelings, and many more are yet inquiring.

The Sabbath School embraces more than half of the congregation, including the adult classes, and the mutual classes of the aged. Many of the conversions have occurred among the pupils.

Owing to recent efforts in the cause of temperance, upwards of two hundred persons have signed the comprehensive pledge. The town is freed from dram-shops, and the streets from "human beasts."

MAINE.

From Rev. I. Kimball, late of Saccarappa, Me.

In the early part of the year 1839, God was pleased to bless the means of grace, and many souls, we trust, have been redeemed by the precious blood of the Son of God, and will forever reign with him in glory. Twenty-five have been added to the Congregational church, and several have united with other churches, who refer their first religious impressions to efforts made by this church for the salvation of sinners. About forty indulged hope in Christ: of this number, some 16 or 20 were young men. Some of them were striving to be Universalists, others were profane and vicious Sabbath breakers, and the like. But God, by his Holy Spirit, caused the truth to reach their hearts.

AN EASY MODE

OF PROVIDING RESOURCES FOR BENEVOLENT SOCIETIES.

In the following case is illustrated the advantage of *system* in charitable contributions. But a small proportion among the thousands who profess to love the missionary cause, think they can give *six dollars* a year, each, to promote it. But the persons referred to in the following letter accomplish this, and by the principle of combination, furnish the very valuable amount of *sixty dollars* to the Home Missionary cause, simply by having a suitable *plan* for their charities. First—they have *stated times*, to make their offerings. Second—these times are *frequent*, in order that the amount given at any one time may not be so large as to occasion inconvenience. Thirdly—the amount is *set apart*—actually laid aside, and not mixed up with other money, and therefore not liable to be spent for personal uses.

Let these brethren go on in this way; let them engage as many others as they can, to make a similar consecration, according to their ability; and, on the same plan, let them take up Foreign Missions, Tracts, &c., and make the same systematic pledges, "as God hath prospered them," to each cause; and what an increase of their charities will immediately appear!

From a Clergyman in N. Hampshire.

At the monthly concert in this town, on the first Monday of January, among other appropriate subjects mentioned, was the magnitude, importance, and claims of the American Home Missionary Society. A person present, proposed to be one of ten, who would, in addition to our usual contributions, give sixty dollars, the current year, to the American H. M. Society, by paying 50 cents on the first Monday of each month. The proposition was acceded to, and I was appointed to receive and transmit the money. The object of this communication is to inform you of these circumstances, and to request your direction for the disposal of the sum thus collected. There will, no doubt, be placed in my hands, five dollars a month, and I shall hold it, subject to your order. Two months having transpired, I enclose you the subscription therefor, ten dollars.



Appointments by the Executive Committee of the A. H. M. S., from March 1st to April 1st, 1840.

Re-appointed.

Rev. Daniel Beers, Orient, L. I.
Rev. John Moase, Milton, N. Y.
Rev. P. Kyte, Lumberland and Barryville, N. Y.
Rev. Jenkin Jenkins, Welch Ch., Dundaff and Bethel, Pa.
Rev. W. C. Rankin, Spencer and Bethany Chhs., Ind.
Rev. Courtney Smith, Bolton and Chester, N. Y.
Rev. Seymour Thompson, Beebe's Grove and vicinity, Ill.
Rev. B. Woodbury, Plain, O.

Not in commission last year.

Rev. Peter Snyder, Whippany, N. J.
Rev. Elias Child, Concord, Mich.
Rev. R. A. Avery, Ediuburgh, N. Y.
Rev. S. E. Cornish, Colored Ch., Newark, N. J.
Rev. E. G. Howe, Hickory Creek and Gooding's Grove, Ill.
Rev. John C. Sherwin, Berlin, O.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 1st to April 1st, 1840.

NEW-HAMPSHIRE—

Ackworth, Miss Hannah Ware, by A. Kingsbury,	$11 14
Dunbarton, Individuals, by Rev. J. Ireland,	10 00
Jaffray, Coll. by Rev. I. D. Crosby,	10 50
Keene, Sab. Sch., to constitute Miss Martha Wilder a L. M. by C. C. Denney, Treas.,	30 00

VERMONT—

Friend,	20 00

MASSACHUSETTS—

Missionary Society, by B. Perkins, Asst. Treas., cash, 1000; a country pastor, 50,	1050 00
Three sisters,	100 00
Barre, a widow, found in the pocket of a deceased son, by Rev. S. A. Fay,	1 00
Hadley, Gen. Benev. Soc., by Simeon Dickinson, Treas., Miss Martha B. Kellogg, 20; Miss Elizabeth Kellogg, 10, to const. Miss Martha B. Kellogg a L. M.,	30 00
Hampshire, Soc., of which $40 70 is from the Young Men's Miss. Soc. of South Hadley, to constitute Josiah Snow a L. M., by E. Williams, Treas.,	150 00
Manchester, Fem. Ben. Soc., by Rev. O. A. Taylor,	15 50
Uxbridge, Wm. C. Capron,	10 00

CONNECTICUT—

Fairfield co., West, H. M. Soc, viz: Norwalk, Rev. J. B. Shaw, 5; a friend, to const. James H. Trumbull, of Stonington, Ct., a L. M., 30,	35 00
Ridgebury, Cong. Ch. & Soc. by G. St. John, Treas.,	20 12
Fairfield, Hon. R. M. Sherman, to const. Miss Mary Mills a L. M.	30 00
Fair Haven, Cong. Soc., by Rev. B. L. Swan,	46 00
Haddam, Friends, by J. Field,	5 00
Middletown, Henry S. Ward, 50; Desc. Samuel Galpin, 5; North Cong. Ch. Fem. H. M. S. of which 20 is to const. Rev. Arthur Granger a L. M., by Miss E. Cotton, Treas., 35,	90 00
New Haven, East Dist. H. M. Asso., of which $36 90 is from East-Haven, to const. Rev. Stephen Dodd a L. M.	47 90
New-Haven, Nathaniel Gardiner, L. D., in full,	25 00
New-London, Ladies, 76 50; First Cong. Ch., 50 50, by E. Learned, Esq.; legacy of the late Mrs. Fanny R. Smith, by Guy Richards, 400,	527 00
Simsbury, in part of legacy of the late Thames Wilcox, by B. Ely,	360 00
Stonington, Fem. Miss. Soc. to const. Rev. J. E. Edwards a L. M., by Miss Sheffield,	30 00

NEW-YORK—

Balleton, Rev. T. S. Wickes,	20 00
Big Hollow, Church, coll. by Rev. Dr. Porter,	8 69
Brooklyn, a Friend, by Mr. Lord,	1 00
Carmel, Gilead Pr. Ch., by Rev. G. T. Todd,	22 00
Catskill, Pr. Ch., by Rev. Dr. Porter Coll., 18 36; Frederick Hill, in full, to const. Mrs. Julia N. Hill, a L. M., and in part to const. Hiland Hill a L. M., 20; Miss Helen M. Millard a L. M., by her father, 30; E. B. Day, 5; John Lockie, 10; Caleb Day, 5; Rev. G. N. Judd, 5; Wilkes Hyde, 1; S. L. Penfield, 10; Miss Malvina Forman, 5; Geo. Griffin, 5; Henry H. Hyde, 3; John Powers, 5; C. L. Beach, 10; Dr. Abel Brace, 5; C. Austin, 6,	143 36
Chester, Coll. by Rev. I. C. Beach,	34 00
East Bloomfield, in part of legacy of the late Mrs. Polly Taylor, by Rev. W. B. Tompkins, Ex'r.,	1669 20
Eden, Rev. J. M. Sadd,	10 00
Kinderhook, Dom. Miss. Soc., H. Blanchard, Treas., in part, to const. Mrs. Mary Manton a L. M.,	21 06
Middletown, N. Y., Pr. Ch., by Rev. D. T. Wood,	25 38
Moores, N. Y., First Cong. Cong. Ch., by Rev. C. M. Seaton,	25 00
New-York City, viz: *Bleecker St. Ch.*, Ladies, 79; James Roosevelt, 100,	179 00
Brainerd Ch., Rev. B. Labaree,	20 00
Central Ch., Rev. W. Adams, 20; Dr. J. W. Weed, 5; Mrs. Bacon, 2; N. Sammis, 1; Mrs. Hueber, 1; Lucretia E. Kline, 1,	30 00
Duane St. Ch., N. T. Jennings,	15 00
Mercer St. Ch., Mon. Con. Coll., by T. S. Nelson,	47 59

Spring St. Ch., Mon. Con. Coll., by Mr. Starr,	16 91
A Lady,	2 00
Poughkeepsie, N. Y., Cong. Ch., by J. Bowne,	27 00
River Head, L. I., Cong. Ch., by Rev. C. J. Knowles,	20 00
Rochester, Bethel, by G. S. Boardman,	10 00
Somers, Fem. Aux., by Miss E. White, Treas.,	8 00
Troy, Jonathan Edwards, to const. Walter Edwards, of New-York, a L. M.,	30 00
VIRGINIA—	
Draper's Valley, Mon. Con. Coll., by Rev. George Painter,	18 00
FLORIDA—	
Garey's Ferry, Maj. G. Loomis, U. S. A., by Capt. E. A. Ogden,	15 00
INDIANA—	
Terre Haute, Mrs. E. S. Scott, by Rev. M. H. Wilder,	4 00
LOWER CANADA—	
Eaton, Fem. Cent. Soc., by Rev. E. J. Sherrill,	15 00
HOME MISSIONARY,	25 20
	$5,126 55

E. TAYLOR, *Treasurer.*

Receipts of the Philadelphia Agency, from February 15th to March 15th, 1840. Rev. E. R. Fairchild, Secretary.

NEW-JERSEY—	
Caldwell, Coll. by J. A. Burnet,	17 36
Cedarville, bal. of Coll, to const. Rev. A. G. Morse a L. M.	8 00
Fairfield, Pr. Ch., Coll. by Rev. E. Osborn,	15 00
Hanover, Fem. H. M. S., by Miss Harriet Woodruff, Treas.,	2 50
Madison, Miss. Soc., by Rev. C. S. Arms,	65 00
Meadham, Rev. D. H. Johnson, 7; Coll. in part, by L. Conckling, 23,	30 00
Morris Plains, Mrs. C. Condit,	3 50
Newark, *Second Pr. Ch.*, bal. of Coll., *Third Pr. Ch.*, R. B. Campfield, Esq., 5; Matthias Day, 20; A. Beach, Esq., 15,	1 10 40 00
North Hardiston, Coll. in Ch., in part, by Rev. J. Campbell,	15 00
Somerset, Friend,	94
Wantage, *First Ch.*, Coll. to const. Rev. Anthony McReynolds a L.M.,	20 00
Second Pr. Ch., in part, to const. Rev. Edward Allen a L. D.	29 00
West Bloomfield, Pr. Ch., to const. Rev. Samuel W. Fisher a L. M.,	40 00
Westville, Mon. Con. Coll., by C. N. Pierson,	8 50
Premium on check,	2 06
PENNSYLVANIA—	
East Whiteland, Pr. Ch. Coll., by Rev. A. Converse,	6 00
Harrisburgh, Pr. Ch. Sab. Sch., by J. W. Weir, Esq.,	13 00
Lancaster, Adam Reigart, L. M.,	30 00
Mount Joy, Coll., by Rev. A. Converse,	6 32
Newville, Miss Ruth Irvine, L. D.,	100 00
Philadelphia, viz:	
Central Pr. Ch. Mrs. G. Hood,	10 00
First Pr. Ch., Miss T. Wheeler,	2 50
Third African Ch.,	1 00
Fifth Pr. Ch., Mon. Con. Coll., by G. W. McClelland, Esq.,	183 38
DELAWARE—	
Christiana, Pr. Ch. Mon. Con. Coll., by Rev. N. Patterson,	10 00
MARYLAND—	
Baltimore, Cecil,	5 00
	$675 16

Receipts of the Central Agency at Utica, N. Y., from February 11th to March 20th, 1840. Rev. A. Crane, Secretary.

Binghamton, Cong. Soc., 5 67; Presb. Soc., in part, 59 25,	64 92
Bridgewater,	4 05
Cassville,	4 00
Chenango Forks,	25 00
Gilbertsville, in part,	25 00
Green,	20 00
Homer, by Rev. S. Chafee,	20 00
Lenox, Cong. Soc.,	20 00
Madison, Cong. Soc. 17 91; Gideon Simmons, by M. Platt, 37,	54 91
Milford, in part,	7 00
Mount Vernon,	25 00
New-Hartford, bal.,	2 00
New-Lisbon,	25 00
Norwich,	10 72
Otago,	11 50
Ridgeville, by Rev. S. Howe,	4 50
Rome, *First Ch.*, of which, 30 is to const. Rev. Edward O. Dunning a L. M., by C. Hollister,	64 00
Sherburn,	34 57
Smyrna,	12 31
Triangle Ch., 12 50; Rev. S. Ellis, 12 50,	25 00
Utica, Welch Ch.,	20 00
" Cong. Ch., to const. E. Vernon a L. M.,	30 00
Vienna,	6 00
Westford,	25 00
Winfield,	22 00
	$393 27

Rev. Bennet Roberts acknowledges the following from the field of the Meristta Agency, previous to Feb. 14, 1840.

Amesville,	2 20
Athens, Rev. E. Ballentine, 5; Rev. W. Andrews, 1; A. G. Brown, Esq., 6; A. R. Gillmore, 3; T. Beardsley, 3; Friend, 1; Wm. B. Boarce, 3; J. B. Miles, 5; C. Foster, 1,	28 00
Belpre,	5 15
Big Bottom,	2 20
Burlington, B. Johnson,	2 00
Chester,	14 00
Cooleville, Dr. J. Waterman,	3 00
Fearing,	2 00
Jackson,	7 25
McConnellsville, G. C. Converse, 5; E. Corner, 1 50; Mrs. Newell, 1,	7 50
Porter,	4 00
Warren,	19 15
Watertown,	19 00
Wilkesville,	5 00
	$120 05

THE PASTOR'S JOURNAL,

OR,

SKECTHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE FIRST PRAYER IN THE FAMILY.

[Furnished by a Pastor.]

The town of S. about twenty-five years ago, was favored with a revival of religion. Its progress was first among the youth, and a large circle of those who had thought very little of their relation to their Maker, or their prospects for eternity, had their attention turned to these themes with an entirely new interest. Truths touching these things, appeared now to be glorious realities, while the common topics of attention seemed as shadows, unworthy the labor of grasping. Changes in character, in company, in pursuits for life, were witnessed, sending gladness through the hearts of many christian friends, and extending, there is every reason to hope, among the angels of God. In the advancement of the work, some hundreds were hopeful subjects, and many of the strong oaks of Bashan had their heads bowed, and their natures changed. Years of fruitfulness have furnished evidence that it was God's work, and that genuine religion, making the life good, and the family happy, is promoted in revivals.

Among many others, was a parent, the father of an interesting group of children, whom he was endeavoring to educate more thoroughly, and with more enlarged views, than the condition of his parents in his youth had allowed him to receive. He had been a prosperous man, had gone on uninterruptedly for a series of years in the enlargement of his possessions, and the improvement of his buildings, and now, a little turned of fifty, he saw around him such a domicil, as the industrious, and frugal, and greatly prospered yeomanry of New-England, take sometimes pleasure in seeing, as the blessing of God upon their own judiciously directed exertions.

He had been an unusually amiable and regular man in all his intercourse with his neighbors and acquaintance, with not a stain upon his character in the opinion of those who were most conversant with him. He had been constant in his attendance upon the worship of God in the sanctuary, for he looked upon this as very important to the best interests of society, and he most cheerfully paid his full proportion in defraying the expense of sustaining religious institutions. He thought the respectability of his children depended very much on their good conduct and appearance in a worshipping congregation. He thought the character of the town so inseparably connected with a respectable congregation on the Sabbath, that it was worth all the money and time which was bestowed upon the meeting-house and the minister, and a regular attendance on the sanctuary. But God, as he afterwards acknowledged, was not in all his thoughts. Of the condition of his soul, or his prospects for eternity, he was not thinking. Keenly sensitive to the respectability of his children in this life; of their interest in the great salvation, he was utterly regardless. Of their associates in the few years of time, he thought much; but respecting their companions for eternity, he was unconcerned. He lived without prayer.

Until about the period of his life already mentioned, he had, though very punctual in his pew on the Sabbath, very rarely attended occasional meetings. Now, by some very sudden and unaccountable changes among some of his neighbors who had been at the social praying circle, he was led to go, and see and hear what was done there.

"Pray without ceasing," was the topic which the minister very familiarly explained and applied to his hearers. The reasonableness of the duty—for creatures so constantly dependent, and upon such a Being as God—so good—so kind—so near us always—our wants for time and for eternity so urgent—was made plain. It did indeed appear right that every one should pray. The manner in which the duty should be performed, and the encouragements were also urged. Towards the conclusion, among other things, he said, "There is an impenitent sinner here to night. I will describe him. He arose in the morning and did not pray. He has asked no blessing for his own soul, or for his friends to day. He has come to this meeting, but he has not prayed that it might be blessed to his own soul. O, if he should ever become a good man, the first record respecting him would be "*behold he prayeth.*"

Plain, unadorned, as were the matter and the manner of the speaker, they deeply affected this man. He thought himself singled out, and every word was for him. His prayerless life troubled him. Why he had lived so, when the Bible was so plain on the subject, and the duty so reasonable, and the way so easy, he could not tell. He at once determined to try. Before he reached his home, though the earth was covered with snow, and the wind blowing, in a retired place he knelt and attempted to call upon God for mercy. It was new and strange business for him to pray. The attempt taught him useful lessons respecting the condition of his heart. He found there were evils there which he never imagined. More than once previous to reaching home, he attempted to ask *pardon* for his past life, and *help* for time to come. But there seemed to be a wall of sin between him and his Maker. He returned to his family, but not to inform them of the impressions which he had received. He kept it a secret locked up in his own bosom, that he had any new views of himself in his relations to his Maker, or his wants as bound to eternity. Some days passed away in which he attempted to make himself better and learn to pray, but like Bunyan's pilgrim in the slough of despond, the more he struggled to get out, the deeper he sunk in the mire. After various expedients, in reading, in fasting and trying to pray, he at length came to the conclusion that it was too late for him, that he had sinned beyond the limit of mercy. With this impression, he went one day into his barn, and engaged in his work with his mind very much dejected. He was threshing wheat, and meditating upon his lost condition, his wasted years, his having cast off the fear of God and restrained prayer. He thought that he was having all his good things in this life. While he in heaviness was thus reflecting upon his sins, the text, "My son, give me thine heart," occurred to him. Can it be, that God makes such a requirement as this? He knows what a heart I have, how hard, how polluted, how unfit for life, or for death, and yet he says, "Give me thine heart." What can he want of my heart. He wants it to make it good, to create it anew, to wash it in the blood of Christ, and make it a temple meet for the residence of his Spirit. "I dropped my flail," said he, "and prostrating myself upon the straw, I said, O Lord, if thou canst except of such a heart as mine, here it is. I give myself, just as I am, a poor, vile sinner."

So wonderful did the plan of salvation now appear to him, so new, so suited to the condition of the *lost*, that it seemed to him he had spent all his life in the dark, and he was affected to tears that nobody had ever explained to him the way of salvation. But even after this, some days passed before he informed his wife and

children of any change in his feelings.

It was very soon impressed upon his mind that he must pray in his family. Here was a great struggle. His children were now from twelve to twenty years of age, and the older ones much better educated than himself. They had been abroad to the best schools, while from his neglected youth his mind was but little cultivated. He had a large share of diffidence, and the tempter now made violent assaults on that amiably weak side. His children conversed respecting grammar, and rhetoric, and the elegancies of refined conversation, and the beauties of poetry, with occasional criticisms upon the language and pronunciation of those who had the provincialisms abounding around them. How could he pray before them?

Many days passed, and his mental agony increased. At times, duty seemed plain, and then again his want of qualifications seemed more plain. He resolved that he would commence family prayers on a given day, the period arrived and company was present and his plans broken up. It was then postponed to another, but difficulties only increased. These conflicts were, to this time, shut up in his own bosom, he had not disclosed them even to his wife. From reason and revelation it seemed plainly his duty to pray with his family, and he had fearful apprehensions, lest *his* should be found among the "families that call not on his name."

One Sabbath, he was determined that he would make a beginning. He thought it would be a good time, and endeavored to store his mind with expressions and passages of Scripture, and petitions he heard in the sanctuary, and hoped that he might succeed. The evening was passing away, his children one after another retired, and he and his wife were left together. Then, for the first time, he disclosed to her the trial which agitated his bosom. He proposed to pray with her. He arose, took his position by his chair, and said, "Our Father which art in heaven." It was the first exclamation that ever fell from his lips, as a social address to the object of worship. He repeated it again. Not another word did he say. He still stood in the attitude of devotion; it seemed to him as though his mind went out—such a darkness came over him. He burst into a flood of tears, and sat down. His wife wept with him. It was a moment of torturing anguish. His wife retired, and he took the Bible. In his reading, he came to this passage, "But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward the openly." The thought occurred to him, that he must pray in secret for aid to pray in his family. This was the meaning of "*reward thee openly.*" He had been reading and meditating, and seeking qualifications to lead his family devotions, but he had not made it a subject of special prayer in his closet, that he might be enabled to pray in his family.

He knelt at once and spread before his Father, who seeth in secret, his desires. The dark cloud seemed to break away, God could help him, though so weak in himself. The next morning, before engaging in any other service, he hastened to his closet and earnestly plead for aid in conducting his family devotions. He came from that retirement, and asked all his children to be assembled. He said first to his wife, "I have a confession to make to you, you have never heard me pray. I have lived fifty years and have never prayed in my family." Addressing his children he said, "Will you forgive your father for neglecting to pray with you. I am verily guilty, for I ought to have prayed with you from your earliest infancy. God has required it, and it is a most reasonable duty. Will you forgive me?" He then took the Bible and read the fifty-first Psalm. "Have mercy upon me, O God, according to the multitude of thy tender mercies, blot out my transgressions, &c." He then said, "Let us pray to God, that he may forgive us."

In speaking of that hour, he said,

"How delightful it seemed to come to God with my family. I could have prayed all day. I never loved my wife and children so well before. I thought of them as immortal beings. That they had souls seemed entirely new to me, and from that moment, I had not only a new degree of happiness in my family, but enjoyed a new and more interesting kind than ever before." In relating this to the writer, some years afterwards, he remarked, "I have ever since, in my prayers in the closet, asked for help to pray in my family."

Some happy years passed over that household, and the father went to join the blessed dead that die in the Lord.

SOLEMN ADMONITIONS TO BACKSLIDERS.

[Furnished by a Clergyman in the West.]

Facts are continually occurring within the bounds of my pastoral labor, which ought to send consternation to the heart of every wanderer from the fold of Christ.

Last week I was called to attend the funeral of Mrs. B., about two miles from this village. She was the mother of twelve children, and had been with her husband a member of a church in Ohio. Since removing to this country they had never attended public worship—their Bible, like their christian character, was torn in pieces and lost, and the altar of the Lord broken down. The woman was ill in the morning, but not so much so as to prevent her husband and all the larger children from going to their usual business. About two o'clock, according to the account of a daughter ten years old, she sat down by the fire, and her head fell upon her bosom; she spoke to her to raise it up; but there was no reply—she was DEAD! And the soul which had entered into solemn covenant with Christ to be his for ever—had gone to answer for her broken vows, and neglected covenant obligations. It was overwhelming to see the bitterness of grief of her husband and eleven of her children, from one year old and upward, as they looked upon her for the last time. Special effort will be made by the church to give them that instruction, which they were not likely to receive from her.

Yesterday, in visiting five miles from here in another direction, I was told that a family in deep affliction, would be glad to see me. A ride of about a mile over the rolling hills of the beautiful oak orchard, brought us to their log cabin, situated in a lovely valley, with a little clearing around it. Soon after we were seated around the great fire-place, they voluntarily communicated the following facts, with broken hearts. Several years ago at the East, they professed to become Christians. They had no family, except the child of a friend, who died when it was a day old: and which they adopted when it was six weeks old. This child had grown to be a young woman of sixteen years, and was to them as the "ewe lamb." She had been severely afflicted with the ague of this country, and last winter it so overcame her system as to occasion a dropsical consumption. In dreadful suffering she languished four months, till a few weeks since, and died. During all that time, no christian friend spoke one word to her, or offered one prayer to God by her bed side. "I HAD LIVED SO, since we have been in this country," said the sobbing father, "that I could not open my mouth to speak to her about her soul. And I had to see her languish and die without doing it. Oh! *If she could but be restored to us!*"

They seem to be reclaimed, and determined henceforth to live for God. But they will go mourning to their graves, that their backslidings disqualified them utterly to instruct or admonish their beloved child, till she was removed to eternity. No language can describe the bitter repentance those are laying up for themselves, who depart from the living God.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. **JUNE, 1840.** **No. 2.**

[Communicated.]

WHAT CONSTITUTES THE STRENGTH OF A CHURCH?

NOT NUMBERS. A church may be very numerous as to members, and yet very feeble. In proportion as a church is increased by accessions of worldly minded, unholy, and slothful members, is her power weakened. It is no strength to an army to receive accessions of soldiers who are not hearty in the cause in which they have enlisted, but who are at any time liable to act the traitor's part. And it is no strength to a church to receive accessions of members who are lovers of the world more than lovers of God, and who are liable to desert their posts at times which require the greatest decision in the cause of the Redeemer.

NOT AGE. A church may be venerable for its age, it may have existed centuries, and yet have but little strength. What has become of some of the ancient churches of New-England? What has become of some of the churches planted by our fathers in the days of their pilgrimage? What has become of most of the ancient churches established by the apostles and first teachers of Christianity? Their light has become darkness. The places where they stood present scenes of spiritual desolation.

NOT WEALTH. A church may abound in the wealth of this world without being rich toward God. Some seem to think, that if men of wealth can be brought into a church with ever so little religion, (with or without religion,) that church must be strong. But, generally speaking, churches are weakened in proportion as they *trust in* the wealth of this world.

NOT MENTAL ABILITY AND ACQUIREMENTS. Where is the wise? Where is the disputer of this world? Has not God made foolish the wisdom of this world? A church may contain many men of distinguished talents and learning, and yet possess but little strength.

As the strength of a church consists neither in the number of its members, nor in its age, nor in its wealth, nor in its intelligence, so it does not

consist in all of these united. A church may have a thousand members; it may have existed for many generations; it may abound in temporal possessions, and in talents and learning, and yet be very feeble. But if the strength of a church consists neither in its numbers, nor its age, nor its wealth, nor its mental abilities, nor in all of these united, in what does it consist?

I. In its PIETY. Let a church be eminently pious; let all its members be holy unto the Lord; and whatever their number, wealth, and talents, that church will be strong in the Lord and in the power of his might. Let a church be a *living* one; let its members be truly and eminently holy; let them breathe the spirit of Christ; let them live as in the atmosphere of heaven, and their influence will be powerful and happy. Who has not observed the happy influence which a very devoted Christian sometimes exerts over the whole body of professors with whom he is connected? Such an individual, though young, and of small worldly possessions, with the blessing of God, sometimes diffuses a holy and benign influence through the entire church of which he is a member, and is instrumental of greatly elevating the standard of piety among his brethren in Christ. If an individual Christian can effect so much good, what might not be effected by a church composed of such members? If all the members of a church were eminently pious; if they lived very near to God, so that all who witnessed them were constrained to acknowledge that they were true disciples, the power of that church—its influence on the surrounding population would be great.

Piety constitutes the strength of a church by operating in three ways, viz.

(1.) In the way of *instruction*. A church, formed of truly and eminently pious members, is constantly imparting rich spiritual instruction. It is a city on a hill. It is a light shining in darkness. It manifests its relation to that Life which is declared to be the Light of men. It imparts instruction by its pastor, who every Sabbath, as well as on various occasions, unfolds, defends and enforces the great principles and duties of our holy religion. It imparts instruction by its private members in the Sabbath school, forming multitudes of young immortals to virtue and piety, and preparing them to shine as lights in the world. It imparts instruction also by private conversation. A church, composed of truly pious and spiritual members, may, by the private intercourse of those members with their acquaintances and friends, induce many cordially to embrace religion and walk in its paths. Let all who know and love the Lord, who trust in the Saviour and obey his voice, recommend that Saviour to their respective friends; let them, in the spirit of christian kindness say to them, come with us and we will do you good, and the influence will be most happy. Let the conversation of Christians be with grace, seasoned with salt; let it flow from hearts warmed with love to God and souls, from the abundance of the heart; let the mouth speak in commendation of religion; let this be done by all the members of a church, and the consequences will be truly benign.



(2.) Piety constitutes the strength of a church by operating in the way of *example.* In a fair christian example there is great moral power. Do you see an individual who evidently lives in the fear and love of God; who evidently cherishes an affectionate reliance on the Saviour, and carefully walks in his steps; who evidently seeks the eternal welfare of his soul in preference to his temporal interest; who cultivates purity of heart, humility, temperance, patience, and contentment; who habitually practices agreeably to the direction, "Whatsoever ye would that men should do to you, do ye even so to them;" who manifests a sacred regard to truth, meekness, righteousness, mercy, and peace: in short, do you see a person who sincerely, constantly, and faithfully discharges his duty toward God and man agreeably to the principles and requirements of the sacred scriptures; who, wherever he is, and however employed, manifests the spirit of Christ—you see one who exerts great moral power, whose influence is felt in checking and discountenancing sin, and in promoting true holiness. The world is the better and the happier on his account. Were all the members of a church such in the spirit of their minds, and in their constant deportment; did they constantly hold up the religion of Christ to the view of others by their example, how extensive and happy would be their influence. The surrounding people would either be allured to imitation by the brightness of their example, or constrained to retire from it, as unable to bear its reproof.

(3.) Piety gives strength to a church by operating in the way of *prayer.* Prayer, it has often been justly said, is the breath of piety. Religion can no more exist in the heart without it, than a man can live without air. Every man of prayer has power with God. Elijah, by prayer, both opened and shut the windows of heaven. A few men of prayer are a greater safeguard to a nation than powerful fleets and armies. Prayer secures to the pious the favor of God. It brings to the aid of the cause they plead his own almighty power. And with that power in their favor what may not a few Christians do? Were all the members of a church really and earnestly engaged in prayer, what blessings would be too great for them to expect? Their influence might be felt, not only in their own vicinity, and during their own day, but to the ends of the earth, and to the remotest period of time. The prayer of the church is mighty, because it prevails with him who has all power in heaven and on earth. Prayer for things agreeable to his will, viewed in connexion with his power and promise, is invested with the properties of omnipotence. Let a church be composed of truly praying members, and their united, humble, fervent, persevering prayers, through the omnipotent favor of God, will open the windows of heaven, and produce spiritual blessings in a rich variety. Thus the strength of a church consists in its piety; in its piety as operating in the way of instruction, example, and prayer. And if in any instance the moral influence of a church is not great and happy, it is because that church is deficient in piety.

Does the question again return, what constitutes the strength of a church? I answer,

II. UNION. In every society union is strength. This is emphatically the case with a christian church. Its strength is much in proportion to its union. Let its members, whether few or many, be drawn closely to Christ by the chords of love, and at the same time proportionably to each other, and its strength will be great. Let the members of a church draw together in the same direction, and they can accomplish whatever they design. But if they draw in opposition to each other, they can accomplish nothing.

An immense amount of moral power is lost to the church through want of union. In many churches of different denominations there is such a diversity of interests and feelings, they draw in such various directions, that their power is suspended and destroyed. Expending their whole strength in opposing one another, they can do nothing for the conversion of sinners unto God. Look at almost any church, and you will see its beauty marred and its strength weakened by internal divisions. If all the moral power which is lost to the world by the divisions and contentions of the church, were exerted in extending the empire of truth and righteousness, the result would be unspeakably happy.

It is in the piety and the union of the church that her great strength lieth. A holy prophet called upon ancient Zion to put on her strength. O that Zion in our day, and in every land, would hear this call! O that every church at the West and East, whether of smaller or of greater numbers, would hear this voice! The times in which we live, the circumstances that encircle us, the subjects which agitate the community, the divisions among christians, both of Europe and America, call upon the churches of our land to cultivate ardent piety, and an affectionate union among themselves. Let me then earnestly entreat, and solemnly conjure, every professing friend of Jesus, of every name and denomination, to cultivate eminent piety, and a spirit of harmony and love.

A PASTOR

In Essex County, Mass.

Correspondence of the A. H. M. S.

REVIVALS OF RELIGION IN THE MISSIONARY CONGREGATIONS.

"*In the midst of wrath remember mercy.*" How correct is the appreciation of the divine character, implied in this petition! While God abhors and punishes sin, he still pities sinners, and his mercy is ever ready to flow forth when they repent and seek his forgiving grace.

It *has been* a time of *wrath*. Sickness, commercial embarrassment, political and ecclesiastical agitation, and other public and social evils, have covered the prospects of Zion with portentous clouds. But the saints cried unto the Lord and he has heard them. In the midst of all this deserved wrath, he



ve remembered mercy. He has freely ven that greatest of blessings, his Holy pirit. Besides the immeasurable benefits an extensive work of grace to the indivi- uals who are its subjects, there are many ppy results to the church at large. The stitutions of benevolence will probably be eatly strengthened and encouraged. In e department of Home Missions, we can ready discern the genial influence of the vival, in the increase of christian liberality. nd we confidently expect from the feeble hurches who have been visited by the pirit of grace, an increase of their efforts to ustain themselves, and a diminution in the mount which they will ask from the mis- ionary treasury. O there is nothing which an impart such activity and power to the achinery of benevolence, as to have the ving Spirit abiding within the wheels!

Extracts of a Letter from Rev. S. Peet, Milwaukie, Wis. Ter.

God is now visiting this region with powerful revivals of religion. The harvest is great, but the laborers are few. Calls, pressing, distressing calls, are constantly coming to me by letter, by verbal message, and by men, 20, 40, and 50 miles for help. I have been almost compelled to yield to these calls, though obliged sometimes to leave my own people destitute. The work spread from Pike Grove to Southport. That whole village has been shaken. Racine also is visited. The revivals in that region have been principally promoted by the labors of Rev. O. F. Curtis.

Last week I was sent for to attend a special meeting at Prairie village. I went and spent five days. There is a glorious work there, still, solemn, deep—no noise and no opposition. There are, it is believed, forty clear cases of conversion. O how easily God can do the work when he takes it into his own hand!

From Rev. R. K. McCoy, Clayton, Ill.

My congregations have been increasing in numbers for some months past, and we rejoice to say the Lord has sent some mercy drops on this thirsty section of Zion. We had a precious season at the commencement of this year. Several professed to find the Saviour precious to their souls, and twelve or fifteen have united with our church on profession of their faith. O how thankful should we feel for these divine favors! All our contentions and hard feelings between church members are forgotten; and, I hope, a more healthy and holy feeling has been enjoyed by this people for some months past. May the good Shepherd continue with us!

From Rev. J. J. Miter, Knoxville, Ill.

The last month has been one of peculiar interest to our church. At the suggestion of the members of the session we held a church meeting, the primary object of which was the increased sanctification of the church. The effect was decided and happy. They were never in a better state of feeling since my connection with them. They have exhibited a degree of humility, and strong fraternal affection, which are a delightful exemplification of the transforming influence of the Gospel. And at present there is a degree of confidence in each other, and a oneness of feeling which is not often surpassed, even where the original materials were far more homogeneous. Said a worthy brother who has recently united with us from an adjoining state, "When I was about to leave the church, the brethren dissuaded me from removing my family to a region where the institutions of the Gospel could not be enjoyed. But," said he, "it is more than 20 years since I left my native state, New-Jersey, and I have never felt at home, in the bosom of Zion, until now." This is the testimony of more than one in this little spiritual family. The meeting referred to has tended greatly to increase these attachments.

The influence of the meeting was likewise felt by the impenitent part of the congregation. Several were

hopefully converted. Some of the cases had been noted for their wickedness. The result in one family was truly affecting. Four orphan children were among the hopeful subjects. The oldest was a wife and a mother. This lady had the care of the other three, the eldest of whom was 17. They all attended the meeting, and professedly consecrated themselves to the Lord Jesus. She informed me that her father, who had long been a Christian, on his death bed earnestly committed his penniless children to the protection of a covenant-keeping God.

Another interesting case was that of a young man recently from the state of Maine. He told me he came to this state with the expectation of finding no one but "heathen and savages." "Often," said he, "has the Spirit urged me to repent, and never have I yielded to his authority until I came to a region where I supposed his influences were not felt."

From Rev. C. E. Murdock, Round Prairie, Ill.

For the last three months the things of religion have been increasing in interest, and now I am enjoying the blessed satisfaction of witnessing a happy work of grace in the very midst of and around us. Both the churches to which I minister have experienced their share of evils incident to new countries. But they are all melting away. A similar state of things exists in Quincy, Carthage, and other places in this region.

From Rev. G. C. Wood, Winchester, Ill.

In the Home Missionary for March last, p. 249, Mr. Wood reported the happy commencement of a work of grace about the beginning of the present year. From a letter recently received, we learn that *eighty* souls are supposed, during the year ending April 1st, to have passed from death unto life, in connexion with the means used in the Presbyterian churches of Manchester and Winchester; of whom *seventy-five* have been admitted to the communion on examination of the grounds of their hope. We subjoin a few extracts.

The Lord was indeed in the midst of his people, and his grace was displayed in the salvation of dying sinners. From twenty to thirty attended our inquiring meetings daily. Among those who have united with the Presbyterian church, are two of the lawyers of this village, both young men of promise. One of them was formerly a Universalist preacher at the East. Several who were far gone in intemperance, are now clothed in their right mind, and are sitting at the feet of Christ. Truly the Lord has been gracious unto us, and to him be all the glory. Our church here has more than doubled during the last year, and although still weak, yet a foundation has been laid, upon which, by the blessing of God, a large church may be built up in this place.

Rev. W. W. Woods, of Putnamville, Ind.,

Writes,—We held a communion season in this church on the first Sabbath of March, at which time ten persons united with the church for the first time. The meeting was deeply interesting, and God evidently looked upon us in mercy.

From Rev. A. T. Rankin, Fort Wayne, Ind.

The present is the most interesting time this church has ever witnessed. God has answered our prayers, and poured out his Spirit upon the church and congregation. Though we cannot say we enjoy a revival, yet the members are more alive to the importance of laboring for the conversion of sinners, than I ever have seen them; and there are more per-

sons in the congregation inquiring, than I ever have known at one time. Last Sabbath the communion was administered; five were received on profession; and many others are awakened, some of whom are entertaining a hope. Through the winter there was much serious feeling at times, in the congregation. These impressions seem to have been deepened, by the providence of God. A short time since, a member of the congregation, after a protracted illness, died. Her death-bed scene was very peculiar, and for a while the most distressing, but in the end, it is hoped, terminated favorably. Many on the day of her death visited her; and none could have failed to see the necessity of attending to religion in health, while many were convinced of their guilt and danger. It appears God has made that dispensation the means of calling up the attention of many to seek salvation.

From Rev. H. Smith, Bristol, Lapeer Co., Mich.

At both my stations there has been an interesting state of religious feeling during the winter. Since the commencement of the year, four heads of families have been hopefully converted to God, who, with four other individuals, have been recently received as members of the Congregational church; two of the four, by letters of recommendation, and the rest by profession. This church was organized about a year and a half ago with nine members, and it has now 31.

During the last quarter, seven have been added to the Presbyterian church, and five of them by profession. The religious community here appear to appreciate highly the means of grace, and most in the vicinity of our churches, who do not profess religion, attend public worship. This place is yet in its infancy. A few miles north of us there is still a howling wilderness.

Niles, Michigan.

Our readers will recollect the interesting account of the revival in this place, given in the Home Missionary for April. The minister, Rev. Mr. Parsons, has sent us some later accounts of the results of this gracious visitation. Among these, are between 110 and 120 persons, either converted or recovered from a state of backsliding; and nearly as many among the Methodists. The number who have already been admitted to a public profession in the Presbyterian church, is 54; and 50 more will join at the next opportunity. Seven Sabbath schools have been projected in the various neighborhoods; and besides various pecuniary contributions, systematic operations have been commenced to co-operate more efficiently with several of the leading benevolent societies of the day. With the aid of some half dozen liberally educated men, and others of good business education, conferences and prayer meetings are maintained in several neighborhoods four or five miles distant from the village. These meetings, as well as the monthly concert, are full and interesting. A most happy result spoken of is the great diminution of profaneness and Sabbath breaking. Almost the whole community, not excepting infidels, have been led to read and ponder the word of God, and there is consequently, a great increase of knowledge of the truth. Mr. P. adds,

The revival continues, we hope, on the whole, with unabated interest. though the theatre of its influence is somewhat changed. The principal interest now felt by sinners, is in the region around the village. There is one neighborhood from 2 to 7 miles from here, which seems to have been formed to be the garden of the Lord, surpassing in beauty and richness of natural scenery, any thing I ever beheld; but it *has been* a most hopeless, moral desolation. The controlling influence was in the hands of Universalists, who would not suffer any other minister to preach. Early in the winter, some residing there were detected in making zinc and pewter playthings in the form of silver dollars, and it began to be suspected that there *might be* zinc and pewter in their religion. About that time I

commenced a semi-monthly lecture on Tuesday evening, among them, as we had members in two or three families. It has been continued ever since, and was tolerably well attended, though sometimes rather discouragingly. At the first meeting, one old backslider was cut down; but nothing more was very perceptible for many weeks. Recently, the attention has greatly increased. Several of the most influential men, and some of the most hopeless, have been brought to Christ; and a general spirit of inquiry prevails. The meetings are crowded and solemn, and held several times a week. The aspect of society is quite changed. Blessed be God, who has wrought these wonders! They are marvellous in our eyes; and seem to the people to be moral miracles. One man of strong and intelligent mind, told me he did not think he could have lived twelve hours under the agony he felt when God set his sins in order before him. He was originally from the East, had been a sailor when young; afterwards was familiar for many years with all the sin up and down the Erie canal. He seems overwhelmed that God should bear with him through all this, and meet him in mercy at last, when 40 or 45 years old. He is a man of property and enterprise, and now lays it at the Savior's feet. Those who are accustomed only to conversions among the regular members of a congregation, can form no conception of the thrilling effect of the first introduction of such a man to the sanctuary and the church meeting.

From Rev. Joseph Labaree, Liberty, Ohio.

We have had, for some time past, through this region of country, much to discourage, and much over which the Christian was obliged to mourn. But the Lord has turned our mourning into joy. In Liberty we are enjoying at this time a considerably powerful revival of religion. We hope that between twenty and thirty have already been turned from darkness to light, and many are still inquiring.

In the church on Mill Creek the prospects are very encouraging. Several conversions have recently taken place, and a general seriousness seems to pervade the congregation. I have visited all the families in both congregations within the last six months, and I humbly trust that God has blessed those visits to the good of souls. Professors of religion seem to be enlivened, and to enjoy a spirit of prayer, and to form a more proper estimate of their responsibilities and obligations.

Rev. S. M. Sparks, writes from Minersville, Pa.,

The quarter that has just closed has been one of marked interest in my field of labor. The Holy Spirit has been poured upon us, and many have been brought into the kingdom of Christ. Especially has the seal of divine approval been placed upon our Sabbath school and Bible classes. The church at present is in a healthful and promising state. Twenty-five have professed their faith in Christ, and we anticipate further accessions at our next communion.

From Rev. J. M. Davis, Pittsburgh, Penn.

The revival of religion which I noticed in my last report, has continued and deepened in power until this time. The first Sabbath in February we celebrated the Lord's Supper, and had the pleasure of receiving 54 precious souls to our church. It was a deeply affecting sight to behold the cloud of ransomed ones entering the church of God. Among them were five married couples, five children of the elders—which, added to the five we received before, makes 10 children belonging to the elders—20 or more young men, and other cases of great interest. I found, as a

general thing, that they were all the *children of pious parents*. This work begun in our church some four months since. At first it was a little cloud, but now it spreads and pours its hallowed contents down upon the whole city.

From Rev. J. Jenkins, Welsh Missionary at Dundaff and Clifford, Pa.,

We learn that thirty persons have been added to these churches during the last year, although his labors have been prosecuted amid great discouragements of a temporal nature. Much thankfulness is expressed for the aid afforded by the A. H. M. S.

From Rev. Jacob Rhoades, Missionary in the 3d African Ch., Philad.

The Lord is still with us, carrying on a work of grace in our congregation. On the first Sabbath in January, we received nine persons on profession of their faith to the fellowship of the church. Since that time, others have entertained a hope, and at the present time there is a number inquiring "what they must do to be saved."

I established a prayer meeting a few months since in a very wicked neighborhood, and the result has been a great reformation. Instead of spending their Sabbaths as some of them did formerly, in drinking rum and gambling, they are now seen in the house of God. Five persons out of this neighborhood have united themselves with our church, and they now give good evidence, by a consistent walk, of a change of heart.

From Rev. D. Dobie, Huntingdon, Lower Canada.

The way of the Spirit, in diversifying its modes of operation, is strikingly illustrated in the following report.

Attempts were made to revive the cause of total abstinence, and above 150 names were obtained in little more than a month; some of them were confirmed drunkards. The society now enrols 257 members, and will greatly increase. These efforts on behalf of temperance have resulted in great good to many. The act of signing the pledge has been, in some instances, the first step towards repentance and salvation. One explanation of the fact doubtless is, that the duty of for ever abstaining from the causes of intoxication, has been advocated on truly *religious* grounds. The abandonment of this besetting sin left a vacant heart which the Gospel has immediately filled. The victory over this one giant evil has proved, through the power of divine grace, the discomfiture of *all* sin.

It had been the constant prayer of the church that the work of God might be revived among us. During the first week in March an answer came in a way quite unforeseen.

Death entered a family belonging to another church and carried away an interesting and beautiful little child. Some of the brethren went to mourn with the bereaved. On the morning of the funeral they were engaged in singing and prayer. While praise was ascending, the mother, hitherto much opposed to the doctrine of immediate repentance, and to our church generally, exclaimed that she had found her Saviour. Those present were constrained to give utterance to their feelings in a flood of tears. Prayer only added solemnity to the occasion. Impressions were made on others, who heard of what had come to pass; inquiry was excited, and it began to be felt that something must be done to answer that inquiry.

A prayer meeting was agreed on; the result of which movement was to call together several strangers, and at the close of the meeting another female, a mother, was supposed to have passed from death unto life. Her case filled many with wonder, and others felt that if *she* had been hitherto unacquainted with religion, it behooved them to ascertain their standing before God. An old man of

fourscore, lying sick, was under conviction. Much prayer was offered on his behalf. After a long struggle he found peace, repenting of his sins and believing with his whole heart in the Redeemer. This event had great influence on four of his children living near him. Before many days they gave themselves to God, and their example was followed by others. Preaching was attended every evening for the space of a fortnight. A delightful spirit prevailed among the brethren; some could see the hand of God prospering the work daily. Not able to obtain assistance from any of my brethren in the ministry, my frame began to be exhausted with the accumulating labors. But the work of conversion seemed to be carried on without our instrumentality, and though it be now a month since the work commenced, it has not yet ceased. It is perhaps as vigorous as at the beginning.

Many of the people being from Scotland, and some of them from the very vicinity of Kilsyth, 1000 copies of the Rev. Mr. Burns' tract concerning the revival there were reprinted in Montreal, and the circulation of them has resulted in widening the attention to religion. Between 40 and 50 individuals have been more or less affected. They are of all ages, from fifteen years to fourscore—the self-righteous, the formalist, the intemperate, the scoffer, the Roman Catholic, the hypocrite and the backslider.

From Rev. E. J. Sherrill, Eaton, L. C.

God is still with us; in judgment and in mercy he makes his wonders known. In January the eldest deacon of our church died after a long and distressing sickness. In his life and in his death he honored the Christian religion. When this church was formed in 1835, he united with it. He is the first that God has called from our number to himself.

At our last communion, 13 united by profession. Four received the ordinance of baptism. Two stand propounded for admis our next communion. Six above are members of the S school. The Lord is bringing flower of the youth" into his s

The Spirit of the Lord is w and in different parts of the I find sinners inquiring the life.

From Rev. L. Johnson, F Falls, N. Y.

Since the first of Februar Lord has been graciously am in the reviving and converti fluences of his Spirit. Not fa fifty have since that time, ho been born again. Some of th verts are advanced in life, and their habits, the *last* that we e ed would ever be turned to But the last has been *first*, a first, *last*. Most, however, wh evidence of piety, are in the m of life.

The influence of the revival happily upon the morals of so much Sabbath desecration, pr ness, intemperance, &c., is ba from the place. We see that glorified, and we desire to giv glory, for what his Almighty has done.

But two have united with church since the work comm as we judged it best for the ca to wait a little season, to with trial of their faith.

From Rev. T. J. Haswell, Wa burgh, N. Y.

At the time my quarterly was made, we were praying looking for a revival of religion Sabbath following was our co nion, and a very interesting da all. A doubt that the Lord wa us existed no longer. Since th we have reason to believe, " passed from death unto life." interest still continues. The sp ality of the church seems to be increased; and we hope that

we have already witnessed of the work of God will prove but the beginning of better things. There seems to be no disposition on the part of Christians to relax effort in the cause of Christ, and we are now laying plans for future operations.

From Rev. S. W. Raymond, Springport, N. Y.

There is now an interesting work of grace among us. Five heads of families give some cheering evidence of conversion. Besides these, some young persons have a new song put into their mouths. Of the latter class, I suppose not less than ten or twelve may be regarded as exhibiting fruits of the Spirit; so that not less than twenty in all, are, as we trust, made heirs of life. Interesting cases of conviction still continue.

NEW-HAMPSHIRE.

From Rev. J. Blake, Wolfborough, N. H.

SPIRITUAL PROSPERITY.

The past year has, to us, been one of "the right hand of the Most High"—though we cannot report so many who have been added to this church during the past year, as may have been added to some other churches aided by your Society; yet, considering that many of the people in our society had been brought into the church previous to the first of April of last year, we would give God the glory, in making out this report, for what he has done among us.

The number of hopeful conversions, since last April, under my ministry, in this place, is 13. Number added to the church: by profession, 16; by letter, 4.

We have two temperance societies on this side of the town—the old society, containing about 400 members, and a society for total abstinence from all that intoxicates, of more than 140 members. I know not of one member of this church that drinks even cider, wine or strong beer.

A CONTRAST.

The church here has been formed about 6 years. It first consisted of 13 members; now, there are over 70, beside several who have gone out to constitute the nucleus of each of the two churches formed in the vicinity. This region, formerly, was one of moral desolation. Universalism, infidelity, intemperance, and Sabbath-breaking, were common up and down our streets. But few attended meeting any where. It is said, that two weeks since there were ten or eleven religious, evangelical meetings on the Sabbath, all in this town; and that there might have been 1000 people who attended them. This, however, is a time of revival of religion in many parts of the town, and there were more meetings and more out than usual.

INTEREST FELT IN FOREIGN MISSIONS.

One of the female members of this church was married last November, to a missionary of the A. B. C. Foreign Missions, and they have since sailed for Syria. We had a missionary meeting in this place just before their marriage, at which were present Rev. Messrs. Eli Smith and Isaac Bird, missionaries to Syria. The meeting was large and very interesting, and has given a new impulse to the missionary spirit in this whole region. Since the meeting, I have obtained subscribers for over 20 copies of the Missionary Herald. These will be read by 30 or 40 families. Our monthly concerts for foreign missions are better attended since this event. We hope God is about to raise up some of the dear youth in this region, who may "go into all the world and preach the Gospel." I was greatly pleased, not long since, to see many of the children and youth at our monthly concert, eager to throw in their mites to spread the Gospel.

A further account is given in the following article, of the state of religion in the churches above alluded to, as having been formed from members of the church in Wolfborough.

From Rev. R. W. Fuller, Tuftonborough and North Wolfborough, N. H.

During the winter of 1838—9, Rev. J. Blake, your missionary at Wolfborough Bridge, preached several lectures in Tuftonborough, and his labors through the divine blessing, resulted in the conversion of a few individuals, and the awakening of an extensive religious interest. A powerful revival of religion was enjoyed, in which, probably, as many as one hundred individuals became truly pious, and these, with few exceptions, were heads of families.

Soon after the commencement of this revival, some of its subjects expressed a desire to unite with the few congregational professors residing in town, in sustaining orthodox preaching, and a subscription was accordingly raised for that purpose.

Another result of the revival was the organization of an orthodox Congregational church in June last, which, at present, consists of twenty-seven members; ten having been received by letter, and seventeen by profession.

Although they have enjoyed the presence of a minister but one third of the time since their organization into a church, and have been exposed to sectarian persecution; and although a stated prayer-meeting had previously been unknown among them, yet, from that time, they have sustained a weekly prayer-meeting, and the monthly concert with much interest: and they, also, sustain regular religious worship on those Sabbaths when I am absent, making use of printed sermons. From the day that seven individuals came forward with much trembling, and were organized into a Congregational church, until the present time, God has blessed that little church abundantly with spiritual blessings, and they have been encouraged in various ways beyond their expectations.

North Wolfborough is a good farming district. Until recently, there were seldom any meetings for religious worship in the place, and but a small proportion of the population were accustomed to attend meeting any where on the Sabbath. Universalism had become the popular religion: the minds of most of the male heads of families, and most of the youth, had become poisoned with its dangerous doctrines.

But the revival which commenced in Tuftonborough spread, through the instrumentality of protracted meetings, into various parts of Wolfborough. Many a stout-hearted veteran from the ranks of the adversary was brought to submission, by the sword of the Spirit, which is "mighty to the pulling down of strong holds." The revival thus commenced continued until the following July; and resulted in the hopeful conversion of about forty individuals in this part of the town. Its subjects were, with few exceptions, heads of families, and embraced many of the most respectable and influential members of society.

A Congregational church was organized in this place in June last, which now embraces 24 members. Of these, three were received by letter, and twenty-one on profession, and seven are males. There is a prospect of considerable additions from the subjects of the revival who have not yet united with any church.

The cause of temperance has made great advancement in both my places of labor during the past year.

One of the happy results of the work of grace in Tuftonborough has been the entire abolishment of the sale of ardent spirits in that town.

REMARKS.

Many reports of character similar to these, are necessarily excluded for the want of room in the present number.

The foregoing extracts are from letters received from the extremes of the Union. They show that the recent interest in the subject of religion has been felt, simultaneously, in places a thousand miles distant

from each other. This fact, in the absence of any human agency which could possibly account for the coincidence, proves the revival to be from God. Here has been no opportunity for the workings of human sympathy. In a single community, of limited extent, men may influence each other; religious concern may spread suddenly from heart to heart; and it might even be possible that in process of time, this concern could be propagated through successive portions of the whole land. But the present revival cannot thus be accounted for. Without any visible preparation, or general desire for such a work, there has sprung forth, at the same moment, and in widely separated portions of the eastern, middle, and western states, an unusual earnestness to secure the salvation of the soul. The general testimony is, that the communities thus visited, have been taken by surprise—they were not aware that Jesus of Nazareth was passing by, until he stood in the midst of them, dispensing invaluable blessings. How can these things be, if they are not from God!

Miscellaneous Selections.

FROM THE FAR WEST.

SOME OF THE SEED WITH WHICH THE WEST HAS BEEN PLANTED.

Within a few days, the Spirit of the Lord seems to be moving on the minds of some of the congregation. Two or three give evidence of a change. A man and his wife, who were professors in New-England, but who have cast off fear and restrained prayer, had forsaken the house of God ever since they have been in the country, and made the Sabbath a special day for visiting and trading, are now powerfully wrought upon by the Spirit of God. A few weeks ago, the man could curse and swear, and fear no evil; now, both of them feel their sins to be beyond the pardoning mercy of God.

We have another man in our neighborhood, a member of a Presbyterian church in ——, a man of considerable talent; but the most wicked man I ever saw. Swearing and lying are trifles in his course; and his enmity against the Gospel, and ministers of the Gospel, is of giant growth.

If such specimens of eastern professors are scattered over the goodly land of the west, can the eastern churches do less to counteract their evil influence, than to send faithful missionaries, and furnish such support as shall leave them free to set forth the truth in all its majesty and power?

MORMONS AND MORMON TENETS.

The Mormon system has a strange mixture of truth and error, strength and weakness.

1. One of their most powerful engines for making proselytes, is their interpretation of prophecies. Their views are not much unlike Miller's—the world is coming to a speedy end, and the Mormons are *the saints* who are to reign with Christ, (Rev. xx., &c.)

2. Another—All will be saved who have not had an opportunity to embrace Mormonism here on earth.

3. If men are good Mormons, it matters not what they do. I have in mind a most notorious drunkard received into their communion last summer.

4. They embrace substantially the views of the modern perfectionists in regard to being led by the Spirit—they cannot do wrong. Hence it is said they are led by the Spirit to do the foulest deeds.

5. No hell except for apostate Mormons; such have forgiveness neither in this life nor in that which is to come.

Of these men, there is one pretty

large class, who are honest-hearted, credulous, deceived, duped.

A second class attach themselves to the sect from interested motives—either lazy, shiftless, worthless men, or avaricious men, who hope to make money.

A third class comprises the leaders—wicked, designing men; men of more or less talent, and ambitious, but who can never rise to much distinction among Christians, or who have lost their standing, and who wish to regain it without repentance.

Do you inquire if their number is increasing? I have reason to believe it is—not so much, however, in the immediate vicinity of their community, where they live in a body, as by their preachers scattered around the country. Their zeal in making proselytes is worthy of a better cause. The mass of them who believe their system are ready to make any sacrifice of time, of means, of bodily effort. In one thing, they must be praised; I have never known a people who read the Bible so much, and who could so readily quote any part of Scripture. In this respect, they shame all other denominations. But they have the elements of death in their system, and nothing but the *fresh* revelations of Joe Smith, Sydney Rigdon, and others, to suit the passing emergency, keeps them together. For example—when the *people* began to murmur because they were almost entirely houseless, naked, and without bread, while their leaders fared sumptuously every day, Smith had the following "revelation:" "Inasmuch as Joseph Smith, and Sydney Rigdon, &c., have been faithful, I, the Lord, do command that Joseph Smith, Sydney Rigdon, &c., live as it seemeth good unto them."

AN INFIDEL FATHER CONVERTED.

He came from a privileged land to this destitute place, zealously to inculcate the principles of infidelity. He was but too successful in poisoning the minds of his own children, and others. But at length, by an influence not to be resisted, he was brought to commit his infidel books to the flames, exclaiming, "these writings shall never infect other minds as they have mine." He then sweetly submitted himself to Him whose name he had ridiculed, and united himself with the people of God. From this time, his wife found no rest in her soul, until she, too, fled for refuge to the same Almighty Friend. The next season of communion witnessed her public consecration to God. At that time, too, they brought their five children, to have placed upon them the seal of the covenant. The altered influences under which they are now to be trained, may be inferred from the fact, that a short time previous, they had boldly said to other children, as they mingled in their sports, "The Bible is a lie, for father says so, and can prove it." We all felt that the scene at that communion was one which deeply interested angels, as well as caused great joy on earth.

HOME MISSIONS AND A SETTLED MINISTRY.

Our church has finished, and, with the exception of sixty dollars, paid for their new meeting house. This small arrearage has been subscribed by responsible individuals. Our comfortable little edifice has been well filled since its completion. The stated means of grace, enjoyed by this people, have made a decided impression upon the whole population. All appreciate the importance of Home Missions, which sustain a competent ministry in these new fields. And this church, especially, feels the importance of a *settled* ministry. The time spent here by your unworthy missionary, has confirmed them in the opinion, that the healthful and permanent growth of the church depends upon the systematic labors of the pastor.

THE SABBATH GAINING GROUND.

The effects of the Gospel are dis-



tly seen in an increased respect the Sabbath. Our town is now a eless retreat for those who wish eep "holy-day." One fact as an tration. An individual who was rely reckless of the claims of the bath, who spent these consecrated rs in hunting, fishing, &c., neg- ed to provide a sufficient quantity uel on Saturday, for the Sabbath. therefore, went into his yard, late in afternoon, and commenced chop- . And when he returned, he says is wife: "Well, I never heard an sound *so loud* before!" A year re, half the inhabitants might e engaged in this business with- exciting notoriety.

The above are some of the *visible* lts of the Gospel in this place, the year. But its secret, *invisible* cts, must be left until the "books opened," and eternity makes its mn disclosures.

DY ADMISSION OF PERSONS TO THE CHURCH.

e following remarks are from a clergy- of many years experience in the South- t. His testimony is well deserving the ideration of his brethren who are younger eir profession, and in their acquain- e with the peculiarities of the great valley.

We have aimed here, not to be in rry in reference to the reception nembers. If I may be allowed peak from my own experience, from what my own eyes have nessed, the speedy admission of ons to the church is a very se- e evil, and has contributed to fill ast majority of the churches of ry name, in this country, with e professors, who have but a e "name to live." We have ered to the plan of requiring ons seeking church privileges, and propounded for a reasonable e, as probationers for admission. different sects are in the prac- of holding protracted meetings 3 and 4 days continuance. The aching on these occasions is tly hortatory, but powerful, so- lemn and exciting, consisting chiefly in warm appeals to the feelings. Frequently, many are wrought upon, and under the influence of the warm, pathetic exhortations of the speakers, come forward to the anxious seats, creating visible lines of distinction between the anxious and the unconcerned; are prayed for, conversed with, and exhorted awhile; and without ascertaining whether any degree of thoughtfulness had been resting on the mind previous to the meeting, and without any adequate instruction, or close conversation with them, either before or after the meeting, and without any time allowed subsequently to ascertain how long they will endure, the almost invariable practice with nearly all sects, is to hurry them forthwith into the church before the close of the meeting, and on the very occasion in which conversion is professed. It would seem as if the preachers must reason in this way—"If we don't take them into our church *now*, before the next protracted meeting—six months or a year hence—some one of the contending sects, (for they are all standing ready to catch members, and are not very nice and particular in the selection, so that numbers are increased,) will solicit them, and so they will go off, join others, and be lost to us." I must confess it lies beyond the ken of my vision, to see how the welfare of true religion can be promoted by the admission of so many undecided cases; and how an opportunity can exist to discern between the clean and the unclean, the righteous and the wicked, in such circumstances.

MICHIGAN.

SPECIMENS OF HOME MISSIONARY RESULTS IN WASHTENAW COUNTY.

Ann Arbor was the first place where you planted a missionary in this county. The church and society there is large and abundantly able to support the ministry. It is now vacant, but a supply is expected soon.

The church in Ypsilanti is the next in order. In size and ability, I suppose it equals Ann Arbor. Webster is next in order of time. The church now numbers 115. The ministry has been sustained without aid for a number of years.

As there is no village in the centre of the place, the church will not compare with others in size or ability. 101 persons have professed piety under the labors of your former missionary. A part of what was originally the church of Dexter, are connected with the Lima church. This ground you have watered with your charity, God has recently poured out his Spirit, and a goodly number have united with the church. Others, it is expected, will do so soon. Lodi has also been blessed by your aid. This church has been repeatedly watered with heavenly dews, and is abundantly able and willing to sustain the ministry. Manchester has also been visited by your bounty. Now, I believe, the minister is sustained without foreign aid. They have enjoyed a precious revival during the past winter. On Sylvan, another missionary field, some mercy drops have recently fallen. I have no means of knowing how extensive the revival has been. These places are all in this county. When I look at this field, and compare it with what it was when I entered it, ten years ago, I can exclaim, "what hath God wrought." You may rejoice in the work which God has permitted you to perform.

THE SONS OF THE PILGRIMS IN THE WEST.

Many are the privations to which good families are still subjected, from the want of comfortable houses and clothing, and food, improved lands, teams, and farming utensils, and from their remoteness from schools, meetings, and market. There is, notwithstanding, a good degree of contentment and cheerfulness, and a disposition to make efforts for improvement. *The sons and daughters of the Pilgrims* are here, and none but such, are adapted to a region so new, and from what has been done here in four years past, in the clearing of wild lands, building of houses and barns, and in the construction of roads, with so few hands, and with such small means, and in the midst of so many discouragements, we may infer, that with the ordinary smiles of Providence, in a few years this wilderness will become a fruitful field, and with the influences of Divine grace, Zion here will arise and shine, extending her borders and displaying her comeliness.

AN IMPORTANT TRUTH APPRECIATED.

There is a regular attendance on the means of grace and an increasing desire to support a preached Gospel. Since I commenced my labors here *all the time*, an impression has been made of the importance of *settled pastors*. The brethren feel encouraged to believe that the darkness is past, and brighter days are in prospect—that though they have been weak, and are still weak, yet the Lord's name is "Jehovah-Jireh." When they try to help themselves, he helps them.

CIRCULATION OF TRACTS AND CATECHISMS.

Within the year, I have distributed not far from 4000 pages of tracts. From reading the tract, "Quench not the Spirit," one man was awakened and now indulges a hope. A few days after leaving the tract, I called on him and found that he had erected the family altar. His wife was under pungent conviction. A young lady in the same family is inquiring. I visit each district school, and give to each scholar and teacher one or more tracts. I have sold or given away not far from one hundred bound volumes of the American Tract Society, and have more on hand, which I carry with me. From the



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IT IN DARKNESS.

remember, perhaps, that

I gave you some account of my trials and conflicts in one of my last reports from ———, and my request for an interest in your prayers; and will rejoice and give thanks that prayer has been heard in my behalf.

Long and dreary has been the night of temptations. But I do bless the Lord my God that the day is beginning to break. From time to time, I had, before, a little consolation. Of late my peace has been more like a river, flowing on from day to day in a steady, uniform current. The Lord has said, "Fear not, only believe"—"Fear not, I am with thee;" and I have been enabled to trust. I have more enlargement of late in preaching the Gospel than ever before.

The first week of the year we observed as a religious festival, having a meeting each day in one of the different neighborhoods, and every evening at the centre. It was a profitable season to me, and, I believe, to the church in general.

THE PREACHING OF PROVIDENCE.

A missionary, within a few miles of whose dwelling are six distilleries of ardent spirits, relates the following circumstances. He felt it his duty frequently to preach on temperance; and on one occasion—

Two distillers happened to be present. I labored to prove that distilling ardent spirits was morally wrong, and an unlawful business—that it was destructive to the welfare of the community—that the distiller was receiving the avails of the industry of others, and was not rendering therefor a fair, valuable consideration; and that he sold what entailed poverty and rags, degradation, and sometimes death upon the people. One of the men sat patiently and heard me out: the other, after hearing about half the sermon, became highly offended, abruptly left his seat in the meeting-house, and went away, taking his wife and family along with him. He was so enraged against me, that he would not even



speak to me, or exchange the common civilities of life. Neither he nor his wife now come out to hear me preach. All his children, however, have lately returned to their usual attendance on my meetings. He threatened, that he would openly insult me in public, wherever he found me. What was there now, in my case, to save me from open insult or perhaps from personal violence? The distiller was naturally a cowardly man, and for some time I looked to this as a sort of shelter and hope of escape.

About six weeks after the sermon referred to, a respectable neighbor of both of us, went over to this man's distillery. It was on some public occasion, when, as the custom is, the intoxicating bowl passed freely around. The man became excessively drunk; and in attempting to make his way home, late in the evening, when about half a mile from the distillery, he fell from his horse and was killed, and so passed from time to the retributions of eternity.

Comment on this providence was unnecessary. I stood still and waited to let others circulate the melancholy event, as I supposed it would preach louder and better than any sermon of mine.

The distiller was shocked. Emotions of sorrow and alarm passed over him, when his eye was directed, as the fruit of his work, to the lifeless body of his old acquaintance and neighbor, and to a weeping wife and daughter standing and mourning a husband and father gone.

SUPPORT OF THE GOSPEL ASSUMED.

The church and people over whom I am placed in the Gospel, feel it their duty to attempt my support, without farther aid from your society. They also wish me to say, that they do not consider their connexion with you as having ceased; but, that grateful for the efficient aid, which for so many years they have received at your hands, and without which the ordinances of the Gospel, could not, probably, have been sustained among them, they mean still to remember you in their prayers, and from time to time, as God shall give them ability, in their *contributions*. To help you in the present emergency they have undertaken to raise the instalment now due from your Society on my last quarter.

A MISSIONARY'S APPEAL TO THE EASTERN CHURCHES.

Brethren and fathers, in the providence of God, our lot is cast in a Gospel land, we have a goodly heritage; yet we are separated far from you. Bone of your bone, and flesh of your flesh, we have not lost natural affection by coming to the west. Parents have children, brothers have sisters, churches have members, who have come to this western clime exposed to the prevailing evils of the day. You are therefore interested for the west. It is well—for if *you* are not, I know not who will be. The son, the daughter, the missionary, the world, the Savior, are looking to you. They look to you for help, and your willingness to help awakens joy in heaven and gratitude on earth. We glory in your religion, in your acts of benevolence. Yet we have somewhat against you. You in general do not do what you might for the west. I know of many churches in the state of New-York who are able to support their own minister, and also a missionary at the west, easier than our public churches can raise $100 for their minister. I had many delightful interviews with brethren in New-York and Vermont, which will always be refreshing to my heart; amid the darkness and storms of this life, the scenes of christian communion through which we past, are often the themes of review, and we love to mention the name of those dear friends, who, when the request came from Ohio, "Come over and help us—we have not had a Gospel sermon in a year," &c., said, "Go, go; the Lord be with you; go, publish the message of salvation to sinners. We commend you to God and the word of his grace." With them I sang, and prayed, and wept—and to these



ired spirits, I like to write, s them my present views. tell them that $200 will not ie comforts of their houses, ı our own efforts will help us to one; or $400 will help us to two, such as we need, I trust they will not be offended, nor cry out—"that the claims of the west cannot be satisfied."

nts by the Executive Committee of the A. H. M. S., from April 1st to May 1st, 1840.

Not in commission last year.

Blodget, Otego, N. Y.
Lampe, German Ch., Syracuse, N. Y.
Wheelock, Wayne, N. Y.
Lane, Chapinsville, N. Y.
Morse, Cedarville, N. J.
Phillips, Mount Joy, Pa.
I. Boyd, Leesburg and Lovettsville, Va.
Eustace, Paris, Mo.
Little, Agent for the West, at Cincin-

Fox, Granby, L. C.
Anderson, part of the time at Sunville,

Rev. A. Pomeroy, Piqua, O.
Rev. Lucien Farnam, Hadley, Ill.

Re-appointed.

Rev. S. Sessions, Allen, N. Y.
Rev. Miles Doolittle, East and West Otto, N. Y.
Rev. D. B. Woods, Springwater, N. Y.
Rev. J. J. Graff, Snow Hill and Pitts Creek, Md.
Rev. Sylvester Cochran, Vermontville, Mich.
Rev. F. Bascom, Agent in Illinois.
Rev. Wm. M. King, Plymouth, Ill.
Rev. O. C. Thompson, Port Huron, Mich.

urer of the American Home Missionary Society acknowledges the following sums, from April 1st to May 1st, 1840.

PSHIRE—
ron Hall, to const. his son Henry Hall, a L. M., 30 00

rd, Young Ladies and oth- Rev. S. Martindale, 10 00

SETTS—
, Eli Pease, 10; Abner Pease, 30 00
oseph Avery, 20 00
, Ladies' H. M. S., to const. B. Snow, L. M., by Mrs. M. rd, 30 00
adies' Sew. Soc., to const. ancis Danforth, Mrs. Moses nd Miss Elizabeth M. Jud- s Members, by Miss D. P. n, Treas., 90; Friend, by ter, 10, 100 00
, Miss. Soc., by E. Wil- reas., 200 00
r, Legacy of the late Fors- , by Miss M. Dodge, Ex'x., 50 00
ton, South Farms, Ladies' c., by Mrs. Lucy Lyman, 4; Mrs. C. L. Williston, L. 44 00

CUT—
n, Mrs. Phebe Janes, to les Almira Gay, a L. M., 30 00
n, legacy of Miss Hannah tock, to const. Rev. Theo- mith, a L. M. 30 00
, West Consoc., by A. ead, Treas., viz:
, East Plains, 6 50
lst Cong. Ch. and Soc., 52 86
16 00
n, Hawley Olmsted, by W. 10 00
Lev. J. Bartlett, 5 00
ong. Soc., by W. B. Sprague, 13 26

Simsbury, in part of legacy of the late T. Wilcox, by B. Ely, Ex'r., 150 00
Cash, 5 00

NEW-YORK—
Delaware co., H. M. S., by Rev. F. Harrington, 75 00
A friend to const. Milo Judson Hickok, a L. M., 30 00
New-York City, viz:
Mercer-St. Ch., Mon. Con. Coll., by T. S. Nelson, 19 85
Murray-St. Ch., Sab. Sch. Miss. Assoc., by H. B., Sears, Treas., 250 00
Spring-St. Ch., by S. Stiles, 2 00
Tenth Presb. Ch., Mon. Con. Coll., by C. S. Barnes, 3 43
Thompson-St. Ch., Horace Lent, L. M., in full, 10 00
West Ch., Sab. Sch. Miss. Assoc., by A. L. Earle, 325 00
Miss Elizabeth Peak, 1 00
Ogden, N. Y., Presb. Ch. and Cong., by C. Church, 20 00
Syracuse, T. W. Williams, bal., 1 00
Woodbourne, Austin Strong, in part to const. a L. M., 20 00

GEORGIA—
Bryan, C. H. Ch., by T. S., Clay, 35 00
M'Donough, John Dailey, Jr., 25 00

KENTUCKY—
Lexington, J. C. Todd, 5 00

OHIO—
Amherst, Rev. James Eels, 15 00

INDIANA—
Crawfordsville, Rev. C. Mills, in part to const. Rev. S. G. Lowry, a L. M., 6 89
Greenfield, Ch., by Rev. O. Littlefield, 15 00

ILLINOIS—
Chicago, Rev. F. Bascom, to const. Mrs. Jenette R. Cleaveland, of New-London, Ct., a L. M., 30 00



LOWER CANADA—	
Danville, Coll., 3 50; Ladies' Miss. Soc., 18, by Rev. A. J. Parker,	21 50
HOME MISSIONARY,	98 99
Friend,	50 00
Widow's mite, thank offering for special mercies,	5 00
	$1,892 04

K. TAYLOR, *Treasurer.*

Receipts of the Western Agency at Geneva, N. Y., from Feb. 20th to April 1st, 1840. Rev J. A. Murray, Secretary.

Alexander,	7 00
Allen Center, Rev. Mr. Sessions, 8; others, 17,	25 00
Benton and Bellona,	16 50
Buffalo, Pearl-St., Ch.,	25 00
Burdette,	25 00
Canandaigua, Ladies' H. M. S., ($18,75, previously acknowledged, a friend to const. Oliver Phelps, Esq., a L. M., and the remainder to const. Mrs. Sarah Thompson, a L. D., 184; Walter Hubbell, 20; N. W. Howell, 10; Wm. Antis, Jr., 10; J. B. Hayes, 5; T. M. Howell, 2; others, 21 37,	252 37
Castleton,	13 56
East Palmyra,	6 25
Geneva, Charles A. Cook, Esq., 100; E. Barnard, 1,	101 00
Kennedysville,	15 25
Le Roy, Fem. Benev. Sew. Soc., 40; Fem. H. M. S., 47 10,	87 10
Lyons,	10 00
Mead's Creek,	5 00
Millport,	11 60
Naples,	1 00
Oaks Corners or Phelps, unknown,	5 00
Owego, Ladies' Benev. Soc.,	20 00
Painted Post,	12 00
Pen Yan, Myron Hamlin, 15; others, 9 70; Ladies' H. M. S., to make Mrs. James Taylor, L. M., 36 60,	61 30
Portageville,	10 54
Pultney, Cong. Ch.,	25 00
Richford,	21 60
Richmond, 1st Pr. Ch.,	40 00
Ripley Rev. S. G. Orton,	5 00
Rochester, Brick Ch.,	60 00
South Dansville,	4 00
Union Corners,	13 75
Vienna, 13 box of clothing, 31 94,	44 94
Webster formerly N. Penfield,	4 10
West Newark,	10 00
West Otto, Ladies' Society,	12 50
	$951 36

Receipts of the Central Agency at Utica, N. Y., from March 26th to April 25th, 1840. Rev. A. Crane, Secretary.

Clinton, bal., 15 25; Rev. A. Crane, to const. Asa Crane, a L. M., 30,	45 25
Columbus, by Rev. S. P. Storrs,	28 00
Cortlandville	28 40
East Coventry by Mr. M'Ewen,	20 66
Exeter D. Cushman,	31 50
Guilford, in part to const. Rev. Asa Donaldson, a L. M.,	23 10
Hartwick, by G. B. Riley,	9 00
Norwich, Mrs. B. Everest, and her daughter Helen,	2 00
Otselick, by Rev. S. Burt,	3 00
Sauquoit, in part to const. Rev. T. Janes, a L. M.,	18 00
Springfield, by Rev. R. M. Davis,	50 00
Sullivan,	10 00
Utica, First Ch., J. Dana, to const. James D. Dana, a L. M.,	30 00
Warren, Presb. Society,	17 50
West Coventry, G. D. Phillips, in full to const. his wife B. P. Phillips, a L. M., 15; Presb. Society, 27,	42 00
	$358 41

Receipts of the Philadelphia Agency, from March 11th to April 11th, 1840. Rev. E. R. Fairchild, Secretary.

NEW-JERSEY—	
Elizabethport, Cong. Ch., Mon. Con. Coll., by Rev. A. Brown,	1 77
Wantage, Cong. Ch., by Rev. John Batey,	17 00
PENNSYLVANIA—	
Lawrenceville, Ch., by Rev. E. D. Wells,	19 00
Philadelphia, viz:	
First Pr. Ch., G. W. Fobes, 100; C. S. Wurts and wife, 100; John A. Brown, 100 Cash, 50 J. Fassett, 50; Cash 50 Ambrose White, 50; James W. Paul, 50 Thomas Fleming, 50; C. Tingley, 25 Wm. Wurts, 25; Alex. Fullerton, 25; H. I. Williams, 10; Cash, 1; John Eckle, 25; Cash, 3; B. W. Richards, 10; J. A. Campbell, 1; Cash, 5; do., 5; Friend, 5; John Lapsley, 5; Wm. Griffin, 10; L., 5; Geo. Handy, 20; B. Smith, 5; Cash, 10; do., 10; B. W. Tingley, 10; Wm. Miller, 10; Samuel, Brown, 5; D. H. White, 5; Isaac Dunton, 10 Cash, 5; Wm. Davidson, 20 Cash 5; do., 10; do., 5; Thos. Stewart, 5; H. Neil, 20; B. Gerhard 5; Wm. Raguel, 10; Jacob Dunton, 10; Cash, 5; Alex. Fullerton, 20; J. M'Lanahan, 10; Thos. Harris, 10; Thos. Roney, 5; Friend, 5; T. Biddle, 10; T. Robertson, 2; W., 1; C. Hickman, 5; Wm. M'Kean, 5; Ladies, 551,	1573 00
Fifth Pr. Ch., Archibald Falconer, L. M., in full by his Aunt,	30 00
West Pr. Ch.,	26 25
Northern Liberties Central Ch., W. T. Donaldson,	25 00
Southwark 1st Presb. Ch.,	115 00
Sophia Hort,	10 00
Pottsville, by Rev. J. M'Cool,	50 00
Sewickley, by Rev. W. A. Adair,	13 00
	$1,881 02

Rev. A. Hale, Springfield, Ill., acknowledges the receipt of the following:

Galena, Rev. A. Kent,	60 00
Springfield, 2d Presb. Ch., Coll., 54 87; Rev. A. Hale, in part to const. Mrs. C. A. Scarrett, a L. M., 10,	64 87
	$124 87

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

A PARENT'S BITTEREST AGONY.

[From a Missionary's Journal.]

Susan and George were as lovely children as ever gladdened a parent's heart, or brightened a missionary's evening hour.

Last night, George was sporting on my knee. I held the happy little fellow a long time; talked with him about God, heaven and hell; about dying; and what made a good, and what a bad boy; told him God would burn up the world. And here he asked me many questions about God and man, that I could not answer. When speaking about the punishment of the wicked, he asked, with a look of deep anxiety, "Will they burn? Will they burn?"

To-day, his cap was found afloat in the river, near the bridge; but the circumstance did not lead to much immediate inquiry. He had been sent to school, and ran from his mother's arms in a frolicksome mood, with a little green bough pinned in his cap. His teacher—for she loved him—waited for him to read, but he did not come. School was out, and he did not return. Seeing a collection of people on the bridge and by the river, I hastened to the crowd. May God, in mercy, spare me from ever witnessing again such indescribable agony of a mother's heart! She pressed through the throng, grasped my hand, called me by name, and exclaimed, with a look that told how bitter it is to be bereaved of a first-born, "*Oh, I have not prayed for him as I ought!*"

He had not been found, but there could be no doubt. After an hour's search, a plank was taken up from the bridge, and the body of the poor little dead George hung to the iron hook by which he was drawn from his watery grave.

Little Susan stood there, looking down, and as soon as she saw his face in the water, she cried, "Ma, Ma, is George going up to God now? Oh how I wish I could go with him."

The distressing scene presented to the eye of the father and mother, I will not attempt to describe. God bereaved them in a moment. Their darling boy running away from their door so joyful and merry, and now to be laid in his winding sheet!

I loved George: his teacher loved him: I saw her weep, and weep, as she stood and gazed on his cold, dead face.

The room was soon filled with sympathizing friends and neighbors, and after the body was shrouded and laid at that frightful length, so startling to the living, we bowed down in prayer and tears before our Father in heaven, to implore submission to his will, to adore the mysteries of his providence, and to acknowledge his sovereign right to dispose of all he has made.

Reader, are you a parent? Spare your heart the bitterness of saying in the hour when God bereaves you of your children—"Oh, I *have* not prayed for them as I *ought*."

Pray for them as you ought, and you may meet them in heaven.



ADMONITION TO BACKSLIDERS.

[Furnished by a Clergyman in the West.]

There is an interesting family, who were among the early settlers of this country. The father and mother were active and efficient members of the Presbyterian church in Pennsylvania. When they came to this region, they forsook the sanctuary—opened a grog tavern, and devoted themselves to the world. Their children have grown up, and are now most devoted to the pleasures of sin. The ball room, the dancing school, and such places, are their chief delight, and the parents, Eli like, do not restrain them. During a late revival, they were brought to reflection; and the mother, a few days since, told me, with tears, "It was not always so. While we were regular at meeting, we had no difficulty with our children; they had no relish for these follies; but since we have forsaken God, we have no way to prevent it." She looks with anguish upon the influence which her apostacy has exerted upon a large family of children; several of whom are now well nigh beyond parental control.

It is appalling to see how many there are in this country, who are putting their light under a bushel. Four months ago, there were rising fifty members in this church, and just about as many old professors, within five miles, who had not joined; and many of whom were never *suspected* of being religious. Some had been exiles from God for fourteen years. Some were mourning over their desolation, and some were giving no sign of spiritual life. It is a question worthy of the serious consideration of eastern churches, "IF THE RELIGION OF NEARLY HALF THEIR MEMBERS WILL NOT BEAR TRANSPORTATION ACROSS LAKE ERIE, WHAT PROPORTION WILL BEAR IT ACROSS THE JORDAN OF DEATH?"

THE CHRISTIAN'S LOVE FOR THE HOUSE OF GOD.

Mr. H—— had been for several years in feeble health, having in his own view, though not in the opinion of his physician, indubitable symptoms of pulmonary disease. For some months before his decease, he was confined almost entirely to his house; consequently was denied the privilege, invaluable to him, of attending public worship. A few weeks before he died, he said to his wife, "If I live till next Sabbath, I must go to meeting once more." She replied that he might be unable to endure the exertion. Said he, "I cannot be denied the pleasure of visiting the sanctuary once more, if it be possible for me to get there." Mrs. H——, who tenderly sympathized with him in love for the sanctuary, said no more. When the Sabbath came, he requested her to make him ready for meeting. Aware that he could not endure the fatigue of riding from home and attending meeting the same half day, he rode during the morning service to my house, situated but a few rods from the meeting-house, where he sought some repose. Here I found him on my return from the morning service. He said, as I entered the room, in a tone which betokened the depth of his emotions, "I am come once more to attend meeting before I die." In the afternoon, "we walked to the house of God in company." During the service, the deep solemnity of his aspect, not less than his extreme debility, attracted the attention of those around him. At the close of the service, after the congregation had mostly retired, I noticed him standing near one of the doors, and surveying the interior of the house with great deliberation. After he came out, he took a similar survey of its exterior, and of the adjacent grounds. I was affected by the proceeding, but knew not how to explain it, though I suspected its meaning. Next morning I called upon him, and after a few remarks about his feelings, he said, "I had great enjoyment yesterday at meeting, and before I left, I took a final leave of the house—of the pulpit, and the walls, and the seats. I never expect to enter the sacred place again, but I thank God

or the opportunity afforded me yesterday; and I shall thank him, even though the effort should hasten my departure."

Whether he was unfavorably affected or not by his exertion, from this time he failed rapidly, manifesting however, cheerful submission, and unwavering confidence in his Redeemer; and in about five weeks, exchanged, as we trust, hope for fruition, and earthly for heavenly worship, in concert with saints and seraphim.

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.—A day in thy courts is better than a thousand.—I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." M.

THE MORALIST AT THE TOP OF HIS LADDER.

Soon after I settled in the ministry in the town of ———, I became acquainted with Mr. B., who was evidently one of that generation who are righteous in their own eyes, but have not, by the washing of regeneration and the application of the blood of Christ, been cleansed from sin.

Whenever I attempted to direct his attention to the all absorbing object of salvation by Jesus Christ, and to press upon him his need of a personal interest in this salvation, he uniformly entrenched himself under what he termed his *morality*, and persuaded himself that he was safe for time and eternity. Sometime in the fall of ———, his wife who was indulging a hope, proposed to unite with the church. She took opportunity, when alone with him, to communicate her views, and gain his consent. The question was no sooner put, "Are you willing that I should unite with the church?" than he replied: "You had better see that you be *fit* first." She said no more; her heart was full. But the matter, by the grace of God, did not end here. The thought, that his wife considered herself a Christian, and wished to confess Christ before men, broke in upon his guilty slumbers. The consideration that she was taken and he left, harassed him by day and by night.

For months he did his utmost to stifle convictions and hide them from others. Early in the spring, at the close of a funeral service, in his neighborhood, he said to me, "Mr. ——, why don't you come here and lecture occasionally, as you used to do?" I replied, because I had no hearers; he said "I wish you would try us again." I asked, "Will you attend?" (he rarely attended public worship;) he answered, "I will." The appointment was made, and the lecture preached. At the close of the meeting, he grasped my hand, and with a countenance full of anxiety, and wept. I inquired, "What is the matter?" He replied, "Matter enough; I have got to the top of my ladder!" I said to him, "Let go your ladder and you will do well enough." He replied, "I dare not; if I do, I shall drop into hell!" I replied, "Quit your ladder, and Christ will receive and sustain you." Soon after this, he hopefully "quit the ladder," fell into the arms of the Saviour, and found that peace which He *only* can give. A few months after, Mr. B. with his wife, publicly espoused the cause of Christ, consecrating themselves and household to the Lord.

ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD.

In the year 1820, when young in the ministry, and passing through trials which bore very heavily upon my spirits, I was visited by the Rev. Aaron Kinne, then residing in the county of Berkshire, Mass. He was, at that time, past 70 years of age, and though his life had been chequered by changes and sorrows, enough to have broken down a constitution and mind of ordinary vigor, he was still

active, cheerful, and able to spread a charm through any social circle where delight was found in God and in his wise and perfect government. Among many other remarks which fell from his lips were the following:

"Two things, I think I can say, I have learned from experience. One is, that I *need* trials." Laying his hand upon his heart, he added, with peculiar emphasis, "There is a great deal of the old Jewish spirit *here*, rebellious, proud, self-righteous. I *need* trials—I *know* I need trials. Another thing, I think I can say I have learned is, that all my trials have been just such as I needed. They have come at the right time, through the right instruments; and on the part of God, have been exactly suited to my character and wants. They have been kindly designed to teach me how weak and unworthy I am in myself—how empty all created things to satisfy my wants, as an immortal being—and to bring my soul to rely entirely on the boundless mercy of God in Christ Jesus."

The tone of voice, the sincerity of manner, and the cheerfulness with which the man of almost fourscore uttered the above expressions, led me to think that it is not an unmeaning declaration, *For we know that all things work together for good to them that love God.*

That interview with the aged man of God was comforting, and I trust useful to me at the time, and the remembrance of it has helped to give me heart in many desponding hours since. I have thought that the relation might be seasonable to some of my younger brethren in the ministry, who are not now exempt from trials, and when faith and patience are perhaps to be still more severely tested.

Mr. Kinne is known to the public as the author of some valuable volumes. He was pastor of the church in Groton, Conn., in 1781, and the 60 men who garrisoned Fort Griswold, and who, with the brave Ledyard at their head, were inhumanly slaughtered after their surrender, had been suddenly collected from that town. The youthful minister, left almost a solitary man amidst a community of widows and orphans, stood up to perform the sad funeral service, and bury in one grave the fathers of his church and congregation.

In after life he was not exempt from a large measure of the portion of those who will live godly in Christ Jesus; he struggled with poverty—he met with unkindness from those in whose service he had faithfully labored.

Soon after the period of which I have spoken, having laid in the grave the companion of his privations and toils, and being thus set at liberty from family ties, with a heart still warmed with unabated zeal for the honor of Christ and the extension of his kingdom, he set his face towards the great Western Valley, where he engaged in missionary labors, and in that land of promise he left his bones.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

1.

Prostrate, O Lord, in dust
My spirit lies;
To Christ, my only trust,
I lift my eyes:
With doubt perplexed,
What course shall I pursue?
O show me, gracious Lord, what thou
wouldst have me do!

2.

What shall I do for thee,
My soul's best friend—
Thou, who to die for me
Didst condescend?
What trial for thee bear,
Or cross sustain,
Who bore a cross for me—a cross
of scorn and pain?

3.

My heart, by love constrained
Pants for the field,
To souls in sin enchained
Succour to yield:
But still no open path-way
Meets my view,
O tell me, gracious God, what thou
wouldst have me do?



HE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

XIII. JULY, 1840. No. 3.

Fourteenth Anniversary.

THE AMERICAN HOME MISSIONARY SOCIETY held its fourteenth Anniversary in the Broadway Tabernacle, New-York, on Wednesday evening, May 13th, 1840. HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. Dr. ELY, of Boston, Mass.

The Treasurer's Report was read by E. KNOWLES TAYLOR, Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was read by Rev. CHARLES HALL, one of the Secretaries.

The following resolutions were then adopted:

On motion of Rev. E. R. FAIRCHILD, of Philadelphia, seconded by Rev. J. W. MCLANE, of New-York,

Resolved, That the Reports now read be accepted, and published under the direction of the Executive Committee.

On motion of Rev. THORNTON STRINGFELLOW, of Cincinnati, O., seconded by WILLIAM TAPPAN, Esq., of Boston,

Resolved, That the past success of the American Home Missionary Society, affords encouragement for more extensive and vigorous efforts to supply our whole country with the Gospel.

3. On motion of Rev. HUBBARD WINSLOW, of Boston, seconded by Rev. HENRY LITTLE, of Indiana,

Resolved, That as the salvation of the world depends, under God, upon a sufficient ministration of the Gospel by enlightened and truly pious men, therefore, it is the duty of the American churches, while laboring to evangelize the heathen, to see that the christian ministry is fully supplied and sustained in our own country.

4. On motion of Rev. THOMAS BRAINERD, of Philadelphia, seconded by Rev. Dr. PETERS, of New-York,

Resolved, That while we give thanks to God for his blessing upon the efforts of this Society, in past time, we would be deeply sensible of our entire dependence, for all future success, upon the gracious influences of his Holy Spirit.

Appropriate and interesting addresses were made by Rev. Messrs. MILLS, WINSLOW, BRAINERD, and Dr. PETERS; and the exercises were diversified and enlivened by the performances of the choir, under the direction of Mr. R. H. SEELY.

The Benediction was pronounced by Rev. Dr. PATTON, of New-York; after which the Society proceeded to the election of officers for the ensuing year.

The Treasurer, Mr. KNOWLES TAYLOR, having expressed his intention to decline a re-election, it was

Resolved, That the thanks of the Society be presented to him for his very valuable services, gratuitously rendered for a period of twelve years.

The following officers were chosen:

PRESIDENT.

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS.

Rev. E. W. Baldwin, D. D., President Wabash Coll., Indiana.
Rev. Joshua Bates, D. D., Middlebury, Vt.
Rev. Lyman Beecher, D. D., President Theol. Sem., Cincinnati, O.
Hon. Benjamin F. Butler, LL. D., New-York.
Rev. Calvin Chapin, D. D., Rocky Hill, Conn.
Rev. John H. Church, D. D., Pelham, N. H.
Rev. Thomas Cleland, D. D., Harrodsburgh, Ky.
Rev. John Codman, D. D., Dorchester, Mass.
Rev. Jeremiah Day, D. D., LL. D., President Yale College.
Rev. Justin Edwards, D. D., President Theol. Sem., Andover.
Hon. Theodore Frelinghuysen, LL. D., Chancellor New-York University.
Rev. Eliphalet Gillet, D. D., Hallowell, Me.
Rev. Francis Heron, D. D., Pittsburgh, Pa.
Rev. Asa Hillyer, D. D., Orange, N. J.
Hon. N. W. Howell, LL. D., Canandaigua, N. Y.
Hon. Samuel Hubbard, LL. D., Boston, Mass.
John D. Keese, Esq., New-York.
Rev. Thomas M'Auley, D. D., LL. D., New-York.
Hon. Charles Marsh, LL. D., Woodstock, Vt.
Rev. James M. Mathews, D. D., New-York.
Hon. David Lawrence Morrill, LL. D., Concord, N. H.
Hon. John Murphy, Claiborne, Alabama.
Rev. David Porter, D. D., Catskill, N. Y.
Rev. Alexander Proudfit, D. D., New-York.
Rev. James Richards, D. D., Theol. Sem., Auburn, N. Y.
James Roosevelt, Esq., New-York.
Rev. Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.
Hon. Roger M. Sherman, LL. D., Fairfield, Conn.
Rev. Thomas H. Skinner, D. D., New-York.
Hon. John Cotton Smith, LL. D., Sharon, Conn.
Hon. Jacob Sutherland, LL. D., Geneva, N. Y.
Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New-Haven.
Rev. John Thomson, Crawfordsville, Ind.
S. V. S. Wilder, Esq., New-York.
Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

DIRECTORS.

Rev. William Allen, D. D., Northampton, Mass.
Rev. Albert Barnes, Philadelphia.
Rev. Edward Beecher, President Illinois College, Illinois.
Rev. Nathan S. S. Beman, D. D., Troy, N. Y.
Rev. Robert H. Bishop, D. D., President Miami University, Ohio.
Rev. John P. Cleaveland, Marshall, Mich.
Rev. Charles Coffin, D. D., President of College, Tenn.
Amos M. Collins, Esq., Hartford, Conn.
Rev. Samuel H. Cox, D. D., Brooklyn, N.
Hon. William Darling, Reading, Pa.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. William R. De Witt, Harrisburgh,
Rev. Baxter Dickinson, D. D., Auburn Seminary, N. Y.
Rev. E. W. Gilbert, Wilmington, Delaw
Eurotas P. Hastings, Esq., Detroit, Mich.
Rev. Joel Hawes, D. D., Hartford, Conn.
Rev. L. P. Hickok, Prof. in Western Re lege, O.
Rev. Mark Hopkins, D. D., President College, Mass.
Hon. Joseph C. Hornblower, Newark, N.
Rev. Heman Humphrey, D. D., Presider College, Mass.
Rev. Mancius S. Hutton, New-York.
John Kerr, Esq., St. Louis, Mo.
Rev. Joel Linsley, D. D., President Marietta, O.
Rev. Nathan Lord, D. D., President College, N. H.
Rev. William H. McGuffy, President College, O.
Rev. Cyrus Mason, Prof. in New-York
Rev. Thomas A. Merrill, D. D., Middleb
Rev. Samuel Merwin, New-Haven, Con
Joseph Montgomery, Esq., Philadelphia
Rev. Eliphalet Nott, D. D., President College, N. Y.
Rev. Samuel Osgood, D. D., Springfield
Rev. B. M. Palmer, D. D., Charleston, S
Rev. George E. Pierce, D. D., Presider Reserve College, O.
Rev. Enoch Pond, D. D., Prof. in Ban Sem., Me.
Rev. William S. Potts, St. Louis, Mo.
John Punchard, Esq., Salem, Mass.
H. H. Seelye, Esq., Geneva, N. Y.
Gerrit Smith, Esq., Peterborough, N. Y.
Rev. Richard S. Storrs, D. D., Braintree
Hon. Lewis Strong, Northampton, Mass
Jeremiah Sullivan, Esq., Madison, Ind.
Rev. Benjamin Tappan, D. D., Augusta,
John Tappan, Esq., Boston, Mass.
John Tilson, Esq., Hillsborough, Ill.
Rev. Mark Tucker, D. D., Providence,
Rev. Bennet Tyler, D. D., President T East Windsor, Conn.
Rev. Jacob Van Vechten, Schenectady,
Ambrose White, Esq., Philadelphia.
Rev. Andrew Wylie, D. D., President Bloomington, Ind.
Rev. John C. Young, D. D., President College, Kentucky.

TREASURER.

Mr. Jasper Corning.

AUDITOR.

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPO

Rev. Milton Badger,
Rev. Charles Hall.

RECORDING SECRETAR

Mr. William M. Halsted.

MEETING OF THE BOAR DIRECTORS.

The Board of Directors Thursday, May 14th, at the

Rooms, 150 Nassau-street, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Knowles Taylor.
Rev. Absalom Peters, D. D.
Rev. William Patton, D. D.
Rev. Erskine Mason, D. D.
Rev. William Adams.
Mr. Abijah Fisher.
Mr. Leonard Corning.
Charles Butler, Esq.
Mr. C. R. Robert.

MEMBERS EX-OFFICIO.

Mr. Jasper Corning, Treasurer.
Rev. Milton Badger, } Secretaries for Correspondence.
Rev. Charles Hall, }
Mr. William M. Halsted, Recording Secretary.

ASSISTANT TREASURER.

Mr. H. W. Ripley.

Fourteenth Report.

THE Executive Committee of the American Home Missionary Society come to present their FOURTEENTH ANNUAL REPORT, under a deeper conviction than ever before, that the labors of its patrons and friends are hallowed, in the best affections of the best of men, and recorded, as a grateful memorial, in the book of God.

The testimonials, which the embarrassments of the Institution have called forth, from men of enlightened minds and generous hearts, to the wisdom of its policy and the importance, to this country and to the world, of the successful execution of its benevolent purposes, have greatly encouraged the Committee in the prosecution of their work; and the full and tender expressions of gratitude, from those to whom it has given the Gospel, and from those whom it has enabled to preach it, have deeply affected their hearts.

The testimonials, too, which have been received from on high, in the enlargement which has been granted, when no human eye could see from whence it was to come, and in the outpouring of the Spirit of God, so extensively and powerfully upon the churches, teach us, that it is our exalted privilege to act in close alliance with Him, who has all power in heaven and on earth, and whose merciful designs, in giving commandment that his Gospel be preached to every creature, are to be carried forward to their certain and glorious completion, though clouds and darkness may, for a little season, be round about him. *The Lord of Hosts is with us, the God of Jacob is our refuge.*

The year, therefore, has not only brought with it its embarrassments and its trials, but its peculiar encouragements—its precious blessings.

The details of the Society's operations are embodied in the following table.

[*Table of Missionaries and Congregations omitted.*]

SUMMARY OF RESULTS.

The whole number of missionaries and agents, named in the foregoing table and in commission during the year, is 680. That the number does not greatly exceed this, is not that the wants of the needy have all been supplied, or that their earnest supplications for aid have all been granted, or that no more heralds of mercy could be found to go out and proclaim to them the glad tidings of salvation, but that the Committee have been restricted in their appropriations, by the want of funds.

The pecuniary distresses, experienced every where in the Autumn, so seriously affected the immediate and prospective receipts of the Society, that it became indispensable, in the judgment of the Committee, to refrain from increasing its responsibilities, except in cases having claims

of a peculiar character. The efforts of the last half of the year, therefore, have been directed, not so much to enlarging the operations of the Society, by taking up new fields and sending out additional laborers, as to retaining the ground already occupied, till the times of prosperity should return from the presence of the Lord.

It is gratifying, however, to the Committee, and matter of devout gratitude to God, that, notwithstanding their inability to extend the agency of the Society in a measure corresponding with the imperious necessities of the country, or even with their own anticipations at the opening of the year, they are able to report that there has been an actual advance upon the labors of the year preceding—the number of missionaries in commission exceeding, by 15, those reported at the last anniversary, and the amount of service performed being greater, by 13 years.

Of the missionaries reported, 486 were in the service of the Society at the commencement of the year, and 194 have been since appointed. They have occupied fields of labor in 22 different States and Territories, and in the Province of Lower Canada.

Four hundred and ninety-eight have been employed as pastors or stated supplies in single congregations, 152 in two or three congregations each, and 30 have extended their labors over larger fields.

The whole number of congregations and missionary districts supplied, in whole or in part, is 842; the amount of labor performed is equal to 486 years.

The number added to the churches, on profession of their faith, is not far from 2,840; by letters from other churches 1,910—in all, 4,750, which exceeds the number added the last year by 830.

The number of pupils, instructed in Sabbath schools and Bible classes, is about 60,000.

The number of subscribers to temperance pledges, in the congregations of the missionaries, is not far from 75,000.

The amount contributed to various benevolent objects in 200 congregations—the whole number from which we have received reports on this subject—is $9,135 21. From the reports of this and of preceding years, it is manifest, that more than *one third* of all that is expended on these missionary churches, is actually *paid back* by them, during the year, into the different channels of christian benevolence. Some of them, it is true, contribute far less than they ought. But there are others that, in proportion to their ability, are exceeded by no churches and by no classes of Christians in the land. The measure of their benevolence, while giving of their penury, in addition to what they pay for the support of their own gospel institutions, is a noble example for the imitation of those, to whom God has committed, in greater abundance, the treasures of this world.

The number of churches that have this year assumed the support of their own pastors—the diminished amount of aid asked by others—the churches organized under the labors of the missionaries—the houses of worship erected and the pastors installed, all give the most pleasing evidence, that the funds, which have been consecrated, in this sphere of benevolent action to the advancement of the kingdom of Christ, have not been expended in vain.

But the evidence, most grateful to the pious heart, that the missionaries have not spent their strength for nought, is recognized in the fact, that they have been *workers together with God.* They have planted and watered, and God has given the increase. *The year has been a year of revivals*—such a one, as has not blessed the missionary churches, since the memorable era of 1832.

The characteristics of many of these revivals are deeply interesting, and strikingly similar, though in places widely separated. They have been marked with great stillness, order, solemnity and power. They have come without observation and in connexion with the ordinary means of grace. God has honored the pastoral office, and the simple, pungent presen-

tation of his own truth; and he has greatly blessed the appropriate efforts of private Christians. There has been a deep conviction, on the minds of the church and of the world, like that of Moses, as the voice addressed him from the burning bush.

These revivals have, most of them, commenced since the beginning of the year, and at the date of our information, were still in progress. But a small portion of the fruits of them, therefore, have yet been gathered into the churches. The number of hopeful conversions, however, reported by 67 missionaries, is 1,683; and many others speak of revivals without mentioning the number.

Of the results of these revivals—to the churches which have experienced them—to the souls which have been renewed in them, and of their bearings upon the dearest interests of multitudes which no man can number, we can form no adequate conception, until permitted to review them in the light of immortality!

The results, indeed, of that mysterious and wonder-working influence, which a God of grace exerts through the ministry of reconciliation, and which he connects with the missionary enterprise, all surpass finite comprehension.

While the missionaries are preaching Christ and him crucified to the living, they are laying broad and deep the foundations of many generations; they are setting in motion trains of moral influences, which will not cease when they are dead; they are kindling up lights in Zion, which will shine brighter and brighter into the perfect day. Churches, that were near unto death, are quickened, and become able of themselves to sustain the Gospel, and to hand down its blessings to those who shall come after them. New churches are organized, to throw open their portals to the fathers, and the children, and the children's children, through many generations, and to send out their influences to the ends of the world. The organization, or resuscitation of a church—Heaven's own institution—that may stand through all coming time, and bring its multitudes of redeemed ones to glory, is a great event. And to plant such churches, wherever there are souls to be gathered into them, our country over, and nurture them, till they no longer need our aid, but become our most efficient fellow laborers, in hastening forward the universal reign of the son of God is, surely, a *great work*. And yet, this is the work, in which infinite condescension and mercy permits us, as the friends of Home Missions, to engage, and some of the blessings of which, it is our privilege here to record.

PECUNIARY RESOURCES.

During the first five months of the year, the receipts of the Society corresponded, very nearly, with the receipts of the same months in the year preceding. But the three months which succeeded, were months of darkness and discouragement. The channels, from which supplies, at this season, had ordinarily been received, seemed to be dried up. And it was of but little avail, to make solicitations of churches or individuals any where. All seemed to be absorbed with their own business cares and responsibilities, and to be trembling, for fear of those things that were yet to come upon them. Very little could be brought into the treasury from any source; and it was impossible to calculate, with any degree of certainty, upon receiving a sufficient amount during the year, to redeem the pledges that had already been made.

In these circumstances, the Committee felt themselves compelled, in renewing commissions, to reduce the amount appropriated 25, and in some instances, 50 per cent.; although the pressure was upon the feeble churches and upon the missionaries, no less than upon others, and they actually needed, in many cases, more assistance rather than less. The Committee were obliged, too, to make these reduced appropriations, on the *condition*, that funds could be obtained to meet them as they became due, and to suffer the painful appre-

hension of having to inform the missionaries, one and all, that their drafts could not be paid.

That these painful apprehensions have not been realized, and the most serious embarrassments thereby thrown in the way of future operations, we owe to the quick and generous sympathy in the churches with the cause of missions at home—to the prompt and liberal contributions of many, who were themselves in a great trial of affliction, and, above all, to that blessed Spirit which has been poured out from on high, enlarging the hearts of his people, and inspiring, in souls renewed, the disposition of him, who rejoiced in the privilege of giving the half of his goods to the poor. To these causes do the Committee, with thanksgiving and praise, ascribe it, that notwithstanding the discouragements and difficulties to which they have referred, the receipts of the year, though inadequate to the necessities of the cause, have nevertheless amounted to $78,345 20; which is but $4,219 43 less than the total receipts of the year preceding.

The amount of receipts, added to the balance in the treasury at the last anniversary, makes the resources of the year $80,812 40. The amount due at the beginning of the year, together with what has since become due, is $87,517 73. Of this sum, $78,533 89 has already been paid, and toward cancelling the remaining $8,983 84, there is a balance in the treasury of $2,278 51, leaving $6,705 33 of present indebtedness to the missionaries, for the payment of which, the Society has no other dependence, than the voluntary contributions of the benevolent, whence all its ability of doing good is derived.

Besides the outstanding claims of the missionaries, the pledges for the coming year, portions of which are daily becoming due, already amount to $18,983 84, exceeding the amount pledged at the last anniversary $2,977 26.

How far, and when, these pledges shall be redeemed, and the reduced appropriations of those who are bearing onward the ark of God in the new settlements of our own country, amidst privations and hardships, that are surpassed by those of but few of their brethren in any portion of Christendom, shall be made more adequate to their necessities, it is for those to say, who prefer Jerusalem above their chief joy, and whom God has made the stewards of his bounty.

It cannot have escaped the observation of the friends of Home Missions, that the effects of the prevailing embarrassments of the country upon this cause have been *two fold—contributions* have been *diminished*, and the *necessity for them* has been *increased*. Feeble churches have been made more feeble, and many that were beginning to sustain the Gospel among themselves, have been compelled again to ask for charitable aid. It is with no little solicitude that we inquire, shall the wants of these churches be supplied? Shall our christian brethren who compose them, be encouraged in their hour of trial? Shall the work of giving the Gospel to the multitudes far more destitute than they, *go forward?* Shall we yet hope to be honored of heaven, in making our WHOLE LAND a dwelling place of righteousness?

If so, it is manifest that the resources of the Society must not only, not be permitted any more to decline, whatever may be the disasters that befall worldly enterprises, but they must be constantly and greatly increased.

Double the receipts of the past year, would scarcely be sufficient to meet the pressing necessities of the cause in which we are engaged, and the expenditure of these, would prepare the way for a profitable appropriation of a much larger amount. And to realize such an increase of pecuniary resources, we deem it not necessary that there should be *extra* efforts, or *special* appeals to the sympathies of the churches, that might divert contributions from kindred institutions, or render the receipts of this less regular and certain. Let but this cause, in all its magnitude, and with all its motives to action,

come fairly before every church, at a stated season, once every year, and every individual be called upon to contribute, as his love of country and of Christ, and his regard to the great day of account shall dictate, and this increase of much needed resources, we doubt not, will be realized; and there will be joy in the presence of the angels of God, as well as thanksgiving and the voice of melody among the disconsolate in the waste places of Zion, as the heralds of the cross and the churches of Christ are multiplied, and the day of our redemption is seen to be drawing near!

We submit it to our Auxiliaries and Agencies, to the pastors of the churches, to all who love the kingdom of our Lord Jesus Christ, whether such a concert of action, in this hallowed enterprise, be not at once attainable.

AUXILIARY SOCIETIES AND AGENCIES.

MAINE MISSIONARY SOCIETY.

The importance of the Maine Missionary Society to the advancement of the kingdom of Christ is seen, not only in the fact that two-thirds of all the Congregational churches in the state that now enjoy the stated ministrations of the Gospel, have been aided in securing these blessings by this institution, but also in the destitutions and wastes that yet remain to be reclaimed and converted into fruitful fields.

The six southern counties bordering on the sea-coast, for an extent of three hundred miles, as they comprise the earliest settlements in the state, so they are better supplied than any others with the ordinances of the Gospel. Yet here, are many feeble churches, dependent for their existence upon the aid they receive from others.

Of the six more northern counties, two contain 38 churches, 24 of which are unable of themselves to sustain the means of grace; two others, contain 25 churches, only 6 of which have yet been able to dispense with missionary aid; and in the remaining two, there are 25 churches, 16 of which need the fostering care of the Society, and only 6 of which enjoy the labors of settled pastors. Besides these, there are many towns and villages where churches might at once be gathered—there are new openings in the forests, and there is a rapidly extending population, in every direction, calling for the bread of life.

To meet these wants of the destitute, the Maine Missionary Society have had in their employment the last year 72 missionaries; 44 of whom have labored in single congregations, and 28 have occupied larger fields.

The contributions of the churches towards their support have been $5,882 17, and the expenditures $6,551 20. A balance is thus left against the Society, and a large portion of what will be due to the missionaries at the end of the year, is yet to be collected. The pecuniary embarrassments of the country, have been deeply afflictive to these feeble churches and to those who have ministered to them, and have paralyzed, to a great extent, the efforts for their relief. Yet, our hope for them is in God, and in the resources that are yet with his people. We cannot believe that the year will close, without bringing the silver and gold into the treasury of the Lord, adequate to the necessities of those, who have borne the heat and burden of the day.

But though temporal prosperity has not been enjoyed by these churches, God has bestowed upon them the rich blessings of his grace. The Secretary of the Society, Rev. Dr. GILLETT, reported in June, 1839, that in twenty churches there had been recent special displays of divine grace more or less extensive, and that the number of hopeful converts was estimated at over three hundred. Under date of April 1st, he says: "The year 1840 commenced with happy auspices. In various parts of the state, there are unwonted tokens of the divine power and presence, which give promise that it will be a year of the right hand of the Most

High. At no time since the commencement of the Society's operations, has there been a louder call or more multiplied encouragements to go forward."

NEW-HAMPSHIRE MISSIONARY SOCIETY.

The whole number of congregations aided by this Society the past year is 63. 53 missionaries have been in commission, 24 as settled pastors, and 29 as stated supplies. They have performed an amount of labor, equal in the aggregate to 42 years, which exceeds, by 11 years, the amount performed the year preceding.

The receipts of the Society have been $4,427 97, and its expenditures $4,496 15, leaving the treasury overdrawn $68 18; to which is to be added $700 now due to the missionaries, making a debt of $768 18, which the Society cannot cancel for want of funds.

The difficulty of obtaining the necessary resources, for continuing their appropriations, on the scale of former years, has obliged the trustees to reduce, very considerably, the amount of their grants to not a few of the feeble churches. And such has been the spirit with which this reduction has been received, on the part both of the churches and their ministers, that not a single missionary has left his post as a consequence. In many instances, the deficiency has been nobly supplied by the spirited efforts of the people. In others, the missionary has applied, still more closely, his principles of retrenchment and self-denial—living by faith on the Son of God, that his might continue to be the privilege of preaching to the destitute the Gospel of his grace. We trust, however, that the friends of Christ in New-Hampshire, will not suffer the missionary of the cross to be oppressed above measure, nor any of their needy churches to ask of them bread, and be sent empty away. The great work of giving to her whole population the institutions of the Gospel, must not, and we believe, it will not long be retarded, for lack of a portion of those things that are to perish with the using.

"As to the progress these feeble churches have made in piety and numbers," says the Secretary of the Society, Rev. BENJAMIN P. STONE, "it is not our privilege to speak as favobly as in some former years. Still, God has not wholly forsaken the field he has assigned us to cultivate. A few churches have been visited with the reviving energies of the Holy Spirit, and the moral tone of many others has been improved. In looking over the whole ground, and contemplating the present state and prospects of our enterprise, we see no cause for discouragement. The providence and promises of God say to us, Be faithful and believing, and the work of repairing the breaches in my house, committed to your hands, shall be carried forward to its glorious accomplishment."

VERMONT DOMESTIC MISSIONARY SOCIETY.

In August last, the Rev. IRA INGRAHAM, who had been, for four years, the devoted and efficient Secretary of this Society, resigned the office, with a view to a permanent settlement in the ministry, and has been succeeded, by the Rev. SAMUEL DELANO, of East Williamstown, Vermont.

The number of missionaries in commission, during the year, has been 51, and the number of stations they have occupied 58. The amount of service which they have rendered, the small number of changes which has taken place in their relations, the erection of new houses of worship and ordinations to the pastoral office, all indicate that the causes, which have tended to render the ministry on this missionary field transient and fluctuating, are less to be feared than in former years; and the directors are greatly encouraged to prosecute the policy, which they have considered as vital to the most rapid advancement of truth and righteousness within their limits—the appropriation of the funds intrusted to them in such a manner, as shall tend, most effectually, to bind

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the most endearing and indis-
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te cries in vain.

USETTS MISSIONARY SOCIETY.

Rev. Joseph S. Clark, who,
date of our last report, was
s the General Agent of this
, has since been elected its
ry, and is discharging the du-
the office, with great accept-
the friends of the missionary

ave ever been greatly encou-
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of funds as practicable, for
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tions of our common country. That they might increase, still more, the amount of their contributions for this purpose, they have been carefully inquiring, the past year, into the condition of the missionary churches within the state, and encouraging them to make every effort in their power to dispense with charitable aid. As a consequence, six or seven churches have resolved to make no further application to the Society for assistance, and many others are cherishing the hope, that a year or two will terminate the period of their dependence. The wisdom of this policy, as well as its benevolence, if rightly understood, must be as highly appreciated by the feeble churches themselves, as it is by the conductors of the missionary enterprise.

The receipts of the Society, during the year, have been $14,718 49, exceeding those of the year preceding $2,753 84.

In addition to this, there have been received directly into the treasury of the Parent Society, from various individuals, congregations and auxiliaries in the state, including $3,500—a part of the legacy of the late Rev. Jonathan L. Pomeroy, of West Springfield—$6,481 31, making the whole amount realized to the cause of Home Missions from Massachusetts during the year, $21,199 70. Of the amount received into the treasury of the state Society, besides what has been expended in sustaining missionaries within the state, $4,145 has been paid into the treasury of the American Home Missionary Society, and a balance remained on hand April 1st, of $3,509 91.

The number of missionaries in commission, during the whole or a part of the year, has been 73, and we gather from their reports and from the report of the Society, the most gratifying indications of the increasing prosperity of the churches to which they have ministered. Many of them have been blessed with seasons of special refreshing from on high, and in nearly all of them, there have been conversions, that have inspired thanksgivings on earth and joy in heaven.

CONNECTICUT MISSIONARY SOCIETY.

This Society, which, in addition to sustaining the feeble congregations within its own bounds, has contributed so bountifully to our resources for sending the Gospel to the most distant sections of the land, recognizes, in the last report of its Directors, a reciprocal influence of no small importance to itself, derived from "its happy and prosperous union with the American Home Missionary Society"—an influence, which has served to harmonize the views of the friends of missions in different parts of the state, which has increased the efficiency of the Society, and supplied it more abundantly with the means of extending its benevolent operations.

As for several years past, so the last year, no agency has been employed in the state for the purposes of collection, except such as has been voluntary on the part of the pastors of the churches. And yet, there have been paid into the treasury of the parent Society, during the year, notwithstanding the embarrassments which have been every where experienced, $6,098 76, in addition to $4,552 62, which has been paid into the treasury of the state Society—making the whole amount raised for Home Missions, $10,651 38, which exceeds the amount of the preceding year, by $2,314 32. Of the amount received into the treasury of the state Society, $1000 has been appropriated in aid of feeble churches in Rhode Island, $3,170 36 has been expended in sustaining 38 missionaries within the state, and there remained in the treasury, April 1st, including the balance at the beginning of the year, $4,610 13.

"There is a gradual improvement," says the secretary of the Society, the Rev. HORACE HOOKER, "in the condition of the churches within the state, that have received assistance, but many of them are still feeble, and from their local situation must continue to be feeble. But it is something done, if we can save these decays from becoming utter desolations. Most of them give evidence of some vigor, and hold out to us encouragement to continue our care.

The slowness, however, of the progress of recovering the waste places of Zion, teaches us most impressively this lesson, that it is far easier for churches to suffer themselves, by divisions, or by inattention to duty, to fall into decay, than to arrest that decay, when it is once begun."

RHODE ISLAND HOME MISSIONARY SOCIETY.

The state of Rhode Island, though the least in the Union and settled among the earliest, is by no means well supplied with Gospel institutions. Whole towns of large extent are yet to be found, where scarce a church of any denomination exists. There are peculiar difficulties here, too, connected with causes far back in the history of the state, to be encountered in the establishment of ecclesiastical order, in securing a reverence for the Sabbath, and in giving the truths of the Gospel their appropriate influence on the minds of the young.

The Missionary Society of the state, of which the Rev. Dr. TUCKER is now Secretary, has been in existence 18 years; and its efforts in turning back the tide of error, have been blessed of God. *Four* missionaries have been in the service of the Society during the year, sustained by the liberality of the Connecticut Missionary Society, and by collections from the churches in Rhode Island amounting to $558 12.

In view of the desolations that yet remain, we trust the friends of Christ in Rhode Island, and those in adjacent states, who sympathize more deeply with them, will not cease from their benevolent efforts, till every village and settlement shall have a pastor, and every soul be brought under the power of the world to come.

CENTRAL AGENCY, UTICA, N. Y.

Since our last report, 40 missionaries have been commissioned on the field of this Agency, and

ıave served a part of the year ler commissions of a previous e. The number of congregations which they have statedly minis- ɔd is 52, and their occasional vices have been enjoyed by many ers.

'he receipts of the Agency have n $3,551 49, and the expendi- ɔs $3,552 83. Not far from $1,000 also been remitted directly, by eastern churches, to the treasury he Society.

Iany of the missionary churches e suffered less from emigration n in former years, and have been ɔeased in numbers and in strength. ɔr have taken their names from list of churches aided, and as- ıed, henceforth, the responsibility ustaining their own pastors.

several others have asked less as- ance this year than formerly, and looking forward to the same ex- d privilege of knowing, by their ı experience, that it is more ıed to give than to receive. ɛn new missionary stations have ı occupied, and many applica- s of feeble churches, for some to preach to them the Gospel of kingdom, have as yet received avorable reply. Within the last months, the Spirit of the Lord been poured out upon several of churches, so that one of the la- ırs reports 25 hopeful conver- s, another 45, and another more ı 100.

he Secretary of this Agency is Rev. ABIJAH CRANE, whose re- will be found in the Appendix.

ESTERN AGENCY, GENEVA, N. Y.

Seventy-nine missionaries have n in commission during the past r, within the bounds of this ncy, and 91 congregations ɔ enjoyed the benefits of their rs.

'e have the most pleasing evi- ɔe that these servants of God ɔ not labored in vain, nor the ɔfactions of those who have sus- ɛd them been expended without esponding fruits. *Fourteen* new s have been entered with en- couraging prospects of good; 5 missionaries have been ordained as pastors of the churches to which they ministered; 12 houses of worship have been commenced or completed, and the churches have been strengthened and enlarged, by the presence of the Spirit of God, and the triumphs of his grace over the impenitent and the unbelieving.

The receipts from the field of this Agency, although serious obstacles have been encountered in the work of collection, have been $9,589 49; $1,165 33 more than the receipts of the year preceding, and exceeding the amount appropriated to missionaries, within the same limits, $4,016 10.

The number of commissions issued within this Agency, during the 14 years since it was organized, is 719, and the number of years of missionary labor performed is 708. The amount realized to the cause of Home Missions, during the same period, is not far from $95,000, *one-third* of which has been expended in planting the institutions of the Gospel in other sections of the land.

The Secretary of this Agency is the Rev. JOHN A. MURRAY—whose report will be found in the Appendix.

PHILADELPHIA AGENCY—

Comprising the states of Pennsylvania, New-Jersey, Delaware, and Maryland.

The Rev. GIDEON N. JUDD, who had discharged the office of Secretary of this Agency, with great fidelity and success for more than five years, resigned it early in the Autumn, to enter another department of ministerial labor. The Committee were so happy as to secure, after the lapse of a few weeks, the Rev. ELIAS R. FAIRCHILD as his successor, who has entered upon the duties of the Agency, with encouraging prospects of extending its usefulness.

In consequence of a temporary suspension of the Agency, incident to such a change, it has been impracticable to visit the churches, as extensively as in former years, for the purpose of soliciting collections.

The financial embarrassments on

this field, too, as the present Agent entered upon his duties, presented formidable obstacles in the way of his success.

The amount collected, however, during the year, has been $7,714 47, which added to $887 57 pledged to the Society, but not received in season to be acknowledged in the Treasurer's account, makes the whole amount gathered from this field $8,602 04, which is but $318 24 less, than the largest amount that has ever been received from the same field in a single year.

The number of missionaries in commission, under the direction of this Agency, has been 30, whose labors have been extended to 38 congregations and missionary districts. In connexion with the labors of the missionaries, 2 churches have been organized, 2 houses of worship have been erected and dedicated to the service of God, and 2 others commenced, which will be finished in the course of the year. *Two* of the congregations aided, have assumed the entire support of their own pastors, and others have the prospect of doing it at no distant day. Most of the churches have enjoyed a more than usual amount of spiritual blessings, and in nine of them there have been revivals of religion, in which many souls have been hopefully converted to God.

WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY.

The Rev. WILLIAM F. CURRY, whose appointment, as Agent of the Society within the bounds of this Auxiliary, we noticed in our last report, has since been appointed its Secretary, and has been actively and successfully employed, in visiting the feeble churches to become acquainted with their wants, and to encourage and counsel them in their efforts to secure the regular ministrations of the Gospel, as well as in soliciting from the more favored congregations their contributions in aid of the missionary cause.

The churches assisted have, many of them, made the most praiseworthy efforts to reduce the amount of their necessary receipts from missionary funds, and the responsibility of meeting the appropriations to all, has been generously assumed by the Directors of the Auxiliary. The number of missionaries in commission has been 14, and the receipts $1,076.

MARIETTA AGENCY, OHIO.

This Agency, at the suggestion of the friends of missions within its limits, has been organized during the year. It comprises the counties of Washington, Munroe, Morgan, Athens, Meigs, Hocking, Gallia, Jackson, and Lawrence, in the vicinity of Marietta. These 9 counties contain, on an average, a population of 12,000 each. There are within them, 24 Presbyterian and 3 Congregational churches, only 4 of which are able to sustain the preaching of the Gospel without aid.

The Rev. PROFESSOR ALLEN, of Marietta College, the Secretary of this Agency, says in his report, "this is emphatically Home Missionary ground. Almost every church on this field is the fruit of Home Missionary labor. Those that are now able to sustain themselves were made so by your Society. The others depend still, upon the continuance of that Agency for existence. They are all in important locations—lights, feeble though they be, in the midst of deep and wide-spread darkness. We cannot consent to see them go out. We trust they will not. We shall do what we can, by the aid of the stronger churches and by your aid, to inspire them with confidence—to awaken them to greater efforts to sustain the ministry themselves; and we trust that, as in days past, so now, God will give success to these efforts, so that one after another they will be able, not only to bear their own burdens, but to assist also their feeble neighbors."

Five missionaries have been in commission within this Agency dur-

ing the year; and one of them, the Rev. Bennet Roberts, has extended his labors, in the character of a Missionary Agent, over the whole field.

The formation of this Agency and the spirit with which its operations have been commenced, we regard as highly auspicious to the prosperity of this portion of the Redeemer's kingdom.

CENTRAL AGENCY FOR THE WESTERN STATES, AT CINCINNATI, OHIO.

The Rev. James H. Johnston, after discharging, for a year, with great fidelity, the duties of Secretary and Agent of this Board, resigned the office in October last.

The suspension of the appropriate work of the Agency consequent to this resignation, and unavoidably protracted to the present time, has greatly restricted our operations on this field. The receipts of the year, however, have been $2,482 30, and 10 appointments to missionary service have been made by this Board, besides the commissions that have been issued directly from the office of the Society.

The Committee have now the happiness to announce, that the Rev. Henry Little, the zealous and indefatigable Agent of this Board for five years, from 1833 to 1838, has yielded to their solicitations to resume his labors in this department of christian enterprise, and having been released for this purpose from his pastoral relation to the church in Madison, Indiana, is now entering upon the duties of this important office.

From the central and commanding point where this Agency is located, an extensive and promising field is spread out before the eye of christian sympathy, inviting the culture of christian beneficence.

The territory within the Synod of Cincinnati, now occupied by less than 30 ministers, might in a few years, says one who has well surveyed it, afford ample employment for 150. In Kentucky, there are between 40 and 50 counties, in which there is no Presbyterian minister; and the cry comes to us from thence, as well as from the many destitute portions of Virginia and Indiana, in tones of the deepest earnestness, "Men and brethren, help." These cries are not unheeded, and our prayer is that they may so affect the hearts of Christians, that those who utter them, may not long remain unblessed of the Gospel of God.

ILLINOIS.

The Rev. Albert Hale, whose services have been of great value to the cause of Home Missions in this state, has during the year become pastor of the church in Springfield, Illinois; but we hope still to avail ourselves of his counsel and occasional labors, in prosecuting our work in the southern section of the state.

The Rev. Flavel Bascom, after intermitting his labors as an Agent during the winter, has again resumed them, in the northern part of the state, with encouraging prospects of extensive usefulness.

The work accomplished by these brethren, and by other Agents in similar circumstances, is not chiefly the collection of funds. It is, in the strictest sense, a missionary work on a large scale. They visit the churches where aid is needed, or settlements where churches are to be gathered, and the counsel and encouragement they give, often lead to the permanent establishment of the institutions of the Gospel, while their preaching of the unsearchable riches of Christ and their administration of the ordinances which he has appointed, become the wisdom of God and the power of God to the salvation of souls. It has been the privilege of these brethren, to labor in many most interesting revivals of religion, where the Spirit of God has borne witness with their spirits, that they were fulfilling, in the best sense, their high commission as ambassabors of Christ. Few ministers of the Gospel are more useful, as

ministers, than those who go forth deeply imbued with the spirit of their Lord and Master to lay the foundations of christian society in our new settlements. Those States and Territories have been greatly favored of God, whose earliest history has been associated with the labors of devoted men, expended in planting over their length and breadth churches of Christ, and commending these churches to the care of those, whom he has chosen as messengers of his grace.

CANADA HOME MISSIONARY SOCIETY.

The recent civil disturbances in the Canadas, have so impeded the prosperity of American missions, within these limits, that the Committee, in view of the increasing and importunate demand for missionary labor in our own country, and the limited amount of funds at their disposal, deemed it expedient, some months since, to commit, if practicable, the stations they still continue to occupy in the Lower Province, to the care of British Christians. They accordingly wrote to the Secretary of the Colonial Missionary Society in London, proposing a transfer of these responsibilities to that Society, as soon as the commissions under which the missionaries were then acting should expire.

The Secretary of that Society, after submitting the subject to their Committee, assures us that they highly appreciate the enlarged christian philanthropy of their American brethren, exhibited in the sympathetic and generous care bestowed upon the churches in Canada—that they most seriously deprecate the occurrences which have thrown obstacles in the way of our success, and deeply regret their inability to take up and sustain the missions, from which the Committee of this Society thought it expedient to withdraw.

But such are the embarrassments of the Colonial Society, that they cannot now accept of our proposal, nor hold out any explicit encouragement of being able to comply with it at a future time. They entreat us, therefore, to continue our support to such at least of our missionary stations, as may be best established and of special promise.

In these circumstances, the Committee feel that there is but one course left for them. It is to continue their oversight of these missions and commend them again, as they do most earnestly, to the beneficent regard of American Christians. The missionaries and the churches they serve, have felt deeply interested in the results of the correspondence to which we have referred, and have been anxious to know, whether, from either Society, they might hope to secure the assistance, indispensable to the continual enjoyment of their endeared relations. One of the missionaries says, "Those of us who have come in from the United States would, without exception, be very willing, if we might consult our own personal comfort, or that of our families, to be transplanted to our native soil. But, with whom should we leave these many sheep in the wilderness? The thousands of American citizens, who were here when we came, have scarcely lessened their numbers at all. In many locations they have increased, and therefore the reasons that brought ministers here exists, as a reason why they should remain. There are thousands of souls who need their ministrations and thousands who have learned to value them. Must these pastors be withdrawn? Must these churches be doomed to dissolution?—these temples become the refuge of owls —these thousands of unpardoned be cut loose from restraint, and hear no more the voice of those, who publish glad tidings from heaven? The answer must rest, I apprehend, very much with the American Home Missionary Society. For your long continued aid, and for your ready assistance proffered for the current year, I know I speak the language of many in tendering most hearty thanks. As an individual, I know not how to express my own. Notwithstanding the difficulties attending your operations, the American Home Missionary Society will *live*. Its memory is em-

balmed in the affections of those it has blessed; and the records of its deeds of love are on high."

There has been no agency employed on this field the last year, and the amount of collections has been but small. The number of missionaries in commission has been 12; and though it may not be necessary to increase the number the coming year, the Committee entreat the members of our churches, to furnish them with the means of extending such aid to those on the ground, as will enable them to prosecute their self-denying, yet glorious work, nothing doubting, that their bread and water, at least, will be sure.

FEMALE AUXILIARY ASSOCIATIONS.

The Spirit of God has given a most interesting prominence, in the Scriptures, to the character of woman, for self-denial, disinterested benevolence, and untiring devotion to the best of causes, by the records which are left of the "alabaster box of ointment," the "two mites," and the "handful of meal," which, notwithstanding "the pressure," was made to contribute, first of all, to the sustenance of the prophet of the Lord. And the records of our benevolent institutions, could they all be collected, would show, we think, an amount of funds contributed by christian females, that would be truly astonishing—would exhibit the clearest evidence, that those, who were "last at the cross and first at the sepulchre," are still the last to look unmoved upon suffering humanity, and the first to minister to the necessities of those, whom Christ will recognize, in the last day, as his own brethren.

It is with great pleasure that we notice the large amount that has been received into the treasury of this institution, from numerous Associations of Ladies in different parts of the country. Among them, we may be permitted to name the "Female Missionary Society," of Stonington, Conn., whose contributions, during the year, have amounted to $125; and the "Stilson Benevolent Society," of Greenwich, Conn., which, in addition to sums nearly as large for several successive years, has paid into the treasury, this year, $335,—the avails of the industry of its members.

SABBATH SCHOOL MISSIONARY ASSOCIATIONS.

The continued co-operation, the increasing efficiency of these most interesting auxiliaries, it gives us pleasure here to record. The "Sabbath Scholars' Missionary Association of the West Presbyterian Church," (Carmine-st.,) New-York, has celebrated its seventh anniversary. Its collections, the last year, have amounted to $335. The "Murray-street Sabbath School Missionary Society," New-York, has been in operation five years; and has paid into the treasury of the American Home Missionary Society, the past year, $250. The "Sabbath School Missionary Association of the First Presbyterian Church in Brooklyn," N. Y., has collected and paid into the treasury, since our last report, $214 58. These associations, and others like them, have rendered us no small amount of grateful and generous aid in the prosecution of our work. They have sustained one, two or three missionaries each, in important fields of labor; and, what cannot be said of many larger and abler associations, their contributions have not been diminished in hard times, but have rather increased.

It is deeply interesting to see these associations of children and youth, exhibiting so much intelligence, zeal, perseverance and liberality in the great work of christian missions. And it is deeply interesting to look into the history of these associations, and find those who were their earliest members, now active and devoted members of the church of Christ, and firm supporters of every philanthropic and christian enterprise.

PUBLICATIONS.

The Society's periodical, "The Home Missionary and Pastor's Journal," is regarded with increasing interest by the intelligent patrons

of the missionary cause, as a depository of facts relating to the religious condition and progress of our country, and especially of the new settlements. The number of copies issued monthly has been, the last year, 5000—many of which are circulated gratuitously among the benefactors of this cause. It is believed that no single agency employed by the committee, can be made more productive of interest and of resources for this enterprise, than an extensive circulation of this periodical.

Of the last ANNUAL REPORT, 3000 copies were published, and widely circulated among the friends of Home Missions.

As an auxiliary means of promoting the great objects of the Society, the Committee are under obligations to the AMERICAN TRACT SOCIETY for their liberal offer to furnish each of the missionaries who might not be otherwise supplied, 5000 pages of tracts for his personal use. Between 200 and 300,000 pages have been received and distributed by the missionaries in consequence of this arrangement.

THE INSTRUMENTALITY EMPLOYED BY THIS SOCIETY, ONE OF DIVINE APPOINTMENT.

If there be any single fact, which, more than another, encourages the hope that Providence will continue to employ this Society as a well-adapted instrument of blessing to the nation, it is, that it confines itself strictly to a kind of agency, which has the express sanction of the divine authority. Many philanthropic devices result in utter failure, or mingle with the good which they accomplish, so much attending evil, as to leave it doubtful whether they are approved of God or not. But no such uncertainty attaches to the means employed by this Society. The SACRED MINISTRY is no experiment suggested by the wisdom of man; it is a positive institution of the Lord Jesus Christ. With all the resources of his illimitable empire before him, whence to select an agency for the conversion of the world, it hath "pleased God, through the foolishness of preaching, to save them that believe." This, alone, should give it precedency before all other instruments of good. But the institution of the ministry is *reasonable* as well as divine. If it behooved Christ to become a man, that he might be a High Priest adapted to the wants of men, it is no less suitable that the instruments of carrying out his system of salvation, should also be human. They must themselves be specimens of what his Gospel can do. They must exemplify, in their own persons, both the greatness of the malady and the efficacy of the cure. Since Christianity is not merely a *creed* to be believed, but also an *experience* to be felt, it is necessary that the agency for diffusing it should consist of living souls, capable of a religious experience—should themselves be under the law, knowing its dread power in their own consciences, and having the problem of salvation wrought out in the changes upon their own spirit, and illustrated in the panting conflict of their own warfare against sin. That religion might not become a matter of mere traditionary forms, it is most wisely ordained that the instruments of continuing it in the world, must receive it, each for himself, in a large measure, fresh from the fountain head.

The living minister is, moreover, himself a partaker of all the relations of humanity—a son or a parent, a brother, a neighbor. His is a mode of presenting truth, which necessarily requires men to come together in public assemblies, and organizes them into churches, and employs their social nature in promoting their mutual good. No other agency can so use the attributes of the living man--the voice, pouring out the soul into the ear—the eye, flashing intelligence and feeling to the eye—and the air and action of a being all instinct with sympathy in the themes which he presses, and the hearts to whom he appeals. And to this kind of agency, the Redeemer has expressly pledged his presence and



support, "even to the end of the world"—a fact that shows that it shall never be superseded by any other form of effort.

To this divine *selection* and *adaptation* of the ministry, is to be attributed its power to do more for the glory of God and the good of man, than any other institution on earth. In whatever aspect we view it, the proofs of its value to our country and the world, multiply upon our minds. The ministry is the great *conservator* of *knowledge*, human as well as divine. When, during the dark night of the world, the thick, damp mists of error and superstition had quenched all the great lights of science, the ministers of religion still fed a secret lamp, and cherished the flame which afterward illumined the whole civilized earth. And—but for a few doubtful examples—we might ask, where are the schools and colleges in our own land, that have not been prayed into being by the ministry—that do not owe their whole plan and prosecution, from the first conception to the finished result, to the enlightened piety and persevering zeal of the clergy? And is there, now, any part of the land, where science has no temple and nature no interpreter, but where ignorance and passion divide the sway of imbruted minds? It is because there the power of the ministry is not felt. Are there within our borders, communities which do not reverence the majesty of law, who substitute physical force for the authority of reason? Send thither the heralds of the cross, to wake up the conscience to the claims of God, and it will speedily respect the rights and yield subjection to the restraints of social order. Would we attempt a general reformation of morals, or the overthrow of some single giant vice? In the fore-front of the battle we must place the SACRED MINISTRY with its weapons of celestial point and temper—the only ones that can strike through all defences, right down upon the very life of the foe. But, above all, this is the appropriate and the appointed means to rescue immortal spirits from sin and hell. To attempt seriously, and to any considerable extent, to convert sinners, to organize and sustain religious institutions, without a sanctified and intelligent ministry, were both unphilosophical and impious—unphilosophical, because it would seek the end without the necessary means; and impious, because it would discredit the judgment and reverse the appointment of Jehovah himself.

HOME, A NEEDY AND APPROPRIATE FIELD OF LABOR.

To bring this powerful, heaven-selected instrument into the most extensive operation in our own country, is the object of the American Home Missionary Society. And is it too much to ask for our country, that she have the full benefit of the best means that Infinite Wisdom has devised, to save her children from the woes of the second death? Are not those with whom our connexion is the most intimate, and upon whom our influence is the most direct, entitled to our first and most strenuous efforts to afford relief? In the beautiful arrangement which God has made, our duties correspond with our relations. While the parent may not be indifferent to the welfare of his neighbor's child, he is specially bound to provide for his own, from the fact that he bears to it a relation from which all others are exempt. On the same principle, the *suffering* which lies immediately under our eye, has, other things being equal, a higher claim upon our kindness than more distant and less accessible forms of misery—we can reach it; and we are the nearest sources of relief to which it can make its appeal. We labor, then, for the moral welfare of our country, not from a selfish preference of it *as our own*, nor merely because of its intrinsic importance as a part of the world—the promised inheritance of the Redeemer; but because it is THE part which Heaven has specially assigned us, by placing it before and around us. Christians in America hold *relations* to this land such as they hold to no other land on the earth. God made those relations,

and by making them, made it also our duty, to seek the highest elevation of our country in that righteousness which exalteth a nation. Who will do this if we do not? It is unreasonable to expect other lands to furnish the instrumentality to evangelize ours. No, this work belongs to American Christians. Ours are the social and political connexions, and all the other facilities for a home influence; and ours will be the guilt and the disaster if any part of this land have not the Gospel. The very *position* which Providence has allotted us is a *natural* reason—God's own reason—why upon us, and upon no others, the labor for its salvation should devolve. And this is in perfect coincidence with Christ's philosophy of the world's conversion. His injunction was, that the "Gospel be preached to all nations, *beginning at Jerusalem*"—the principle involved in which is, that every disciple commence the work at once, and on the spot were the command overtakes him.

Nor will the benefits of our efforts be limited to this country alone. It is a most animating fact, that in promoting the moral elevation of our own people, we are engaged on the largest scale of the most productive philanthropy. The converts to Christ, under the operation of Home Missions, are at once and forever, the advocates and agents for every other good cause. In them we see the perishable gold and silver of earth transmuted into the intelligence and virtue of living souls, whose consecrated affections, and strength, and treasures, form a *capital* that no arithmetic can compute, for sending the Gospel, on the printed page, and by the commissioned herald, to all mankind. While, then, the immediate and most obvious effect of Home Missions is upon our own country, their ultimate and largest influence will be felt, in the invigoration of all those agencies which compass the whole circle of the earth, and seek to make of every lost son of Adam, a Christian and a brother. Thus, when a stone is cast into the water, the first and highest wave is that, which it makes immediately around itself; but philosophy assures us, that the spreading undulations are not lost as they recede, but roll away to swell the wave that breaks upon the remotest strand of the globe.

While, then, to make full proof of the power of the Gospel to save this nation, is our *first* duty, it is by no means our *last*. It is a preparation for a larger work—a preparation so necessary, that to omit or to postpone it, is a fraud upon a dying world. Christ holds this generation of his followers responsible, to send the Gospel to all mankind; and how long shall our own uncultured wastes furnish a reason for delaying our share in the work? How long shall the tribes of the earth move before our eyes, in sad procession, down to the shades of eternal death, because the hearts and the treasures of this land, which should be devoted to their rescue, are themselves, for the most part, yet unredeemed from the power of Satan?

It is, therefore, with a deeper sense than ever of its intrinsic worth and its momentous bearings, that the Executive Committee commend the Home Missionary cause to the love and labors of all good men. It is not a cause of ephemeral importance. It has indeed little to amuse an idle fancy, or that appeals to a romantic piety; but it takes a deep hold of hearts that are thoughtful for the honor of God and the welfare of man. Its interest is of that stern and awful kind, which belongs only to great themes—to souls in jeopardy—to the approaching crisis of a nation's doom—to the rescue or the ruin of unnumbered myriads. We commend it to those who ponder the causes and progress of national elevation and decline—to those who are sagacious to discern the coming of the kingdom of Heaven—to those who have power with God, and compassion for man, and wisdom to appreciate and to employ the sacred ministry, as the grand organ of salvation. We ask them to weigh the cause of this Society in the balances of the



sanctuary; to estimate the work, which, as the instrument of the Holy Spirit, it has already accomplished; to measure, if they can, the worth of the souls it would save, and the physical and moral greatness of the nation it seeks to mould; and then, also, to compute the consequences of failure, developed in the crime and anarchy and bloodshed of a people without God, and the deeper ruin of spirits for ever lost. From these considerations, let them form their decision how much effort and prayer, and treasure, they ought to devote to Missions at home. The putting forth of endeavors bearing some fair proportion to the end, will be the signal for such days as earth has never seen. Even now, the blessing is waiting for us; it is impatient of our delay. Let the American churches, then, arise in earnest to the conquest of this *whole land* to Christ, and verily they shall not have gone over all the cities of our Israel ere the Son of Man shall come!

In behalf of the Executive Committee,

MILTON BADGER,
CHARLES HALL,
Secretaries for Correspondence.

*** The list of Missionary appointments for the month of May, the receipts of the Western Agency, N. Y., and from Illinois, are omitted in the present number for want of room.

The Treasurer of the American Home Missionary Society acknowledges the following sums, as reported by Auxiliaries, or received into the Treasury, from May 1st to June 1st, 1840.

MAINE—	
Missionary Society, expended within their bounds during the year,	$6,486 83
NEW-HAMPSHIRE—	
Missionary Society, expended within their bounds during the year,	4,496 15
Dunbarton, Mon. Con. Coll., by J. Ireland,	20 00
Haverhill, Mrs. E. Leverett, to const. Wm. Leverett, of Alton, Ill., a L. M.,	30 00
Jaffray, Cong'l Ch., by Rev. J. D. Crosby,	12 41
VERMONT—	
Missionary Society, expended within their bounds during the year,	4,016 48
Dorset, Mrs. H. Martindale, 3; Mrs. S. C. Jackson, 5,	8 00
MASSACHUSETTS—	
Missionary Society, expended within their bounds during the year,	11,042 73
Missionary Society, by B. Perkins, Asst. Tr.,	1,428 23
Amherst, John Borland,	25 00
Amherst College, subscription of Faculty and Students, by J. S. Everett,	25 00
Hadley, Gen. Benev. Soc., of which $0 is from Geo. Dickinson, for Wisconsin, by S. Dickinson,	100 00
Northampton, Friend,	9 00
Sturbridge, Friend, by Rev. D. R. Austin,	100 00
RHODE ISLAND—	
Missionary Society, expended within their bounds during the year,	558 12
CONNECTICUT—	
Missionary Society, expended within their bounds during the year,	3,170 30
Darien, G. C. Waterbury,	5 00
Fairfield Co., H. M. Soc., G. St. John, Treas., viz:	
Norwalk, 1st Cong'l Ch.,	130 47
" 2d Cong'l Ch., per Rev. J. B. Shaw,	12 75
Ridgefield,	26 81
Greenwich, Rev. Isaac Lewis, D. D.,	20 00
North Woodstock, Muddy Brook Ch. and Cong., by Rev. T. Boutelle,	40 00
Saybrook, Fem. H. M. S., by S. J. Hotchkiss,	33 00
NEW-YORK—	
Arcade, Aux. H. M. S., by C. O. Shepard, being amount and interest of contribution sent three years since per Rev. S. Stevens, $23; Mrs. F. Reynolds, $1; balance of coll. this year, 75 cents,	24 75
Brooklyn, 2d Presb. Ch., by H. Young,	170 75
3d Presb. Ch., coll., $55 10; Mon. Con. Coll., $25,	80 10
Mrs. Sarah E. Austin, in full to const. Daniel Austin, a L. D.,	50 00
Brunswick, Mrs. Elizabeth Hutton,	1 00
Carlisle, Presb. Ch., by Rev. C. Wadsworth,	36 00
Catlin, N. Y. Ch., by Rev. P. L. de St. Croix,	2 00

Cattskill, N. Y., Mrs. Ruth Cook, $8; Charles Aust in, 4,
Delaware Co. H. M. S., by Rev. F. Harrington,
Delhi, Presb. Ch., by H. D. Gould, Esq.,
East Durham, Abijah Pratt,
Freedom Plains Cong., by Rev. S. Mandeville,
Geneseo, 2d Presb. Ch., by Rev. J. N. Lewis,
Greenport, L. I., Rev. W. Huntting,
Havana Ch., by Rev. P. L. de St. Croix,
Lexington, Rev. L. Chapin, in full to const. his son, Lyman Dwight Chapin, a L. M., $10; Samuel Wolcott, $5; Samuel and Lucina Baldwin, Life Members, subscribed before their decease, by Abner Baldwin, Ex'r, $60,
Matteawan, Presb. Ch., Coll., by Mr. French,
Meredith, Cong'l Ch., of which $3 is from Desc. S. Shaw, by Rev. D. Abel,
Middletown Ch., Del. Co., coll., by Rev. P. I. Burnham,
Montgomery, 1st Presb. Ch., by Rev. R. G. Armstrong,
New-York Congregational Association, viz:
Barryville and Lumberland Cong'l Ch., by Rev. F. Kyte,
Maltaville, Cong'l Ch., by Rev. C. Lockwood,
Mount Hope, Cong'l Ch., by Rev. A. Peloubet,
Newark, N. J., David Hayes,
South Middletown, Cong'l Ch., by Rev. C. Machin,
New-York City, viz:
Duane St. Ch., W. M. Halsted,
Madison St. Ch., Coll.,
Mercer St. Ch., Rev. T. H. Skinner, D. D., $45; J. L. Mason, $25.
Tabernacle Ch., S. C. Hills, L. M. in part,
Tenth Presb. Ch., Mon. Con. Coll.,
John McComb, Esq.,
Edward Pratt, to const. Mrs. Surah B. Pratt a L. M.,
Mr. Williams, Oculist,
Friend, by G. W. Snow,
Osbornville, Young People's Benev. Soc.,
Perry, L. B. Parsons,
Plattsburgh, Dr. Satterlee, U. S. Army,
Ramapo Works, Rev. Dr Fisher,
Rondout, Presb. Ch., Mon. Con. Coll., by T. Young,
Shelter Island, Presb. Ch., Mon. Con. Coll., by Rev. Mr. Ingmire,
Smithfield, Fem. Benev. Soc., in part, to const. Rev. Peter Crocker a L. M., by Mrs. A. Flint, Tr.,
Spencertown, Presb. Ch., Coll., by Rev. Dr. Porter,
Troy, Eliphalet Wickes, Esq., Annual Donation,
Walton, N. Y., Rev. A. Bassett,
Wappinger's Creek, Presb. Ch., by Rev. E. Price,
West town, Mrs. Eunice Lee, by Rev. P. Kanouse,
Avails of jewelry,

GEORGIA—
Bryan, C. H., Rev. S. W. Magill,

OHIO—
Central Committee for the West, expended during the year,
Marietta Agency for the West, expended during the year,

	75 00
15 06	
6 00	
7 45	
61 00	
12 26	
5 42	
6 20	
30 00	
7 00	
100 00	
38 17	
70 00	
5 00	
1 63	
25 00	
30 00	
5 00	
10 00	
13 00	
20 00	
20 00	
1 00	
15 50	
8 03	
22 00	
5 64	
150 00	
3 00	
6 00	
10 00	
2 00	
10 00	
2,482 03	
338 18	

Western Reserve D.M.S. for the West, expended during the year,

INDIANA—
Bethany, Coll., by Rev. W. C. Rankin,
Mount Vernon, Coll., do. do.
Oak Ridge, Coll. do. do.
Spencer, Coll. do. do.
Temperanceville, Coll. do. do.
A Rev. Friend, do. do.

ILLINOIS—
Granville, Ralph Ware, L. D. in full,

CANADA—
Missionary Society, expended within their bounds during the year,
Potton, Rev. M. P. Clark, donation,
Stanstead, Cong'l Ch., by Rev. R. V. Hall,
Female Friend,

$36,

J. CORNING, *Treas*

Receipts of the Philadelphia Agency, from 11 to June 1st, 1840. Rev. E. R. Fairchild retary.

NEW-JERSEY—
Mendham, bal. of Coll. Presb. Ch.,
Westfield, Presb. Ch., Rev. J. M. Huntting, 5; J. R. Miller, 5; Wm. Clark, 5; N. Woodruff, 1; E. Marsh, 1; J. Ludlow, 1; B. Garthwaite, 1; others, 7 62,

PENNSYLVANIA—
Carbondale, Presb. Ch.,
Darlingsville, Miss Maria Darling,
Kensington, First Presb. Ch., Coll.,
Kishacoquillas Valley, Mrs. Brown,
Marple, Presb. Ch., Coll.,
Montrose, Presb. Cong.,
Northern Liberties, First Presb. Ch., Coll. in part, 54 69; Ladies, 22 18,
Northumberland, J. Porter, Esq., 50; Mrs. A. A. Norton, 1,
Philadelphia, viz:
First Presb. Ch., John Reid, 20; Ladies, 32; Joseph B. Lapsley, Esq., 100; Miss Mary Campbell, 2,
Third Presb. Ch., John C. Farr, 10; R. W. Davenport, 10; Thos. M'Cloud, 10; Chas. Robb, 10; R. R. Stewart, 20; S. H. Trainer, 5; Rev. T. Brainard, 10; F. A. Raybold, 10; Robert Clark, 5; W. Whildin, 5; Joseph Hand, 5; Robert O'Neil, 5; Mrs. Carswell, 5; James Eaton, 3; Mrs. E. Grehle, 4, others, 34,
Fifth Presb. Ch., Fem. Miss. Soc., by Miss R. Wetherell,
Central Presb. Ch., Mrs. S. H. Perkins,
Pittsburgh, Pa., Fifth Presb. Ch., Ladies' H. M. S., to const. Rev. James M. Davis and Mrs. Isabella Davis, James Wilson and Mrs. Julia Ann Wilson, Life Members,
Mrs. Barnet,
Uniontown, Miss. Soc., of Cumberland Presb. Ch., per Miss Boyce,
Upsonville, Nehemiah Park,

DELAWARE—
St. George's and Delaware city, Presb. Ch., Coll. in part,

VIRGINIA—
Bethesda Ch., Rockbridge co., by Rev. A. B. Davidson,
Lewisburgh, a female friend,

$



THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE WAY, AND THE END, OF THE TRANSGRESSOR.

On the morning of a late autumnal Sabbath, a man residing in the eastern section of Connecticut, yoked his oxen to the cart, which stood loaded with apples for the cider-mill, and drove them away from his house. He was the father of a numerous family, some of whom were approaching mature age. His children saw him, who should have taught them, by precept and example, to reverence the holy day, thus openly engage in profaning it, and by that act trample on the laws, and cast contempt on the authority of his Maker. What reflections were excited in their minds by this sight, or in what manner the Sabbath was passed by them, I know not. They sometimes attended public worship, and perhaps they did so on that day. Before the shades of evening had closed in, the oxen were seen quietly waiting in the accustomed place to be released from the yoke. The circumstance that they had returned without their driver occasioned no special uneasiness on his account; for his habits had familiarized the family to his frequent and protracted absence. At the hour of repose they laid down quietly to rest; and if, in that household, there was one who could not yield herself to the peaceful slumber, which fell like dew upon the youthful group around her, still she spoke not of apprehension, nor was she on that night aroused by his untimely entrance from the pillow which the husband of her youth had planted with thorns.

The morning came, and all addressed themselves to the occupations of the day. The business of one of the sons led him into the fields, and at some distance from home, his eye was attracted by an object not altogether new to him—the body of his father, stretched at length upon the ground, near a fence. He went to him; a heavy sleep was on his eyelids; and vainly did he essay to arouse those senses, which were locked up, not now in the fumes of intoxication, but in the slumbers of death. Think you not, that it was a sad task for that son to take up a father's corpse from the bare, frozen earth, where he had died alone? But it was more sad to think of the means by which he had been brought to that awful end. It was ascertained, that a part of the previous day had been spent at the distillery; and thus was it followed by a night on which no morning was to dawn.

But what was the early history of the individual, the manner of whose death has now been related. He belonged to one of the most respectable families in the place where he was born, and not only held a fair standing in the community, but was considered a young man of more than ordinary promise. Commanding and graceful in his personal appearance, he possessed, together with pleasing manners, a nobleness of nature which scorned to descend to a mean action. He was employed and approved as an instructor of youth in the common branches of education, and as a teacher of music. The young lady to whom he became united in marriage, was regarded as particularly fortunate in her matrimonial connec-

tion; and could a prediction of the final catastrophe of his life have been uttered at that period, it would have seemed an outrage on all probability.

To partake and enjoy the social glass, did not in those days detract from the credit of a young man in any circle; the indulgence brought upon his character no dark surmise, no ground of fear. Artfully had the great seducer strewed with flowers this pathway of death, and covered from the unsuspecting eyes of its innumerable travellers, the pitfalls that lay in its course. He had done more than this—he had thrown around the merry crowd, a haze, which prevented their remarking with any distinctness, the fearful thinning of their ranks, as they passed onward, or inquiring into its cause. Those who maintained respectability and reached old age in the moderate use of strong drink, had their eyes so holden by the power of this long-clinging habit, that no vivid impressions were left upon their minds by the oft-witnessed spectacle of the wrecked reputations, the beggared families, the ruined souls, of those who had been their companions in the way.

The subject of this narrative acquired the fatal relish for intoxicating liquor, as thousands of others have done, without suspecting his danger. When, at length, he felt that he was the *slave* and not the *master* of his appetite for the stimulating draught; when he found that he had passed the limits of what he considered temperance, and that a blot was fixed upon his character, he suffered, in his sober intervals, all the misery of wounded pride. Unable, at last, to endure the thought of his degradation, he resolved to tear himself away from the family, to whom he had now become a dishonor, and leave the place where he had been known in his better days. In the dusk of evening he stealthily left his house to execute this resolution, and turned himself a wanderer and a vagabond upon the world. A solitary walk of several hours in the night air, at length allayed the phrenzy under which he was acting, and the yearnings of the husband's and the father's heart, drew him strongly back to his deserted home. But the proud spirit would not yield to these workings of nature; the morning light found him still widening the distance which separated him from his wife and little ones; and still he went on, from day to day: he would not return voluntarily, though he earnestly wished that he might meet with some acquaintance, who would recognize him, and take him back without his consent.

Having reached one of our large cities, he sought, in the new scenes by which he was surrounded, to lose the tormenting recollections which had followed his footsteps all the way from his own land of steady habits; and for a while he partly succeeded. He obtained occasional employment, as the means of supplying his purse; but he did not resist the temptations to increased dissipation which came in his way; and regard to character no longer operated as a check to his downward career. Some time had thus passed, when he found himself, one evening, destitute of the means of paying for a lodging. He paced the street, not knowing where to lay his head, until he was arrested by the watch and carried to the guard house. He was locked into an apartment containing no better accommodations for repose, than a long, bare table, and on this he stretched himself, in the hope of forgetting his situation in sleep. But instead of the oblivion he desired, vivid and unwelcome remembrance came to his solitary and comfortless place of durance. His former self arose before him, in contrast with what he had become, and his very name seemed to stare upon him in characters of reproach. The image of the wife whom he had left to toil alone to provide for the wants of the children who bore that name, and in whose features the lineaments of his own countenance were traced, was before his mind. He thought of the hour when she had confided her happiness to his keeping, and of all the endearments of the early years of their union. The emotions of the moment when he first found himself a father, rushed

ick upon his heart; the voices of
s little ones, the soft tones of infan-
le love, and the looks of confiding
ndness they were wont to fix on
im, were present to his imagination.
nd where was he?—what was he
ow? It was too much: his hard
ed was wet with a flood of tears,
hich would not be restrained.

With the dawn of morning he was
ummoned before the police court
pass the customary examination,
id he found himself unable to hold
s head in its usual erect position,
hile standing up to be questioned as
his name, residence, business in
e city, &c. The musings of the
ght lay heavy on his spirit, and he
lt that his humiliation was now
mplete. "Thee may go now, J.,"
iid the Quaker judge, addressing
m by his given name, when he had
ished his interrogatories, "but
ee will find a home in the peniten-
ary, if thee is brought here again."

The first use which he made of his
erty was to hasten from the city
ere he had sunk so low, and ma-
g his way to some of the back set-
ments of the State, he hired himself
as a laborer. But he did not
e behind him the cause of his
radation and wretchedness, and
ger as he was in a strange land,
e was no friend near to point him
is only remedy, and seize the
ing moment when he might
been induced to form the
d resolution of entirely aban-
g the sin which had been the
yer of his character and his
He still sought relief from
d thoughts in the fatal cup,
ter passing several miserable
n his distant exile, he at last
d to the family he had aban-
-not penitent and reformed,
pair the wrongs he had done
d to bless them with his pre-
it because he was weary of his
l life, and because the keen-
hame and remorse were now
by the long continued do-
f a beastly appetite. He
confirmed inebriate, with
heart and a seared con-
ut still with enough of
ining to talk sometimes in
a rational manner of himself and
history; and the account of the f
ings with which he left his home,
of his reflections, is here given as
lated by himself. A few dark ye
brought him to the termination of
career, which has been described.

A DAUGHTER'S ERRAND OF LOVE.

Some thirteen years ago, while in the employ of the American Home Missionary Society, I preached in a certain neighborhood in the town of W. During the services, which were very solemn, I observed a woman who wept much. I went to her after the audience were dismissed, and inquired why she wept. "Sir," said she, "I am from ———; I came this long journey to visit an aged mother, who is yet out of Christ, with the earnest desire not to leave her until she is converted to Him. Since I arrived, I have been sick, and now, when for the first time, I am able to come to the house of God, I find what I hardly dared to hope for, the faithful preaching of the truth, as I have been taught to love it; and it is God's goodness, in permitting me to hear his precious word in this wilderness, that overwhelms me." During further conversation, she manifested a spirit of meekness and trust in God, and spoke of the prospective conversion of her mother, in a manner which showed that the fervor of desire and agony of intercession had sweetly subsided into the calm confidence of faith.

The aged woman had passed through many awakenings, and was now in a great degree, hard of heart. The countenance of the daughter was lit up with a cheerful anxiety which could not be mistaken. She said but little, but I knew that her hope was in God. I therefore began conversation with the mother, not without a strong expectation of a favorable result. At first, the interview was solemn; soon, the heart was probed; tears came, and, in deep distress, she cried, "What must I do to be saved?" When I was called

away, she was under pungent conviction; and soon after, she was rejoicing in God her Saviour.

Reader, have you an impenitent relative? "Go and do likewise,"—g with earnest prayer, and a fervent purpose to leave nothing undone; and "according to thy faith, be it unto thee!" W.

FRUITS OF REPENTANCE.

[Furnished by a Missionary.]

At our last communion, several young people came forward to unite with the church, and were examined for that purpose. One, about fourteen years old, gave a very good account of his religious experience, but said, at the close, that he wished to make a public profession at the next communion after this—that, although he desired it very much, he could not join the church at this time. Next week we learned the reason why he could not make his profession on this occasion. He went to several families whom he felt he had wronged, and asked their forgiveness. Although there was nothing which people generally regarded as criminal, God had shown him that "little sins" are very great and heinous in his sight; and he could not go into the church with the guilt of unrepented sin upon his soul, nor until he had made every effort to remove the effects of his sins upon others. B.

THE DANGERS OF WIT AND WEALTH, OR THE AMIABLE BUT UNCONVERTED COLLEGE STUDENT.

[Furnished by a Pastor]

I was not the familiar friend of Almon; I had not his native talent, his sparkling wit, his full flow of feeling, his prepossessing person, and his copious supply of money. I had been more religiously educated; and my conscience would not give me the same indulgence which his gave to him. Though I was not religious, and hardly moral, the influence of education, and of my religious parents and friends, was a restraint though irksome, yet real.

Good and evil are mixed together in all men, and often mixed strangely; and some young men, who, on the whole, are vicious and dangerous as familiar friends, have many amiable and interesting qualities. Such was Almon. He was esteemed generous and cheerful, honest and sincere. He was intelligent and reasonable. He had been in the family of a clergyman before entering college—which circumstance had given him a deep respect for religion, and some correct, evangelical views. It seemed to be his conviction, expressed in moments of serious conversation, that the aged Christian, who had lived a devou life, and was now on the confines of eternal glory, was the happiest of men. Let it not be thought that gay and careless young men have no serious moments. Many know by their own experience, that young persons may have some desires after piety, with very irregular lives; and, with many sober hours and strong conv ctions may long go on in folly. Almon's agreeable person, wit, wealth, and want of religious principles, exposed him to peculiar temptations. He lacked firmness, and was easily led away to scenes of dissipation; and therefore he naturally formed intemperate habits. These habits fastened upon him, as they did upon many other college students in that day, before the blessed temperance reform had begun its glo ious course.

Once only did I see Almon after we bade each other adieu on leaving college. I called on him about a year from that time, and we walked out together but in the street we met a profligate college acquaintance, who warmly saluted my friend, and immediately led him to some scene of pleasure; and I turned aside, and parted with Almon, for the last time on earth. His habits undermined his health, and he gradually failed; and at length disea e confined him to the invalid's chamber, and, so far as I know, he died as he lived.



THE HOME MISSIONARY.

Go, ... Preach the Gospel *Mark* xvi. 15.
How shall they preach, except they be sent? *Rom.* x. 15.

Vol. XIII. AUGUST, 1840. No. 4.

"DECEITFULNESS OF RICHES."

The Saviour represents wealth as a deceiver. It cheats a man into neglect or disobedience of the truth, by the false estimate of its own value which it causes him to entertain.

Who has not observed the effect of property, upon those who have risen from moderate circumstances to the possession of wealth? Who has not marked how the treacherous deceiver has insinuated himself into the hearts of the noble and generous; and having established himself there, has expelled almost every previous occupant, however good or cherished? Who has not seen the man of honor, temperance and benevolence, robbed of these principles by this insidious sycophant, and changed into a narrow-minded, luxurious being, studious only of self-aggrandizement or indulgence?

Take an example. Here is a young man, upon the labor of whose hands the smile of Providence has rested. He receives the bounties of Heaven with a grateful heart. When the cause of suffering humanity, or the claims of religious enterprise are presented to him, he meets them with cheerfulness, and gives liberally for their promotion. *He has no expectation of becoming rich.* He cherishes correct notions of the value of property; regards it only as a means, and not as an end; and often says—and thinks himself sincere—that all he asks, is to be so far successful, as to provide things honest for his family, and have something with which to honor God, and do good to man. Should he amass more property, he intends not to enlarge his expenses accordingly, but to remember that he is a steward of his Lord, and accountable for all that passes through his hands. He is not insensible to the fact, that other men, who held the same views, have failed to exemplify them when their goods were increased; but he trusts that *he* sees the danger, and will avoid it. Accordingly, with little capital but his character and his industry, with a limited business and moderate gains, he yet gives with a generous hand his $20, $50, and $100 a year, to the respective forms of benevolent effort.

But let a few prosperous years pass away, and mark how he bears the operation of success upon his spirit. Alas, how changed! He has dis-

covered that it is *practicable for him to become rich*—the attainment is almost within his reach; a few more years, a little more enterprise, one or two earnest struggles, and the prize will be won; and then—O the influence it will give him! How much good he can do! How the church and the world are suffering for want of the very blessings he will *then* be able to bestow! Away he goes in chase of the seductive good, in company with professed worldlings, and in as hot haste as any of them. Still, he has not given up his principles. True, he has invested his means, just now, and cannot give as he once did, yet it would gratify him very much, even to increase his donations; but, really, money is too valuable to him in the present juncture of his affairs, to be given away; and he compounds with his conscience, by promising a degree of future liberality, that shall abundantly make up for all present delinquency. Thus he has reached a middle stage between simple *prosperity* and *wealth*; and riches have successfully practiced upon him their first delusion—have taught him to make plausible excuses for not giving *at present*.

The process, once begun, advances with rapidity to completion. As his means increase, a thousand temptations beset him. His schemes are bolder, and require more capital. He begins to be ambitious of the reputation of a man of enterprise, and all his calculations have an *amplitude* before unattempted. Farewell, now, to leisure, for relaxation in the easy, care-forgetting circles of friendship, or for a calm and profitable attendance on weekly religious meetings. He is a man of business, with a knit brow, and hurried footstep. He tells his pastor that "he is sorry, but cannot go to the conference to-night—his engagements are *so* pressing." Thus he goes on; the world gradually getting into his heart, and piety going out. As a natural result, money, by being the chief object of thought, and care, and feeling, during a large share of his waking hours, increases in value. Every dollar comes to be twice as big in his estimation, as in the humbler days when he saw and handled them comparatively seldom. Hence, his standard of giving, instead of rising in proportion to his increased possessions, sinks not only relatively, but absolutely; and the man of *thousands* grudges the donation, which, when a man of *hundreds*, he deemed too small.

But the "deceitfulness of riches" shows itself in other forms. The gradual accumulation of property, has imposed upon him the belief of a great increase of wants. A thousand articles of luxury and display, which he once regarded as tokens of declining piety and bondage to ungodly fashions, he now looks upon with wishful eyes. His acquaintance has gradually extended among the wealthy, and his equipage must conform to these new relations. His house enlarges, his furniture assumes an air of showy elegance, his family become less and less sufficient for themselves, and more and more dependant on the services of others, and feel, or affect, a disregard for economy, in the wardrobe, and on the table. And all this is now defended as indispensable. Unquestionably, his wants are no nearer to being satisfied, than they were in those simple days, when his principles were vigorous; for luxury, above all things, has a craving "that grows by what it feeds upon."



Nor is this all. The man has now become rich, and he has got above *ersonal efforts* to do good. He gives his pittance of money, but you must ot ask *him* to go and visit the poor, pray with the sick and dying, or con-erse with the anxious soul. O no; his time is too valuable! He has *con-ributed* his cash, and thereby *bought himself off* from the vulgar details of oing good! And is this the man who once talked of entire consecration f himself and all his talents and possessions to Christ—who was first mong the foremost in every work of self-denial, an example of labor and berality? What has wrought this lamentable change? The "deceitfulness f riches." It is this, that has transformed the unassuming, into the super-lious man; the modest respecter of others' opinions, into the purse-proud merter of his own. Ah, could he have foreseen the effect of wealth upon is own spirit, upon his personal usefulness, upon the education of his hildren for the world instead of heaven, he would have shrunk from the ursuit. He never dreamed of such a result; but he has been blinded by ie "deceitfulness of riches." And—what is not the least mournful circum-tance—he is not aware of his danger, but fully believes it is perfectly asy for a rich man to be spiritually-minded, and to enter into the ingdom of God; and regards all admonition on the subject, as the offspring f ill-nature and envy.

Correspondence of the A. H. M. S.

IOWA.

From Rev. Asa Turner, Denmark, Iowa.

Our little church here is increasing; two were added yesterday. The present is a more favorable time to labor for the conversion of men in this territory, than has ever been be-fore. The contention about claims, in the southern part of the territory, I hope is at an end, as the lands are all sold. The minds of the settlers are at rest about their farms. They now have a little, and although their anxiety ought to be greater to have a title "to mansions in the skies," still, most men think so much about titles to earth, they will not labor for me in heaven, till the one below is secured.

Laborers imperiously needed.

We want help and want it imme-diately. Can you not send us on some men who are full of faith and the Holy Ghost, who will be willing to labor among our log-cabins, for the purpose of saving souls?

And here I wish to put in a sug-gestion. Are there not some men in your cities, who are accustomed to take a fashionable tour in the sum-mer, some to Europe, some to the Springs, some to the Falls, &c., who would be willing to deny themselves a little gratification, for the sake of doing good? The effect on their health would be equally favorable, if they will come and labor in this beautiful territory a few months—one or more—and then, how much good would be done! Suppose the pastors of city, and other opulent congre-gations, which are blest with great and good men, were to spend a part of every year in making a tour to the West—not to stop at the large towns on the rivers, such as Cincinnati, St. Louis, &c., but to call on the humble

pioneers in the wilderness who are laboring under great discouragements, and but few of the comforts of life—strengthen their hands, encourage their hearts, and unite with them in protracted efforts to save souls—would not the reward be great in another world, if not in this?

MISSOURI.

From Rev. T. Eustace, Paris, Mo.

I am permitted to announce two individuals added to the church on examination, of whose hopeful conversion the session has no cause to doubt. One, a young man of 25 years of age, the other a married woman, formerly thoughtless, gay and giddy, but now a consistent professor. Seven individuals have been received on certificate.

Our Sabbath school is well attended, and will average 60 scholars. It is conducted by teachers of the different denominations. I hope that before long, we may have a school of our own, and that the arrangement may not only be good for us, but excite in others a spirit of generous rivalry.

Paris is the county seat of Monroe county, and is growing in importance. We have, as yet, no place of worship here; indeed, there is nothing to indicate to the passing traveller, or the immigrant seeking a home, the existence of a Presbyterian church in the county. An unsuccessful attempt was made by Mr. Wood about three years since, to obtain funds for the erection of a building. Two hundred dollars were subscribed, and the matter was given up. I spoke about renewing the attempt, but the most ardent friends of the measure considered it hopeless. I however commenced, and succeeded in raising a subscription of upwards of $1400, to the astonishment of all—the thing was done so quickly, that those who have doubted it were taken by surprise. When finished, it will stand on the very confines of Presbyterianism; for let two lines diverge from it to the N. West and S. W[est] they reach the Pacific ocean Presbyterian church will b included by them.

Our building will occupy manding situation on the r of travel, and will lift a mod to cheer and gladden the many, and no doubt to prov cleus around which a Pres population will rejoice to ga doubt many a worthy memb church, who is now deter seeking to better his tempo dition in the West, by his u ness to forego the privileg sanctuary, would at once se on his way rejoicing, could sured that the sanctuary and bath, and all the precious grace, were waiting to welc in his distant home. Such ratum our building will fur this I feel to be enough to c encourage me amidst toils vations.

I have several missionary and among them one at Lic where a church was organ fall; there are but a few men the people in general attend well, and the prospect is r couraging.

From a Frontier Missi[onary]

I have performed more ring the quarter now end during any quarter since I b under commission from ciety; yet have not seen fruit from it. I have trav wards of 800 miles, visit families in 4 or 5 different preached 31 sermons, an lectures, and twice adminis sacrament of the Lord's sup

It is not, as our readers are policy of the A. H. M. S., to itinerant labor, where the circu the case admit of a more permane ment. But, in some cases, es the frontiers, there is no way the scattered sheep of the flock allowing the missionary to trav his time.



From Rev. F. R. Gray, New Providence, Mo.

LABORERS NEEDED.

During a recent visit to Pike county, I preached three days and evenings in Louisiana, a village on the Mississippi river, containing 400 or 500 inhabitants, and but a small portion of them professors of religion of any denomination. The Methodists have a feeble church there; the Campbellites have a small band; and there are a few Cumberland Presbyterians and Baptists, who hold their membership in churches in the neighborhood.

At the meeting I held there, the attendance was thin at first, but afterward was quite full and solemn. At the close of the meeting there seemed to be a strong desire to have a Presbyterian minister settled among them. There are one or two feeble Presbyterian churches in the vicinity. They proposed to me, to come and settle there, and said they would make an effort immediately to raise my support, if I would consent to come. This I could not do; but I told them I would endeavor occasionally to visit them, and do them all the good I could. This region of country seems to present a promising field for missionary labor. I would spend a portion of my time in it, until they can be better supplied, were not the distance so great. It is about 65 miles from my residence.

Hindrances.

At present, there is one thing that hinders the success of the Gospel, to some extent all over this land. It is the great political excitement in the country. And there is but little hope that this will be much abated till after the presidential election. The whole country seems to be in a ferment on this subject. Bring up whatever subject you may, and engage in it ever so ardently, and very soon you will find politics again uppermost, the chief matter of conversation. Experience has shown, that you cannot accomplish much in advancing the kingdom of Christ, when the public mind is constantly and strongly excited upon some other subject. This excitement is our greatest hindrance at the present time. May the Lord grant that it may not ruin the souls of many!

This excitement is greatly increased in consequence of the pressure in the monetary affairs of the country. I am fully satisfied there is not $300 in circulation in the bounds of my congregation. In many neighborhoods there are a good many people in debt, who have no money, and can get none for any thing they have. This will, therefore, be a hard year in this country; and ministers will suffer as severely as any body else. About a month since, one of the merchants of St. Louis came up through this part of the country, going up as high as Galena, on a collecting tour. He started with notes and accounts amounting to $10,000, all due. When he passed down, he stated that out of that, he had been able to collect but $181. This is but a single instance.

Thus it is, almost every appeal for "more laborers," is accompanied by circumstances which operate as "hindrances" in the way of their success. As honest men, the conductors of the Home Missionary enterprise are bound to state the facts just as they are; and no man can charge us with either exaggerating or concealing the trials that await the missionary on his entrance upon the western field.

But what is there in these difficulties, after all, that should deter ministers from engaging in the missionary work? Some things, it is true, are peculiar to the new settlements; but by far the greater part of the discouragements that beset the missionary's path, are of a kind that exists every where in our land—that grows out of the times, the commercial and political state of the nation. To set down all this to the account of the West, and make it a reason why ministers should not emigrate thither, is unfair. But admitting that western life is all made up of self-denial and toil, and that a settlement at the East is, on the contrary, a guaranty for every comfort—has it come to this, that the lambs

of Christ's flock are all to be fed and folded—*except* those that are scattered in the wilderness? that his servants may choose what part of his work they will do—*omitting*, however, all that is repulsive and toilsome? Have our young ministers, and others who are not disqualified by the act of Providence, no better reason to give for their backwardness, than that "ministers have hard times in the West?" We would affectionately ask such, Brother, who gave you this honor, that you should be a minister of Christ? For what end were you called to this responsible station? Did Heaven take you, a worm of the dust, and endow you with the gifts of the ministry, for your *own* sake—to enable you to stand up more prominently before the world, to gain a genteel livelihood, without soiling your hands, or corroding your heart with cares? Was it only to affect the refined and the graceful,—to do "the fancy work" of the ministry—that you were plucked as a brand from the burning? And who, then, is to go away into the wilderness, and grapple with the bear and the lion, and feed the flock of God, amid perils and privations?

But they greatly misjudge, who think that the life of the self-denying missionary is one of little or low enjoyment. True, his external comforts may be few and homely, and his trials may be such as often drive him to his God for consolation. But then, he *finds* it there. There is, oftentimes, in the very absence of human supports, a *distinctness of realization* of the divine favor, that excels in the luxury of its enjoyment every other pleasurable feeling. When the missionary, in his journeys of mercy, finds himself away in the centre of some vast prairie, with neither tree, nor rock, nor habitation, nor work of man within the circle of his vision, and feels himself to be, as it were, in some other sphere, alone with God, he has a perception of the being, majesty, and presence of the Creator, which in the crowded town, and amid the intrusive vanities of men, he never knew. So, when, one by one, his heart lets go its hold on "creatures, earth and dust," and he retires farther and farther from the world, and comes to feel the absoluteness of his dependence upon Jehovah, there rolls in upon his soul such a sense of the richness and all-sufficiency of God, that he glories *in his* tribulations, and exults in the very trials which are the occasion of such a blessed experience. Nor is it in this way alone, that he meets a reward. To commune with some praying saint in a cabin of the forest; to meet some wanderer, just in the crisis when his feet may be turned back again into the right way; to be able, by one word of the Gospel, to chase the gloom of years from the mind of some mourner; to kneel by the bed of the dying, and to hand up, as it were, the liberated spirit in faith and prayer to the Saviour,—these are sources of happiness that gush forth at every step, refreshing him, like the rivulets that cross his pathway, with unexpected joy.

WISCONSIN.

From the Rev. W. M. Adams, Beloit, W. T.

REVIVAL.

Before I made my last report, the state of things, in a religious point of view, was becoming very interesting at Pecatonic and at Beloit. This was apparent by larger assemblies, and more apparent solemnity on the Sabbath, and a much more numerous attendance upon the prayer meetings. In view of these circumstances, we concluded to have a protracted meeting at Beloit, and continued it two weeks, having public meetings only in the afternoon and evening; and a part of the time in the evening only. Many attended the meetings from this place. The results of that meeting were of the most cheering kind. These infant churches were greatly refreshed. Some of our citizens who had been professors of religion at the East, but who had never been known as such here, were brought out from the darkness under which they had been lying, in spiritual slumber, ever since they came into this country; and there were about fifty new cases of hope.

At Beloit, quite a number of the converts were in middle life, and heads of families. Nine family altars were erected there, in little more than one week. There were also some



youth, and two aged men, both children of the covenant. Of these, one had been a sea-captain in earlier life. He remarked, in giving his relation, that "he had seen so much bickering and contention among Christians in our own and in foreign countries, and so much priestcraft, that he had determined to have nothing to do with religion. But he found that he was off upon a wide sea, without compass or chart—that his attention had recently been called up to the subject, and he trusted that he had found peace in believing."

A large portion of the converts in Pecatonic were from among our young men. I received eighteen into this church at our last communion, and twenty-six into the church at Beloit at the last communion there. The means used were the ordinary means of grace, and differed only in their being continued from day to day. I was withdrawn from Beloit while the protracted meeting was in progress, a part of the time, in consequenceof the continued and dangerous illness of Mrs. A., but I received valuable assistance from Brother Watson of Rockford. Much interest on the subject of religion is still apparent in both these places, and especially in Pecatonic.

ILLINOIS.

REFORMATION OF AN INEBRIATE.

There has been one remarkable conversion among us. Dr. N., a graduate of a New-England college, came here two years ago; but he was a drunkard. During the first year, he had some practice; but he became more and more dissipated, until he was ragged, filthy and penniless, and was obliged actually to make the hay-stacks his lodging places at night. I well remember how he pleased the people when he first arrived here; but we soon discovered that he was a ruined man. He had abandoned his family—or his family him—ere he came to the West. He loved his wife, and would weep on receiving letters and papers from her, but he grew worse and worse. But what a contrast now! Quite recently he resolved to quit his course. As a consequence, he is decently clad, has obtained employment, and appears to be running well. We hope, yet fear.

INFLUENCE OF THE PILGRIMS.

Though nothing of special interest has transpired since my last report, yet, the marked change that has taken place both in the natural and moral aspect of my field since the date of my first commission, is truly cheering, and begins to remind us of the flourishing settlements, and thriving villages, together with their exalted social privileges, in the land of the Pilgrims. The grand impressions, enstamped more than two centuries since upon their institutions, and upon their immediate posterity, have characterized every subsequent generation in their various locations, and are beginning to be every where visible in this then unknown and heathen land; and shadow forth the same features which are about to be given to other generations, and even to other countries.

From Rev. J. Wilcox, Geneseo, Ill.

Although their ability to support the Gospel is but little if any more than the last year, yet my people have purposed, in view of the wants of the society, to reduce their application fifty dollars,—notwithstanding they are called upon to expend very nearly two hundred dollars, to enlarge our place of worship; which cannot be dispensed with, if we do our duty towards bringing our increasing population under the sound of the preached gospel. Besides, the demands on them for the support of suitable schools in our township for the coming year, are just about double what they were the last. The work of enlarging our place of

worship has already been undertaken, and so far done as to enable us to meet in it, and will be completed in the course of the summer.

Installation.

At the annual meeting of our ecclesiastical society in March, it was unanimously resolved, that a call should be presented me through the presbytery, to become their settled pastor, with the provision that one quarter of my time should be devoted to such destitute portions of the surrounding country, as the interests of the cause demanded. This call was presented to me by the Knox Presbytery, at their semi-annual meeting, held in this place in April. This being the first meeting of an ecclesiastical body, ever held in this section of the country, and the first installation within the bounds of this Presbytery, and other circumstances connected with it, all conspired to make the services solemn and interesting to the cause of truth in this part of the Lord's vineyard, and to impress those present with the solemn relation of a minister and people.

ANOTHER POINT GAINED.

The operation of Home Missions are like the labors of husbandry. While toiling in the work of planting and watering, we are permitted to see the blessing in all stages of fulfilment—the bud bursting from the soil—the blossoms of promise—and here and there the ripening fruit. The following extract informs us of another cluster on the prairies of Illinois, which will no longer need the fostering care of the Society.

The congregation in C. still continues large, attentive and solemn. The influence of our revival during the winter, is still felt, and we hope that such an impulse has been given to the cause of Christ, that eternity alone will unfold all its blessed results. The Sabbath school is kept up with unabated interest; and the prayer-meetings during the week are well attended. Though we have now no special interest in religion, yet the whole place is evidently under its influence. Our meeting-house we hope to have completed this season. I am happy to state also, that after my commission expires, I hope not to be under the necessity of asking a renewal—the people having subscribed my support.

MICHIGAN.

From a Missionary Report.

DEATH OF A CONVERT.

In my last I gave you an account of Mr. H., a wicked man, and dealer in ardent spirits, who had been a professor of religion, and who died in wretchedness. I now have a death to record, which is the reverse of that. Among a circle of fifteen of our young people, who stood together in our sanctuary last fall as fruits of the late revival here, to make public profession of the religion of Jesus Christ, was Mrs. S., a young married lady, having one sweet child. A solemn, holy joy seemed to pervade the whole company. The countenance of Mrs. S. particularly indicated this. From that time, she has seemed to be living for heaven. In the latter part of the winter, her health declined; and finally it was found, in despite of medical skill, that consumption was fixed upon her slender frame. For three months, during her last sickness, she had an opportunity to display the deep workings of the Spirit of God on her heart; and to exemplify the christian graces under these trying circumstances. Two or three weeks ago, we laid her in the grave. The scenes of her death I have not room to describe. Her reason was bright to the last. When I entered the room, and perceived by her pulse her situation, I said, "you are with us now, but you will not be long;" she answered, "No; the shorter the better. I need to be patient. *I am going to my beloved Saviour.*" I can undertake no description of her ad-

ss to her father and sister, who
ie in while I was there, and who
e not professors. She was more
1 twelve hours dying, and many
ions heard her appeals. I can
y say, it was the eloquence of
h, and there were some as choice
imens of the language of heaven,
re can expect this side of the glo-
s reality. One such death-bed
ie, seems to make my labors and
trials light. How many of them—
e they all that you have—would
equire to compensate your So-
y for its labors and expenses?
S. had stood by the side of his
when she made a profession,
now seems to be sustained by
forts which earth cannot give nor
away.

MBARRASSMENTS IN THE WEST.

am persuaded that our eastern
hren do not realize the embar-
ments of the churches in the
st, at the present time. I must
you one fact. I have of late
id the seats of many of our pro-
ors vacant on the Sabbath. Hav-
inquired the reasons, I find that
ness is one; but another is, that
r are not, and, under present cir-
istances, cannot be decently
hed to attend. I have, with some
ct, urged them to come with such
hing as they have. It may appear
ost incredible, but one of our el-
has had to stay at home many
baths the past winter, because he
ld not get shoes. Clothing is cash
, and many cannot obtain cash to
it. I state this, because I have
1 intimations that the churches
ie West do not help themselves
that they can. A portion of my
ry has to be raised by men in the
ation now described. Let me fur-
say, that our wheat crop, which
ur dependence—and an unusual
ntity of it was sown—is cut off
he insect, within a few days; so
I understand some are beginning
plough up the fields. I have
ndance of provisions, but in cash
e received as yet for salary, but
e dollars from my people the past
r. Judge for yourselves whether
we shall need further assistance. A meeting was held to make me a call to become pastor, but they were so afraid that your Society would be discouraged about assisting another year, that they deferred it.

We can assure the congregation referred to above, and our readers, that the Home Missionary Society is *not discouraged* in its work, because of the temporary embarrassments in the West. We hope they will go on and settle their pastor. If they deal faithfully with him and with the Society, using their best endeavors to sustain the permanent labors of a man of God among them, they shall not be forsaken. Such churches and ministers may rely upon the sympathy and assistance of their brethren in the older churches.

And here we take occasion to enter our protest against the inference which some good people at the East, draw from the present embarrassments of the western country. There are not wanting men, from whose standing in the churches more practical wisdom might be inferred, who speak of the enterprise of saving that broad and goodly land, as if it were a failure. They regard the pecuniary trials of the new states as if they were fatal to all evangelical effort,—as if prayer, and the word and Spirit of God, which the last year flowed over the West in one vast wave of blessing, were less powerful, or the souls of the teeming thousands less valuable than in 1836. The very men, who, by their rage for the government lands and by flooding the West with eastern capital, spread the contagion of worldliness, to an extent to which mere western resources could not have carried it, now charge their disappointments to the people of the West, and visit their chagrin upon her feeble churches and struggling colleges. This is wrong. We must stand by our brethren. All sober-minded philanthropists, who value the Mississippi Valley, not for the per centage which it returns for pecuniary investments, but for its intrinsic moral importance, will stand by her churches, her schools, and her ministers. The causes of depression are temporary, and doubtless will ultimately prove a blessing, by driving back a class of adventurers, clerical as well as lay, who were crowding

into the new settlements, it is feared, with too much sensibility to their supposed physical attractions. These depressions, too, have been in temporal, rather than in spiritual things. It is our sincere belief, that to the minister who goes to the West, actuated by the spirit of his Master, it presents a field more desirable, more hopeful, as to the best sort of success, than it has at any previous period.

THE CAUSE OF TEMPERANCE IN MICHIGAN.

We are making powerful temperance efforts in this county. Some are awake to the cause. Interest is increasing. Ministers have much to do in the cause, or it will fail. For some time it has been sinking. Distilleries and dram shops have been multiplying all around, and as you may well suppose, intemperance has been increasing. We have villages in Michigan, containing from 1000 to 2000 inhabitants, in which a blow has not been struck on the subject of temperance, until within the past month. $600,000 worth of intoxicating drinks, have within the past year been imported into this new state—that is, three dollars worth to each inhabitant. This is in addition to the consumption of what has been manufactured in the State.

TENNESSEE.

APPEAL FOR A MISSIONARY, AND FOR AID.

From a Committee of the Holston Presbytery.

We would not unnecessarily add to the embarrassing calls made upon your Society, at a time when both the laborers in the gospel field, and the means of their daily support, are so inadequate to the very urgent and continually increasing demands. Yet we are fully persuaded, if you could examine the destitute churches, and their scattered members, within the bounds of Holston Pr and perceive what their wants and exigencies really would, at our repeated and treaties, do your utmost, th fied Gospel missionary, se your Board, might itinerate among them; provided l receive half his support contributions of the people Presbyterial oversight. So feel authorized to promise encouragement; and will punctually to see fulfilled. a number of vacant chur these have many scattered whom the ministers of the P are utterly unable to su preaching, and an adequat care. We think we know degree, and answerably a the great usefulness of you to the christian cause in t tute parts of our extensive and earnestly desire that i augmented a thousand f have no confidence in shibl clusiveness and sectarian subdue and sanctify the heart of man. But to such our destitute people are ex exposed. It is our desire, may hear, receive and obey honoring, God-exalting, h ing, and soul-saving Gosp Lord Jesus Christ, as he has that it be preached to ever creature. We want to see come, when the churches ar that shall receive needed su your missionaries, shall sh selves able and willing alto support them; and all the shall be fully supplied by m nisters. We want your aries to assist us in searching and talented youth, willing per to be educated for the ministry; that they may l under influences which, i contracting, shall expand th tions, aims and plans, to claims of all God's militant and of a perishing world. B. C. F. M., and the A. H. l ceive our charities for the s the Gospel, the advanceme Redeemer's kingdom on e

nversion of our rebel race. ome assistance from your So- we could more easily assist it urn; and would, as we might , practically account it "more l to give, than to receive." The al resources of East Tennessee a course of development, er slow; and, should her be sanctified by the pure Gos- l the Spirit's blessing upon it, uld more joyfully and power- han heretofore, come up to lp of the Lord against the . If such exigencies as ours lected, a partizan, cold-heart- ransforming religion will in- among us; and array more of pulation against the catholic nd benevolent exertions of ociety, than at present. As confessedly among the desti- id suffering, shall we not be ed to find ourselves among isted?

God may aid, direct and e A. H. M. S. in all their ar- nd self-denying labors, is the prayer of the Presbytery of , on whose behalf, and under uthority, this renewed appli- for help is respectfully made r brethren and fellow servants ommon Lord.

alf of the brethren making this ap- in the name of the Great Patron of the Executive Committee inquire rants, "*Whom shall we send? And go for us?*"

Rev. H. Patrick, Tellico Plains, East Tennessee.

it I desire to be humbled a sense of my many short s, yet we have abundant be thankful; as God does hhold his blessing, or leave nd to say, that we "labor in r spend our strength for " As is the custom of this , the time has now com- for holding meetings of nd four days continuance. st conform, if we can right- fully, to the usages of the country, and embrace every opportunity to preach the Gospel to people, from whatever motive they may be induced to come out and hear. There are very many who never attend the ordinary Sabbath services at the church, but who usually attend protracted meetings. In our church, I appointed a meeting of three days, embracing the fourth Sabbath of April, at which time also the sacrament of the supper was administered. I had two ministers to assist me the whole of the time, and the services of another, the greater part of the time. I think much good must have been done, both to the church and to those in the ranks of the wicked, by the preaching, labors and services of this meeting. Much serious, devout attention was paid to the preaching of the word; much solemn truth was proclaimed, and apparently with effect.

There is thus an accession of fresh materials for a minister to operate upon, with the word of truth, publicly and privately, with the hope that some of them may become partakers of the grace of God.

Admonitions of Providence.

The present season has brought trying calamities upon our farmers. The excessive rains have caused an unusual freshet in the water courses, which has done considerable damage. The soil of the land, fencing and crops of young corn, have been swept away or covered. This has just followed in the train of the depradations of the Hessian fly upon the wheat crops. A few pieces of wheat, here and there, are not injured, while nearly all others are entirely destroyed. It is too late to remedy the evil now. A species of destructive worm ate up the meadows, and cut off the corn just springing out of the ground, and thus subjected the farmer to trouble and loss of time in replanting. Generally speaking, this is a people who have disobeyed the injunction of the Bible, "Honor the Lord with thy substance, and with the first-fruits of all thine in-

crease: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Their duty has not, indeed, been plainly and faithfully told them on this subject. One cannot but indulge the hope, that the rod of the divine chastisement, in connexion with the truth preached, may happily serve to turn the attention of the people to the much neglected duty of giving of their substance to the cause of the Lord.

INDIANA.

A THEOLOGICAL CURIOSITY.

A Campbellite Sermon.

I have had something to do with the class of people called Campbellites, for several years. Twice my own congregations have been requested to remain, after I have preached to them and dismissed them, by that class of teachers, that they might undeceive them. I have had conversation with them frequently, have heard them preach, read their writings, and I regard the system as correctly represented by Mr. Landis, and in most respects ably exposed in the April number of the Biblical Repository. I think that the evidence that might be collected in this country, in regard to the doctrines and tendencies of that system, would present its propagater and defender in a very unfavorable light. The champion of that system in this, if not in neighboring states, preached in this town, on the 3d of September last; and, in order to render my impressions of his principles more permanent, I took notes, and the next morning submitted them to the examination of several intelligent hearers, (one a preacher,) of different denominations, who were present. They affirmed the accuracy of the memorandum. I now transmit it to you as a theological curiosity.

His text was Luke 24: 46, 47. "And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The speaker announced his object to be, (1,) "To convince his audience of their duty; (2,) to persuade them to do it."

I. "It was premised, that Christianity was a system of *facts*, and *not of faith*. The three facts upon which it is founded, as presented in the text, were the *death*, *burial*, and *resurrection* of Christ. His sufferings were for our sins, and his resurrection was for our justification. These (facts) must be believed—are the things to be believed, as preparatory to the remission of sins."

"The other matters presented in the text, (verse 47,) are that repentance and remission of sins should be preached among all nations, *beginning at Jerusalem*. But what repentance and remission of sins mean, we cannot tell from this passage. He had known a preacher to preach a long sermon on repentance and remission of sins, from this passage. But this passage does not tell what they mean. If the book were *chopt off right here*, we should not know what they mean. This only tells the disciples *what* they should preach.

"Again: the Gospel system, or Christianity, must be *begun* "*at Jerusalem*." They were directed to wait there for the Comforter, &c. Now any system that *did not begin at Jerusalem*, was not the *true* system. This is the *mark* God has put upon the true system. It must begin at Jerusalem. "There was a system which began at Oxford, in England, 100 years ago—that was not the true system. Another one, in Scotland still longer ago—not the true system. Another one at Rome, still longer ago—not the true system," &c., &c. (The preacher seemed to have forgotten, that Bethany, in Virginia, was not Jerusalem.)

"But again: Christ had said that *Peter* should have the keys of the kingdom. Now when they were all assembled at Jerusalem, Peter told them how they could obtain the *remission of sins*. Acts 2: 38., i. e. by *repentance* and *baptism*. Here is the

explanation of what is contained in the text. The two, *repentance* and *baptism*, are connected by the conjunction *and*, and therefore *must* be *equal*. And, therefore, without *baptism*, there can be no remission of sins." (Q. E. D.) "Unless a man has been baptized, (immersed,) he cannot say that his sins have been remitted. Pardon is only to be granted at the court of heaven; and it is heaven's law that *every one* of the human family must obtain remission of sins by baptism. *So that any man that does not believe that remission of sins comes by baptism, is a Deist.*"

"There are two ways of getting around this. (1.) By saying that Peter made a "blunder." We cannot admit that; he was inspired. (2.) Some say, this is not the way I got religion, (or remission.) I got it by repentance and prayer, &c. A *new heart** you got by repentance and prayer; but no remission of sins. That would be *outwitting the Almighty*. Remission of sins can come only by baptism." It is so,—it *is* so,—it *certainly* is so, "notwithstanding all the *tall eloquence*, all the theological acquirements, and scientific attainments of my opponents."

II. He endeavored "to persuade them to do their duty;" viz., to be baptized, as though that were the comprehensive whole.

There can be no doubt but such is the system as held forth in this country by some more than a dozen professed teachers. But it is all doing well. The character of its advocates is prostrating the system more effectually than argument can do it. The heterogeneous views entertained by the friends of this system on other subjects than water baptism, embracing Antinomianism, Deism, Universalism, &c., portend a speedy, though it may be a hard death.

* His illustration of that phrase is this:—a man purposes to go to meeting, but alters it and goes to mill. "That's a change of heart."

OHIO.

Delaware, Ohio.

The revivals that have taken place within the bounds of our Presbytery, during the last winter, have not wholly subsided. Some new cases of conviction and hopeful conversion, are occurring in our churches. At L., an addition of thirty-seven was made early in March, and three or four others have been examined. An interesting state of religious feeling exists in almost all of our churches where there have been no revivals, which encourages us to hope for good, and I trust stimulates us to pray for its speedy accomplishment.

As a statement of the work of God among the churches of our Presbytery, I will give you a short extract from its narrative. "The first half of the past year witnessed little else than one universal spiritual desolation in all our churches. Controversy, with all its bitter fruits, had overspread our beloved Zion, and cast upon it the pall of spiritual slumber—roused into action the remains of unsanctified passion among the ranks of the holy, and rendered religion a by-word in the mouth of infidelity. But when the sable, chilling cloud of moral gloom had reached its zenith, soon the gentle gales of mercy began to be felt, and this pall of darkness gradually receded, and light from the third heaven has made glad our hearts, and filled the souls of many for the first time with joy unspeakable. God has revived his work in a number of our churches. More than three hundred have been convicted of sin, and about two hundred hopefully converted to God, and received into our churches on examination." Ten thousand thanks to the great Head of the Church, for what he has done for us!

ADDITIONAL TESTIMONY.

Ministers needed in the West.

The county in which we live is

destitute, to a great extent, of Presbyterian ministers. Many neighborhoods are open to me, but I cannot supply them all. I am compelled to turn away many who come and earnestly request me to preach in their vicinity. I have thought that if some of our ministers who are stopping in our eastern cities, and settling down in small congregations in the old settlements, could survey the actual destitutions in the great valley, they would be constrained to take up their cross, and enter this extended moral wilderness, to spend and be spent for the salvation of souls.

From Rev. G. G. Poage, Allen and Logan Co's., O.

PROGRESS AMID DIFFICULTIES.

I would mention with devout gratitude to God, his goodness and mercy in sustaining, strengthening and encouraging me in my efforts for the advancement of his cause. He has blessed my labors, though feeble and imperfect. There is an increased desire, in my congregations, for the ordinances of the Gospel. Fifteen or sixteen have, we hope, been born of the Spirit. Thirteen of these have been received to the churches under my care. From the past, I would take encouragement for the future, to go forward in the discharge of duty, looking to the Lord to add his blessing.

LOWER CANADA.

From Rev. J. Anderson, Melbourne, L. C.

SEEKING OUT THE WANDERING AND LAME OF THE FLOCK.

Since the last quarter's report, we have received nine into communion, four by letter and five by profession. Among these are a man, his wife, and a son. The parents had been church members in Scotland, and emigrated to this country some years past; since which time the hand of the Lord has been laid heavily upon them. Their eldest son left them about two years ago, and set off for the Western States; the mother has been laid upon a sick bed for a year past, from which it is not likely she will ever be raised up. The second son, about the same time, was seized with paralysis, and now occupies the same sick chamber with his mother; through which severe dispensations they have been reduced to great poverty. Although several years in this country, they have not till of late joined any christian church. They said that they found none with which they thought they could conscientiously unite.

I visited them frequently through the course of the winter, and found the father to be a man of sound evangelical piety, and the son also evidently the subject of divine grace; but never did I see such deep toned piety as the mother manifested. Although destitute of most of the comforts, and many of the necessaries of life, confined by a lingering sickness, and her body emaciated by disease, yet a holy serenity appears in her countenance, and her language breathes nothing but heavenly submission and resignation to the divine will. Nay, at times, it is more than mere submission, it is joy and gladness, for the promises of the Gospel are indeed to her, exceeding great and precious promises.

Brother P. and myself, accompanied by some of the members of our church, met together under their lowly roof, and solemnly received them to the communion, by partaking with them of the emblems of the broken body and shed blood of Him, who said "Do this in remembrance of me." It was an interesting sight to see the father, mother, and son, (the two last unable to leave their beds,) all joining to commemorate the dying love of their Redeemer.

To add to the trials of this afflicted family, the eldest son has returned, severely suffering from fever and ague caught in the West.



TS AT SELF SUPPORT.

e church are making great
rect a house for public wor-
a contract has been made
e frame raised next month.
together with the hard
ders it necessary that they
ive aid during the remain-
nths of the year. A more
, and I trust efficient plan
dopted, for obtaining sub-
than we have hitherto
we hope to be able to sup-
ospel, without asking for
our Society after this year.
ur people would be willing
ir share of the responsi-
oing it now, and we hope
n feel that it *can be done.*
er of the church, who has
scribed liberally for sup-
e Gospel, this year added
last year's subscription,
nciple that as some could
much as usual in conse-
the hard times, it was the
f those who could *possibly*
crease their subscriptions.
ow is our communion sea-
ght stand propounded for
to the church. Five of
youth—members of the
hool. The other three are
milies.

NNING OF BETTER DAYS.

no prayer-meeting estab-
n I came here. Christians
ogether some five or six
; but since that time they
strangers to each other's
the village, there were
nough in the church to
ting; but there were six
ous females, only one of
unmarried. These were
ed to meet together on
each week, to pray for a
on the youth. At ——, all
ave a prayer-meeting have
tless. After a few weeks,
d a weekly meeting for
gning to lay before their
n considerations as would lead them to see the beauty of holiness, and the necessity and desirableness of obtaining it. At the close of the second meeting, one young lady was noticed to be anxious. The next day I visited her, and found that she determined never to attend another ball. At the next meeting, another young lady appeared to be concerned, as she returned to me Todd's "Truth made simple," which had been instrumental in her conviction. She had attended the dancing school twice a week, all winter, except when confined at home by sickness. A twin sister of the former has now, with these two, found peace in believing. Two men, heads of families, indulge hope. They had not been accustomed to attend regularly at church, till after my arrival. But they have been constantly at my meetings; and while the law of God and man's duty to keep it, have been explained and enforced, they have felt and bowed themselves before the Great Lawgiver. Some backsliders have been quickened. It is hoped that God will continue his own work of grace. The female prayer-meeting is still kept up, and these young ladies, who, a few weeks since, were found among the gay in the ball-room, now delight to bow the knee, and offer their prayers in company with their pious mothers. It should be remarked, that this blessing has been bestowed only upon the village, where the prayer-meeting was established. On ——, no dew has fallen. It is like the mountains of Gilboa.

NEW-YORK.

From a missionary Report.

The difficulties in the way of a due application for aid by the trustees of the Society, are somewhat perplexing, arising from the present pecuniary embarrassment, which is the more heavily felt in this place, as the people are in debt for their farms. One of the principle elders and supporters of the Gospel here, has been

obliged to suspend his business and sell out his stock of goods and every thing else. It is said that there was due to him $10,000, which is a great sum to collect in this vicinity, when nothing which the people have to spare, will to any great amount bring the money. The trustees, who are much involved, say that it is a hard time to make settlements, and the people seem afraid to subscribe at present, so that they cannot, as yet, make out such an application as you desire for aid. Your rule, no doubt, is a good one, both for the people and the missionary, but operates quite severely on me in my present circumstances; for the less I receive from the people, and the slower they are in paying it, the more I need the aid of your Society.

It is but a heartless kind treatment of communities laboring under such embarrassments as are here described, to say, as is sometimes done, that they have brought it upon themselves by "speculation." This may be true, but the distress is not on that account the less real, nor the Gospel, in support of which they ask for aid, the less valuable to them and their children. The sin of overtrading, which prevailed so greatly three or four years since, was not peculiar to new settlements and feeble communities. It was a national epidemic, so universal, that no part of the country can, with a good grace, reproach any other part with its prevalence. It were far better to extend sympathy and assistance, in retrieving the effects of the common calamity.

From Rev. A. S. Allen, Cuba, N. Y.

THREE YEARS' MISSIONARY LABOR—FURTHER AID NOT NECESSARY.

It is now three years since I commenced preaching the Gospel to this people. Through the kindness of our Heavenly Father, my health has been excellent, and there has not been a Sabbath, but what I have been able to labor in his vineyard. When I came here, the church had enjoyed the stated administration of the word of God, but for a short season. They had no house of worship, and had done little or nothing for the cause of benevolence. There were then about 90 members, as appeared by the church records, but a number of them had removed from the place, without taking letters. Since that time, 33 have been dismissed to join other churches, and 3 excommunicated—leaving little more than 50 of the original members. 92 have been added, making our present number near 150. Those excommunicated have not walked with the church since I came here. The society have a respectable place of worship, and are now able to support the Gospel without further aid from the A. H. M. S. They are thankful for the assistance afforded, and intend, by the blessing of the Lord, to repay it into the treasury of your Society. The first year they raised only 150 dollars for my support. This year they have agreed to raise $450, and they are able to do it.

Although for the past year the spiritual state of the church has been comparatively low, and we have labored under many discouragements, yet there have been some bright spots. More is now doing for the cause of benevolence, than at any former period. The Sabbath school is flourishing, and has been kept up through the winter,—some 50 or 60 attend. During the summer there were 4 schools and about 200 scholars, and large libraries: one school has more than 150 volumes, another has one nearly as large. There is a large temperance society of about 300 members, and other benevolent associations and efforts. Our contributions have been about $150.

SYSTEMATIC BENEVOLENCE.

The first Monday in the year was kept by this church. It was agreed to make a more thorough and systematic effort in aid of the cause of Christ, than had been done before. Many came forward and pledged themselves for a certain amount the coming year; to be taken up in monthly collections. One man sub-

scribed $60, another $25, and others $8 and $10, &c., to be divided among the principal benevolent objects in certain fixed proportions; and we think we shall raise *four times* as much this year as in any previous year. The times are hard, but the cause of Christ is dear to us.

AGENCIES OF THE A. H. M. S.

WESTERN AGENCY, NEW-YORK.

Henry Dwight, Esq., Geneva, *Chairman.*
Rev. M. P. Squier, Geneva.
Rev. P. C. Hay, do.
Hon. Jacob Sutherland, LL.D., Geneva.
Mr. A. B. Hall, Geneva.
Mr. H. H. Seelye, do.
Rev. James Richards, D. D., Auburn.
Rev. Josiah Hopkins, do.
Rev. M. L. R. P. Thompson, Canandaigua.
Walter Hubbell, Esq., Canandaigua.
Rev. Tryon Edwards, Rochester.
Rev. George Beecher, do.
Rev. George S. Boardman, do.
Mr. Aristarchus Champion, do.
Rev. A. T. Hopkins, Buffalo.
Rev. John C. Lord, do.
Rev. John A. Murray, Geneva, *Cor. Secretary and Agent.*

*** Funds for the A. H. M. S., and applications from within the seventeen Western Counties of the State of New-York, should be forwarded to the Agent, at Geneva.

During the last 14 years, $95,772 has been raised from this field, $60,623 of which has been pledged by the Agency to its missionaries, leaving a surplus of $35,000, to further Home Missions in other parts of our land. During this time, 718 commissions have been issued by this Agency, and 700 years of missionary labor have been secured to our churches; and the surplus forwarded to the Parent Society, has probably secured 300 years of missionary labor to the churches in other parts of our country. So that not far from 1000 years of missionary labor may be set down as secured to the churches, the last 14 years, by this Agency.

During the year past, 62 missionaries have been commissioned, to perform 61 years of missionary labor, in 74 different congregations, and for their support the Board have voted $5,500. The whole number employed by the Board, including those commissioned last year, whose commissions extended into this year, was 79; and the whole number of congregations aided was 91. During the year, 14 new fields have been taken up, and 22 missionaries have been commissioned, who were never before commissioned by the Board. Five of the missionaries have been installed pastors over their churches. Twelve meeting-houses have been completed or commenced; a number of the churches have been blessed with revivals; and 715 have been added to the churches—360 of whom were on confession of their faith.

The receipts for the year have been $9,566 27—exceeding the receipts of the last year $1,142.

CENTRAL AGENCY, NEW-YORK.

Mr. Samuel Stocking, Utica.
John Bradish, Esq., do.
Rev. T. Spencer, do.
Rev. John W. Fowler, do.
Mr. Edward Vernon, do.
Mr. Sylvester Aylesworth, do.
Mr. Spencer Kellogg, do.
Doct. J. Rathburn, do.
Rev. Ira Pettibone, New-York Mills.
Gerrit Smith, Esq., Peterborough.
Rev. Israel Brainerd, Verona.
Rev. Benjamin Campbell, Rome.
Rev. Dennis Platt, Homer.
Rev. Alfred E. Campbell, Cooperstown.
Rev. B. B. Hotchkin, Potsdam.
Rev. R. W. Condit, Oswego.
Rev. J. B. Hoyt, Coventry.
Doct. John Delamater, Fairfield.

Rev. Abijah Crane, Utica, *Corresponding Secretary and Agent.*

*** Funds for the A. H. M. S., and applications for missionary aid, from that portion of the State of New-York lying east of the counties of Cayuga, Tompkins and Tioga, north of Delaware and Greene, and west of the Hudson river, should be sent to the Agent, at Utica.

Since the last report, 40 commissions have been issued, each extending through a whole year, and all of the missionaries, except 4, were wholly employed under these commissions. Of the other 4, three were employed half the time, and one a fourth of the time; but in every case the missionary devoted the remainder of his time to preaching the Gospel in other places. Including those whose commissions had not expired at the issuing of the last report, there have been 49 missionaries upon this field during the year, besides several who were commissioned directly by the Parent Society. The number of churches thus helped to the enjoyment of stated pastoral service, is 52, besides occasional labor bestowed on many others. The number of years of missionary service secured to this portion of the Lord's heritage, since the last anniversary, is 38. The whole expense incurred by this Agency, falling within the year, is $4,393 53, and the amount which has come into our Treasury, is $3,551; and about $1,000 has been sent by the Eastern churches to the general Treasury.

MARIETTA AGENCY, O.

A. T. Nye, Esq.
D. Woodbridge.
Charles Shipman.
J. M. Amlin.
Rev. D. H. Allen, Marietta, *Cor. Sec.*

HOW TO MAKE COLLECTIONS FOR BENEVOLENT OBJECTS.

In general.

1. Make them on *principle*—as matters of duty and of conscience.

2. Make them *systematically*—every object having its specified *time* and *mode*, and every thing being done with promptness and efficiency.

3. Make them *intelligently*—the claims of every cause being spread out at length, and the appropriate motives fully enforced.

4. Make them from the *whole congregation*, old and young, rich and poor—each individual being called upon to give as God has prospered him.

5. Make them as *means of grace* to those that give. Present no motives but those of scripture authority. Let the utmost kindness and christian courtesy be exhibited by every agent and every collector; and should any one decline giving, be sure to treat him so that he may be approached again.

In particular.

1. Let every church determine, at some regular meeting, what benevolent objects they will aid in the course of the year—fixing the *time*, when the claims of each shall be heard, and the collections taken up, and appointing a *committee* of three or more for each object, to superintend the collections.

2. When the time assigned for a given object arrives, let such principles, facts, and motives, connected with it, as are judged most suitable, be presented, in the most public manner, by the pastor, or an agent—but never wait for an agent, or feel that his presence is indispensable; ordinarily, there will be no occasion for the service of an agent, if the pastor of the church will preach a sermon in behalf of the object to be aided.

3. Let the committee having charge of this particular object, as soon after the public appeal as may be, have a meeting, and divide the congregation into districts or sections,—appoint one male and one female collector for each district, and provide them with suitable books, in which to take the names of all who contribute and the amount they give.

If the committee or the church prefer it, the committee themselves may make the collections, instead of appointing collectors.

ıe collectors, within a week—or two the longest—call on every individual eir respective districts, not known iendly to the object, and solicit do- passing by none, because of their their poverty, and treating all with ; attention and respect; and then e result to their committee — the ıount to be paid over by the com- *ithout delay*, into the treasury for s destined.

he close of the year, let the whole nd congregation come together, to hear the reports of these committees, as well as statements and addresses from their pastor, and such others as he may introduce, and to make similar arrangements for another year; and if they have had no regular system before, they will probably find the sum total of their religious charities increased from two to four fold—their hearts far more deeply interested than ever in these objects of christian beneficence—the duty of giving, and of collecting, pleasant instead of irksome —a means of grace to themselves as well as of mercy to all mankind.

ıents by the Executive Committee of the A. H. M. S., from May 1st to July 1st, 1840.

Re-appointed.

l West, Walworth, N. Y.
Ware, Burdette, N. Y.
ıy, Enfield, N. Y.
ldy, Rutledge and Randolph, N. Y.
Brainerd, Skenando, N. Y.
ıtterson, Christiana, Del.
s Hildreth, Haverstraw, N. Y.
ham Brown, Elizabeth Port, N. J.
h Boutelle, Johnstown, O.
lohnson, Peru, Ind.
ıs Jones, Double Branches, Mo.
ıs Robertson, Sherbrooke and Lenox- C.
. Hall, Stanstead, L. C.
. Dunlap, Mt. Sterling, Ill.
Sherrill, Eaton, L. C.
Storrs, Columbus, N. Y.
Chapman, Sullivan, N. Y.
Burnap, Bangor, N. Y.
Jones, Welch church, N. Y.
s Wilcox, Geneseo, Ill.
. Poage, Ridge and Pleasant Valley, O.
D. Hollister, Milford, N. Y.

Rev. P. J. Burnham, New-Vernon, N. Y.
Rev. James Eells, Amherst, O.
Rev. J. M. Sayre, Rondout, N. Y.
Rev. G. C. Wood, Winchester, Ill.
Rev. Milton Kimball, Augusta, Ill.
Rev. A. J. Parker, Shipton, L. C.

Not in commission last year.

Rev. Louis Mills, Mumfordsville, N. Y.
Rev. W. P. Kendrick, Parma Centre, N. Y.
Rev. —— Gregg, Hume, N. Y.
Rev. G. F. Delavan, New-Paltz, N. Y.
Rev. L. C. Gilbert, Bristol and Rock Creek, Ill.
Rev. Ghoram Cross, Richville and Hermon, N. Y.
Rev. M. Harrington, Morrisville, N. Y.
Rev. Ezra B. Fancher, McGrawsville, N. Y.
Rev. Wm. Chamberlain, Alton Presbytery, Ill.
Rev. John Gibbs, Colored ch., Newtown, L. I.
Rev. S. P. Gamage, Deposit, N. Y.
Rev. Joseph W. Smith, Salem, Mich.
Rev. H. H. Northrop, Dexter, Mich.
Rev. Charles Merwin, Baldwinsville, N. Y.
Rev. Charles Jones, La Fargeville, N. Y.
Rev. Wm. Hill, Newburgh, N. Y.

asurer of the American Home Missionary Society acknowledges the receipt of the following sums, from June 1st to July 1st, 1840.

IUSETTS—	
ıy Society,	$2,280 00
, South parish, Mrs. Margaret r, by Mr. Peabody,	4 00
gton, First Cong. Church Fem. Society, Miss Clarissa Briggs, ıurer,	10 00
gh, bequest of the late Miss H. Merriam, dec., by J. H. Mer-	40 00
ire Miss. Soc., of which $30 is Dea. David Mack, of Middle- o const. Rev. Edward Clark, L.	200 00
, West Ch., Mon. Con. coll., W. Goff,	10 00
lford, legacy of Mrs. Rebecca ıson, by S. Nickerson,	100 00
tleborough, Fem. Home Miss. Miss Charlotte Hunt, Sec.,	18 20
TICUT—	
, First Cong. Ch., of which $30 a the mother and sisters of s L. Mills, of Painted Post, N. Y., to const. him a L. M., by S. A. Nichols,	81 44
Meriden, Cong. Ch. and Soc., $34 66; Young Ladies Sew. Soc., $13 58, by Rev. C. Rich,	47 64
New-Haven, Rev. T. F. Davies, $5; Miss M. Hotchkiss, $2; Mrs. Mary Dougal, dec., $10,	17 00
Norwich, First Soc., by Rev. H. P. Arms,	25 00
Stonington, Fem. Aux., by Miss Sheffield,	15 00
NEW-YORK—	
Champlain, Benev. Soc., by R. Heaton,	50 00
Cornwall, Rev. D. Crane,	2 00
Livingstonville, Presb. Ch.,	15 00
New-York city, viz:	
Bleecker St. Ch., Mon. Con. coll., by M. Wilbur,	22 12
Mercer St. Ch., Mon. Con. coll., by T. S. Nelson,	25 00
Spring St. Ch., Rev. Wm. Patton, D. D.,	50 00
Painted Post, Ladies' Sew. Soc., per C. M. Pratt,	13 00

Rochester, N. Y., A. Champion, Esq.,	404 00
Stuyvesant, N. Y., Robert Gosman,	50 00
Worcester, N. Y., Ch., by Rev. A. P. Allen,	25 00
ILLINOIS—	
Alton, Presb. Ch., coll., $26; Fem. Sew. Soc., $70; by Rev. A. T. Norton,	96 00
MICHIGAN—	
Melancthon, Cong., by Rev. A. Blanchard,	5 00
Webster, by Rev. D. R. Dixon,	12 25
LOWER CANADA—	
Sherbrook, Cong., by Rev. J. Robertson,	40 00
	$3,657 65

Receipts of the Central Agency, at Utica, N. Y., from April 25th, to June 1, 1840, Rev. A. Crane, Secretary.

Augusta, legacy of Mrs. Philena Raney, to const. Oliver T. Raney, a L. M., by J. J. Knox,	30 00
Camillus,	15 25
Elbridge,	26 44
Fayetteville,	46 56
La Fayette, by Rev. A. K. Barr,	26 75
Lebanon, by Rev. W. B. Tompkins,	7 25
Lysander, Fem. Benev. Soc., Mrs. M. Townsend, Treas.,	30 00
Manlius,	54 05
Mexicoville, Rev. Hugh Carlisle,	10 00
New-York Mills,	28 00
Orville, by W. Eager, Esq.,	11 34
Otisco, Fem. Benev. Soc., by Mrs. S. J. Dana, Treas., $36 18; Cong'l Soc., by J. C. Hitchcock, Treas., $22,	58 18
Paris Hill,	11 19
Pompey Hill,	20 70
Utica, *First Presb. Ch.*, Fem. Benev. Assoc.	10 00
Whitesboro, Cong'l Ch.,	5 75
	$391 46

Receipts of the Western Agency at Geneva, N. Y., from April 1st to May 1st, 1840. Rev. J. A. Murray, Secretary.

Almond,	13 22
Auburn,	64 85
Benton,	7 25
Bergen, First Cong'l Ch., by Rev. Mr. Griswold,	11 00
Brighton, Cong'l Ch.,	25 00
Buffalo, Ladies' Soc., Mrs. Root Treas., 66 25; others, 9,	75 25
Canandaigua, Thanks Coll.,	28 60
Castleton, Mrs. H. Jones, Treas. Ladies' Soc.,	23 00
Catlin,	2 00
Cato,	7 50
Cayuga, H. Willard, 10; others, 60 29,	70 29
Cuba,	25 00
East Bloomfield, Anson Munson, 20; others, 33,	53 00
Enfield,	1 20
Erwin Center,	14 60
Fairport,	13 08
Friendship,	5 03
Geneva, Henry Dwight, Esq., to const. Edmund Dwight, Henry Dwight, Jr., Mary Dwight, Wm. E. Sill, Esq., and Rev. Samuel Hopkins, Life Directors, 1000; E. Dwight, 10; Mrs. Hopkins, 5; Rev. S. Hopkins, 5; others, 13,	1033 00
Havana,	8 00
Hopewell,	25 00
Huron,	20 00
Ithaca, D. Bates, Esq.,	100 00
Le Roy, bal. 4; Miss Emily Ingham, L. M., in part, 10,	14 00
Locke, Truman B. Brown,	3 00
Ludlowville,	20 00
Lyons, J. Smith, 3; by Mrs. J. Smith, 12 72; Ladies' Assoc., 40,	55 72
Millville,	4 38
Moscow,	7 00
Mount Morris, by Rev. C. Hudson, 50; Wm. Bond, 10; Fem. Benev. Soc., 10,	70 00
Newark, Tioga co., by Rev. Mr. Ford, Ladies' Aux., 14 50; others, 30 50,	45 00
Pen-Yan, Ladies' Home Miss. Soc., Mrs. Amelia H. G. Judd, Treas., to make Mrs. A. H. G. Judd and Miss Sarah Shepherd, Life Members, 80 25; others, 10,	90 25
Prattsburgh, Ladies' Society, Mrs. O. L. Porter, Treas., to make Mrs. Martha Waldo, L. M.,	30 00
Penfield,	7 00
Richford,	5 00
Rochester, by Mrs. Eliza West, Children of 2d Maternal Association, 7; Several Ladies, 12,	19 00
Royalton,	13 00
Scipio Square,	9 00
Skaneateles, 34; Rev. S. W. Brace, avails of lectures on Biblical Zoology, 7,	41 00
Trumansburgh,	26 00
Union Springs, ($30 in all,)	5 00
Victory, two Ladies,	2 00
Walworth, ($50 in all,)	5 00
West Bloomfield, Cong'l Ch.,	13 25
West Newark, Tioga co.,	5 00
Wheeler, O. F. Marshall, 5; R. Montgomery, 1,	6 00
Wolcott,	26 00
	$2,146 82

Receipts of the Western Agency at Geneva, N. Y., from May 1st to June 15th, 1840, Rev. J. A. Murray, Secretary.

Auburn,	53 00
Bethany,	10 00
Byron, by Loren Clark,	9 00
Cambria,	2 00
Castleton,	26 00
Clarence,	5 00
Conewango and Randolph,	20 00
Great Valley,	15 00
Greenwood, Jacob Manning,	5 00
Ithaca, J. McKenney, $5; J. S. Turtelot, $3; E. S. Hinman, $2; J. Lyeau, $1; J. McChain, $1; L. Atwood, $1; D. W. Warner, $1; Ann McGowan, $1; G. W. Schuyler, $1; N. J. Kellogg, $1; Miss Montgomery, $1; B. Tabor, $1; Euphelia Hutchinson, $1; others in part, $30,	50 00
Livonia,	12 00
Owego,	61 50
Panama,	25 00
Pen Yan, Ladies' H. M. S.,	3 00
Prattsburgh, E. and B. Bridges, $50; bal. of sub. from Messrs. Porter, Daboll, and J. N. Hotchkin, $25; J. Sturdevant, $1,	76 00
Pittsford,	20 00
Pultney, Presb. Ch.,	12 50
Rushville,	10 00
Rochester, Third Presb. Ch.,	20 25
Seneca Falls,	14 47
Victor,	10 00
Vienna,	15 50
Waterloo, Ladies' Sew. Soc.,	22 00
Wayne, by Rev. J. R. Wheelock,	6 25
Wheeler, Esq. Aulls,	5 00
	508 56

Rev. F. Bascom, acknowledges the receipt of the following sums:

Chicago, Ill., Presb. Ch., Mon. Con. Coll.,	40 25
St. Charles, Ill., Presb. Ch.,	7 00
	$47 25

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

HAPPY DEPARTURE OF "THE INFIDEL RECLAIMED."

DIED, in Rindge, N. H., April 24, 1840, THOMAS JEWETT, M. D., aged 69.

As some account of the conversion of this gentleman is before the public, first in the Pastor's Journal, Vol. 3, No. VIII, and afterward in Tract No. 351, of the Am. Tract Society, entitled "The Infidel Reclaimed," it seems due to the same public, as well as to the grace of God, that a brief statement of the manner of his death should be given.

The writer of this is not a stranger to the solicitude that was felt in view of publishing in a permanent form, and for extensive circulation, such an account as is given in the Tract above mentioned, while the subject of it was living. But in the good Providence of God, I have with many others, lived to witness, with great satisfaction, the spirit and conduct exhibited by the "Infidel Reclaimed," while he lived, and also to witness, and record to the glory of sovereign grace, his peaceful, his triumphant death.

In regard to the general character, which the subject of this obituary notice maintained after his conversion, it is sufficient to observe, that he abundantly sustained all that is stated respecting him in the published account, fulfilled all the hopes of the friends, but none of the predictions of the enemies of truth. "He adorned the doctrine of God our Savior in all things."

It would be interesting to describe the character of one, whose deportment every way was so entirely in accordance with the spirit and precepts of the gospel; but only a few of the more prominent christian graces will be mentioned.

Doctor Jewett ever manifested a childlike *simplicity* and *teachableness* of mind, as pleasing as it is rare. As this dependant, confiding, docile temper was very conspicuous at his conversion, so he maintained to the last hour of life, a remarkable willingness to be instructed and guided in all things relative to his spiritual concerns.

He cherished a warm *attachment* to the church and people of God.

As soon as was suitable after his conversion, he cast in his lot with the people of God, and from that hour, loved the church with sincere and ardent affection, prayed for its peace, rejoiced in its prosperity, and mourned in view of its afflictions. His feelings were like those of the captives at Babylon, and he could, with entire sincerity, adopt their impressive language, "If I forget thee, O Jeru-

salem, let my right hand forget her cunning."

His affection for the house and worship of God was equally strong. This he evinced by a *constant* and *seasonable* attendance on all occasions of worship. In reference to a new place of worship just completed, and in the erection of which he had felt a deep interest, he said, "I had rather have a seat in that house, than in any other place on the face of the earth."

He had an earnest desire to *grow in grace*, and *increase in usefulness*.

Exceedingly watchful of his temper and feelings in all respects, and circumspect in all his words and actions, he made *growth in grace* and *usefulness* in the cause of his Redeemer, the great object of his life. With this in view, he faithfully used the means of grace. Immediately on his admitting a hope, he instituted family worship, and maintained it morning and evening till his strength utterly failed. With the same desire, he devoutly attended on all seasons of worship, week days as well as Sabbath days; and aware of the tendency of promiscuous conversation on the Sabbath, to efface good impressions, he refrained as much as possible from a habit, to which some are addicted, of *talking* away the intermission, and conscientiously walked in silence and thoughtfulness to and from the place of worship, morning, noon and night; alleging, as the reason, that in his case, it was the course best fitted to secure the object of attendance on the means of grace.

He took great delight in hearing the Gospel. It was to him a joyful sound, and though as a man of some taste he could be pleased with a display of learning and eloquence, yet he rather desired "the sincere milk of the word, that he might grow thereby." And as he diligently used the public means of grace, so he daily used the Bible, and prayerfully meditated on its blessed truths, he was nourished up for "everlasting life;" and in the seven years of his christian life, he made attainments in piety and knowledge, which might well humble many a professor of thirty years standing.

He felt great compassion for impenitent sinners, especially for the class to which he once belonged; and scarcely to his dying day did he speak of his feelings, without uttering in some form his concern for their salvation.

In a word, he "fought a good fight, he kept the faith," and I may now add, he has "finished his course with joy."

The state of his mind in his last sickness, and in death, was such as might have been expected in the case of one, who "in simplicity and godly sincerity, not with earthly wisdom, but by the grace of God, had his conversation in this world."

As soon as he became seriously ill, which was about three months before his death, he began to "set his house in order;" and made all needful arrangements relative to his domestic affairs, and at length, those which had respect to his funeral, with as much calmness as in the case of a common journey, and yet with all the solemnity becoming the subject.

In one of my first interviews with him after he became ill, and while he was able to leave his house, he spoke substantially as follows: "I have had great comfort under your preaching, and I now have great peace; I am as happy as I can be; I have a strong hope; my hope is all in the merits of Jesus Christ, who has purchased my redemption with his own precious blood. The way of salvation appears wonderful, and I have great peace in meditating upon it. I sometimes look down to the world of wo, but I think I shall never go there. I have great compassion for sinners, and if you survive me, I want you to warn them to flee from the wrath to come." At another time, in reference to the expression of an English infidel when dying, that "he was about to take a leap in the dark," the Doctor observed, "I am going to take a leap into the *light*. It is all light in heaven; they have no need of the sun, nor of the moon, for the Lord is their light,



soon be there." Again—
ng in body, but in faith
t I am growing stronger
er every day. A door is
me out of this world, and
open before me into
New Jerusalem, the holy
are the angels, and glori-
and where God is. O
is of joy are there! Christ
this door, and invites us
that men would forsake
nd come to Christ!" He
if he laid any claim to
he ground of good deeds;
m a guilty sinner. It is
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wicked in all their re-
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brethren and fellow citi-
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one or more at a time, in the
is confinement. It is be-
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a day in conversation.
occasion he said, "What
tter than to talk my life
fellow mortals. Christ
his life for a guilty world."
f the family rising to wait
e said, "I sleep under the
Christ—go lay yourself
leep in his arms; I need
sit up; the presence of
shadows me."

At another time,—"I have found him whom my soul loveth. I feel quiet and happy in his presence; I feel that I have done with earth, and I have comforting views of Christ's goodness and love, and feel no choice whether to live or die,—just as God wills. I lay myself in his arms, his spirit dwells with me. O the wonderful plan of salvation! I never sought the Lord, but *he* sought *me*, and found me, and my soul shall praise him for ever."

Again—"Bless the Lord, O my soul, and magnify his name, for his riches, for his wonderful kindness, his tender mercies to me, a sinner. O the joy and peace in believing. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.'

"Why was *I* made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come."

"Blessed be the name of that Saviour, who allowed me to enter before it was too late. O had I sought the Lord in my youth, how much I might have enjoyed. All you, my children, remember your Creator, *now—now*—even to-day, and not abuse his tender care and compassion."

The last time I saw him alive, was two days before he died. He said, "I may live till to-morrow, but I wish you to read the 21st chapter of the Revelation, containing the account of the holy city. I wish to hear that *once more before I die*. As soon as the reading was closed, he said with great earnestness, "Is not that worth living for seventy years in such pain and anguish as I now endure? Yes, O yes; worth thousands and thousands of years of pain to obtain such an eternal inheritance. And I shall soon be there." On the morning which closed his life, he uttered some strong expression in regard to the burning thirst which he suffered, and then exclaimed, "I long to drink of the water that flows from the throne of God and the Lamb." To the question, "do you long to be gone?"

he answered, "Not till my work is done.—not till my Heavenly Father is ready." Just before he ceased to breathe, and when he was supposed to be unconscious of his condition, he was asked, "do you know that you are going?" He replied, "Yes, Christ is close at hand."

Much more of the same character might be transferred to this paper; but enough has been stated, to indicate the state of mind in which the "Infidel Reclaimed" finished his earthly course,—a state, as edifying to his fellow Christians, who were permitted to have interviews with him in his last days, as it was suited to show the truth of the Gospel, and the power of Divine grace.

INFLUENCE OF A MAN'S WIFE, ON HIS CHARACTER AND DESTINY.

[Furnished by a Pastor.]

Aleph and Beth were brothers. Aleph married a pious woman of a respectable religious family. I met him in his yard, walking around with vigor and speed, an erect, portly, ruddy, robust man. His outbuildings were numerous; and his yards were full of wood, utensils, and materials for work. I went into his house. It was large, well finished, and well furnished. There were books there; and they seemed to be read and studied. Aleph was a pillar in the church, the parish, and the town; for he had a good wife. "A wise woman buildeth her house. Her husband is known in the gates, when he sitteth among the elders of the land. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also and he praiseth her. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

Beth had a good disposition. He was industrious, steady and prudent. He was honest and moral, and respected religion; but he had a poor wife. His tall form was bowed down. On his face was the expression of care and despondency, and his movements were of the same character. With the companion and family that he had, he possessed neither spirit nor ability to do any thing for the promotion of religion, and the public good. He did not prosper. There was the aspect of nakedness about his barn, and about his house, and within his doors. His family did not grow up in good and respectable habits. Their character and condition were not such as to cheer him. He drooped at length and died. He made no profession of religion; but he cordially welcomed my visits as a minister; and I indulged some hope that death was to gain him; but as he lived, so he died—in a cheerless state of mind. There was considerable religion in the family, such as it was; but there was also considerable intemperance, and looseness of principle and practice in other branches of morals. In the sinking condition of the family, the influence of the poor wife was to be seen. She was not herself vicious; but she had no high moral principles, no cultivation of mind, no interest in the improvement of society, no zeal for neatness and comfort, for whatsoever things are lovely and of good report. Her want of the qualities of the virtuous woman, described in Proverbs, made her a poor wife, and her husband a poor parishioner. I seem to see his stooping form and care-worn face, passing before me. I seem to see his dilapidated buildings. I seem to see the neighborhood presenting all around the blighting influence of a slack woman—a poor wife—upon her children, and children's children. Talk to me then of educating young men, and of training them up to be good citizens, good members of churches, and good supporters of religious societies; and I will tell you to *educate young women* to be good wives, if you would have men to be happy men, good citizens, and good parishioners.



THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

ol. XIII. SEPTEMBER, 1840. No. 5.

THE HOME MISSIONARY SPIRIT OF THE PILGRIMS.

EVERY new development made by mo-rn research into the history of the Pilgrim athers of New-England, is calculated to waken greater admiration of the elevated haracter of their motives, and the far-reach-g wisdom of their plans. The able report the Massachusetts Missionary Society r the present year, drawn up by the Secre-ry, Rev. JOSEPH S. CLARK, contains some riking illustrations of the importance at-ched to Home Missions by the Patri-chs of that colony. The principles which ey avowed, and on which they acted, are nuine specimens of the moral sublime. contemplating such facts as the follow-g, who can help exclaiming, How ines-nable the privilege of having such an an-stry—of living in a land whose institutions ve been modelled by men who lived, not r themselves alone, but for others, for pos-rity and the world!

It is known—or should be—to very son and daughter of New-ngland, that the leading motive hich drew its first settlers to these ores, was, in their own expressive nguage, "a great hope and inward al they had of laying some good undation, or at least to make some ay thereunto, for the propagating d advancement of the Gospel of the ngdom of Christ;—yea, although ey should be but as stepping-stones nto others for the performance of great a work."* In pursuance of this design, at the end of twenty-seven years from the first plantation of the colonies, 43 churches had been organized, among a population not exceeding 30,000, thus giving, on an average, one minister to every six or seven hundred souls. In 1696, which was 29 years later, there were 134 churches in New-England, of which 98 were in the Province of Massachusetts. Six of these were destitute of settled ministers. This alarming destitution, (for so it appeared in that age,) arrested public attention. It was not more distressing to the vacant churches themselves, than it was appalling to the guardians of the Commonwealth, and aroused them to action. It may not be known to every one, that application from feeble churches were actually made to the Legislature of the Province, soliciting their aid in the maintenance of the Gospel, just as they are now made to your Executive Committee—and met with as kind a reception. In the archives of this state, are now to be found not less than *fifty* such applications, presented to the Legislature, between the years 1693 and 1711, and the record of as many appropriations from the public treasury, amounting in all, to about £1,000, for the relief of these needy churches. Perhaps the spirit of that age cannot be better illustrated, than by introducing in this place one of these petitions, and the recorded action of the General Court upon it, as a specimen of the whole.

* New-England's Memorial, p. 20.

"*The Petition of the inhabitants of Brookfield, to the Honorable General Court assembled at Boston, November*, 1698, *humbly sheweth:*

"1. That we seem to be called of God to continue our habitation in this place. * * * *

"2. That it is an intolerable burden to continue as we have done, without the preaching of the Word; God doth require his people to attend not only family worship but his public worship: it is the ordinance of God, that on the Sabbath day there should be an holy convocation, and that his Word be preached by those that are able and faithful; and our own necessities put us upon it earnestly to desire it; both we and our children need the instructions, rebukes and encouragements of the Word; the darkness and deadness of our own hearts, together with the many snares that are in the world, are an experimental conviction to us, that we need all those helps and advantages that God hath sanctified for our good.

"3. That we are not able at present to maintain the worship of God: we are but twelve families, and are not of estate sufficient to give suitable encouragement to a minister. We are willing to do to the outside of our ability; but though we do as much as can be expected from us, it will not amount to such a sum as a minister may reasonably require for his labor.

"4. That if this Honorable Court would please to pity us, and grant us some help for a few years for the maintenance of a godly, able minister, besides the advantage that it may be to those few families that are here, it would be a means to draw many other inhabitants to us, whereby we shall be so far assisted, that we may of ourselves be able to uphold the worship of God, and not be burdensome to others.

"Under these considerations, we humbly beg that this Honorable Court would exercise compassion to us, and assign some relief to us out of the public treasury, which we shall look upon, not only as a testimony of your zeal for the worship of God, but also of your tender compassion to the souls of those whom God hath made you fathers of:—And your petitioners shall ever pray," &c.

[Signed by 15 names.]

"Read November 23, 1698.

"In answer to the above petition, Ordered, that there be 20 pounds paid out of the public treasury of this Province towards the support of an Orthodox minister for one year, to commence from the time of the settlement of such minister amongst them.

"Sent up to the honorable the Lieutenant Governor and Council for concurrence.

"NATHANIEL BYFIELD, Speaker.

"Read in Council, November 24, 1698, and Voted a concurrence with the Representatives.

"ISA. ADDINGTON, Secretary."

Such was the spirit of New-England's illustrious Fathers. In this spirit, and on the principles here bodied forth in legislative action, they laid the foundations of this Republic, "Jesus Christ himself," in the stated ministrations of his word, "being the chief corner stone." And it is strong delusion to hope that the towering structure will stand any longer than these foundation principles are preserved. In the language of Cotton Mather, "the Gospel has evidently been the *making* of our towns; and the blessings of the *upper*, have been accompanied with the blessings of the *nether* springs." In the language of the same author, and with equal truth, every christian patriot may add, "I shall count my country lost, in the loss of those primitive *principles* and primitive *practices* on which it was founded."

We are not about to recommend the turning of our feeble churches over to the "compassion" of the Legislature. Even if the step were less desperate than it is, the finger of Providence has long since pointed out a better way of accomplishing the high purpose which the fathers sought by legislative enactments. *The Massachusetts Missionary Society*, whose history reaches far back toward the days of those fathers, was

ed by the worthiest of their
, with no other design than to
rve and carry out these tried
principles, till their redeeming efficacy shall be known in every section of our land, and throughout the earth.

Correspondence of the A. H. M. S.

IOWA.

n *Rev. Asa Turner, Denmark, I. T.*

he request of the Executive Committee, . has extensively explored this inte- g territory, and we have from time to published extracts, giving the leading communicated in his correspondence. he purpose of enabling those who may ning their thoughts to that region, to more definite conceptions of the cha- and prospects of the country and its ation, we give below an account of a t tour performed by Mr. T. through rt of the southern counties. It was bly not written with the expectation being published, but its familiar and died style will not render it the less ic and intelligible.

GENERAL REMARKS.

sting your eyes on the map, you see, that the Mississippi bounds n the east, the state of Missouri ie south, the Missouri river on west, and, as yet, the British Pos- ons on the north. Thus, Con- s has been bountiful to us in the nt of territory, and Providence h more so in its beauty, variety, ness of soil, healthiness of cli- , and its perfect adaptation to wants of civilized men while in te of probation. Although our bers are now few, compared with r settled states, still every one explores this interesting terri- must feel, that the time is not listant, when millions instead of sands must here be in a process raining for heaven or for hell. the conviction must force itself very reflecting mind, that the iny of these future millions will be influenced in a great degree by the present generation. The call is loud for Christians to do with their might, what they intend to do. The character of the soil, surface of the country, &c., do not differ materially from Illinois and other prairie countries—with the following exceptions. The Territory is better supplied with timber, stone, water and water-power. There are very few places where steam-power will ever be needed. The Des Moins and Skunk rivers, extending across the southern portion of the territory, with their various branches, afford abundance of timber and water-power. The northern part is equally well supplied, so far as I am informed. As a consequence, the population is very dense, for a new country. But it is unnecessary to say more on this subject. The multitudes flocking here for a permanent home, show what men think of the country as a region in which to live and die.

TOUR.

I left home on the 11th of June, in accordance with your request, and although I have gone through but a small part of the territory, I give you some of the results. My tour has been through the south part of Lee, Van Buren, Jefferson and Washington counties.

The first night I spent at *West Point*, a little village, 10 miles west from Fort Madison. It contains about 200 inhabitants, the country around densely settled. There is a Methodist, and a Presbyterian church of about thirty members. Preached in the evening. The brother who has supplied them is about leaving, and a good man would be very ac-



ceptable to the people. I am always urged to preach as I pass through the place.

Five miles west is *Tuscarora*, a densely settled neighborhood, with a few professors of religion, and containing a class of people who are ready to hear the Gospel. A icentiate of the Congregational association of Illinois is now teaching school here, and preaching to hem on the Sabbath. But you know that no common man can do his duty as a teacher and as a minister at the same time.

The rest of this county south of Tuscarora—with the exception of a fraction on the west—will, for aught I see, fall under the influence of the Mormons.

Church formed—minister needed.

Farmington was my next place. Here I was met by Br. Clark, (of Fort Madison,) who spent the Sabbath with me. Our design was to have preached two days, but the weather was so stormy, both on Saturday and Sabbath, that few could attend. In addition to this, my old acquaintance, Fever-Ague, paid me a visit, which took up all my time. A church was organized of 14 members. Most of these, I trust, will engage heartily in the service of the Lord. Their ardent desire is, *that you will send them a minister*—a Congregational minister will probably suit them best. This place I deem one of importance. It now contains 250 inhabitants—is situated on the Des Moins river, about 40 miles by water and 30 by land, from the Mississ ppi. Just above the town, here is a small fall in the r ver upon which saw and grist m lls are now n operation. There is also a steam sawmill in the town. Steamboats reach here without hindrance in the Fall and Spring. The country around, on both sides of the river, is densely settled, and I think the demand for a minister is imperious. The little church would do what they could; and other citizens of the place would cheerfully contribute to his support. They already have a house, about 25 by 36 feet, now enclosed, and design to finish it immediately. This h would be well filled if they h minister.

Abner Kneeland.

But there are also special rea why a man, a good man, a *st* man, should be sent there forth Two and a half miles belo ABNER KNEELAND, the great apos Atheism, with a band of his fo ers. Till my tour through the try, I supposed but little dange to be apprehended from his ence; but ah! the heart of dep man will believe anything t false. And, strange to tell, have become he followers o who says in heart, "There God." He has distributed his around the country with a zea liberality worthy of a better These have taken, not simply the grossly immoral, but have verted the minds of many who esteemed firm believers in R tion. I met a young man w nad known years ago. He wa moral and am able and once th he had given hi heart o the Sa For three years, he has been the leaders in trying to pres little regard for the Sabbath, a a Sabbath school, &c. In con tion, he said, "I would give the if I could be delivered fro doubts of the truth of the Bibl found that infidel objection overpowered his reason, anc him in their cold, icy chai pious lady said to me, "My b in-law was once a member Presbyterian church, but now one of the firmest supporters of Kneeland." Two weeks ag Saturday, there was a politic vention at the county seat nomination of territorial and officers. Abner Kneeland was nated to the first office—that o ber of the council (senate); a t in the faith to the house of sentatives; and every nomin one, is a professed infidel. facts need no comment.

My next preaching plac *Krosangua* (formerly Van

the county seat of Van Buren Co., 18 miles from Farmington. This place is also situated on the Des Moins river—very new—about 200 inhabitants. I arrived about sunset, very feeble from my chill the day past,—still I must preach. With half an hour's notice, about 100 persons assembled. I talked to them of the blessings of the Gospel—its adaptation to form the character of a people, especially of a new place, so as to qualify them for the greatest amount of enjoyment, here and hereafter. After meeting, several pledged *a hundred dollars each*, to help build a house of worship; and a strong desire was that a minister might be sent them. A Presbyterian would suit best.

This I regard as another post, that *must* be occupied—thus giving to the county of Van Buren, and the lower part of Lee, two ministers.

Physical character of the country on the Des Moins.

This county (Van Buren) contains about 6,000 inhabitants. The Des Moins runs through it diagonally from N. West to S. East. The stream is one of the most beautiful sheets of water I ever saw; its channel is about 60 or 80 rods wide; the bottom, stone and gravel, and so smooth, that when fordable, you may drive a carriage across in almost any place—(I crossed three times); the water is so clear that you can see the bottom at every step. The banks are so high that they are never overflowed. The bottom lands on either side are from a quarter to three quarters of a mile in width, and gradually ascend to the bluffs, which rise in still steeper acclivity, but not, generally, so abrupt as to injure the ground for farming purposes. You will find farms now almost every half mile on this smiling stream. But when some ten years shall have passed, and men shall have filled this valley with houses, gardens and orchards, but few spots on earth will surpass it in beauty. Steamboats have now ascended the river 100 miles; and up to the Racoon Forks, 250 miles from the mouth, there is no obstruction—the river all the way, as I was informed by Capt. Hall, retaining its even course, and having on each side the same beautiful interval land. Above the Racoon Forks, the channel is not so wide, but deeper, and the distance it is navigable is unknown. The mean depth where I crossed it, was from 1½ to 2½ feet. This was about its lowest stage. For several months in the Spring and Fall it is from 10 to 20 feet deep. From the stream on each side, the various creeks carry out large bodies of timber, and diversify the adjoining country in beautiful proportions of prairie and woodland.

I have been thus minute, that you may see how important it is, *that at least two men* should be stationed in Van Buren Co. immediately. I might refer you to many other little towns where men are needed, but prefer to direct your attention to the two points, Farmington and Krosangua.

Fairfield, county seat of Jefferson. Spent the Sabbath. Here is a little Congregational church of 14 members. Administered the Lord's Supper. The united voice is, "Send us a minister." The members of this church are mostly poor. One old man, almost three-score and ten, has two children missionaries at the Sandwich Islands, and one studying theology at New-Haven. He wants a minister. The county would present a most inviting field for one who loves to labor in laying the foundations. Jefferson is well timbered, well watered, and although one year ago last January, there were scarcely any inhabitants. I was surprised to find all the southern part of the county settled as densely as many parts of Morgan Co., Illinois.

From Fairfield, I went to *Brighton*, Washington Co., north of Jefferson. I must say, that around here, is some of the most beautiful land I have ever seen. Here I found 8 members of the Congregational church, and 2 Associate Reformed Presbyterians. Some 50 or 60 gathered together to hear the word of life on

a very short notice. Their desire is that the word of the Lord may be spoken to them from Sabbath to Sabbath. This field might, for the present, be united with Fairfield; unless a man can be spared for Washington, which would be greatly to be preferred. My present call would be for *at least three men.*

Healthiness of Iowa.

I have no doubt that this Territory is as healthy as New-England, except on the Mississippi river, and some few of the smaller streams. My own sickness was brought on last Summer, by going beyond my strength, and beyond the dictates of prudence for any person. Urged out by what I thought my duty, I brought on a relapse.

(*To be continued.*)

WISCONSIN.

From Rev. S. Peet, Milwaukie, W. T.

The close of another quarter of my labors here, finds us in a prosperous and progressive state. The tide of emigration has brought to our place several interesting private families, who seem likely to do good among us; and what is still better, God has appeared among us, in a small degree. Five individuals are indulging hope.

Our late meeting of Presbytery, was very interesting. Nine ministers were present, and all the churches were represented except Green Bay. Ministers are coming among us in considerable numbers. Five have already arrived; others are expected soon. The reports on the state of religion at Presbytery were very interesting. The prospects of our cause in this Territory are exceedingly animating.

From other letters we learn, that our missionaries, Rev. Messrs. Parsons, Arms and Sherman, have entered on their labors in Wisconsin, with good prospects.

ILLINOIS.

From a Missionary Report.

SYSTEMATIC CONTRIBUTIONS.

There is one subject to which we have given some attention within the last three months, which I flatter myself will be of use to this church and to the world. As you are already informed, nearly every member of this church is in embarrassed pecuniary circumstances. In consequence of this fact, I am satisfied that the various objects of benevolence have been too far overlooked. We have contributed as opportunity was presented, if we happened to have any thing in our pockets; but the grand difficulty has been, (and it is not a difficulty with us alone,) we have not *laid our plans* so as to act with system. This evil must be removed. I do not know how rapid will be our progress in reform, but we have commenced it. My suggestion to our people was—Let every individual make up his mind how much, with the blessing of God, he will do for the year. Let him who cultivates the soil appropriate the avails of a *certain portion* of land—say an acre of wheat, or more, as the case may be—let him who has commenced keeping a dairy, appropriate the avails of it for a *specified* length of time, &c. &c. The effects of this would doubtless be to lead Christians to inform themselves as to the claims of the different objects of benevolence, and, of course, to be more interested in them. It will lead the Christian to feel more deeply his individual responsibility—to cultivate a spirit of benevolence—to enlarge his view of the field which is to be brought under moral culture, and to secure the blessing promised to the liberal soul.

We commend the system of our correspondent, so far as it goes. It will be seen, however, that his plan refers only to a system of providing the *means* for benevolent objects. Something more is wanted to insure that the money thus earned shall be promptly *collected* and *applied* to the va-

ous objects of charity. For this end, we fer to the plan frequently advocated in our olumns, and which contains the following rovisions—viz: each cause has a stated me—is presented personally by collectors— nd carried to every man, woman and child, ot known to be unfriendly to the object.

This plan is gaining attention more and ore, and new testimonies to its successful peration are frequently coming to our nowledge.

From the Rev. A. Gaston, Gap-Grove and Rock River Rapids, Ill.

REVIVAL.

At Gap-Grove, we have enjoyed a eason of refreshing from the pre- ence of the Lord. For some time, onsiderable seriousness had been nanifested, and one young man hope- ully converted. A special effort was nade for the salvation of sinners bout the 20th of May. In this I vas assisted by three brethren. For ome days, almost insurmountable bstacles prevented much success. God at length brought out the sin of ome who professed to be his follow- rs—the church humbled herself efore the Lord, and the work revived fresh. About 15 individuals, we ave reason to think, became the ubjects of converting grace. Others, acksliders, have been reclaimed, and Christians quickened in duty. Con- idering all the circumstances, it has een a great work. Nearly all who re hopefully converted are those in iddle life. Not a child, so far as I know, has been affected.

One man, somewhat past middle ife, a Unitarian, has come out de- idedly on the Lord's side. His wife s a member of the church, and has felt deeply for him, her son and son's wife. She is at length permitted to rejoice in God, "with ALL her house." Another man of considerable stand- ing, as a public officer, is numbered among the converts. Three young ladies engaged in teaching schools, wo in this place, and one in Dixon, re also rejoicing in hope. One of hese was previously a Universalist.

A peculiarity of this work, has been its solemn stillness. There was no excitement—no anxious seat; but a simple and faithful presentation of truth, addressed to the understandings of the audience. It has been so dif- ferent from what was expected in this age of noveities, that all have been surprised, and compelled to acknow- ledge, "it is the work of God."

Our Temperance Society continues to flourish; and I think the cause is on the advance. We are endeavoring, as a part of the "Rock River Bible Society," to place the Word of God in every family in this region.

TENNESSEE.

From the Rev. Wm. Graves, Knox Co., Tenn.

My commission came to hand when, on account of previous en- gagements, it was inexpedient that I should immediately confine my la- bors to the field designated. I intend to do it, however, as soon as practi- cable. A few weeks before my ap- pointment arrived, I had engaged to preach monthly at three different places in Knox county. One was a shed, built for public worship, where I had held a camp-meeting, at which nine persons gave satisfactory evi- dence that they had passed from death unto life. The second sta- tion was at the Ebenezer church, where I had also held a meeting, which resulted in 12 or 15 hopeful conversions. The third place, is one where I shall feel it my duty still to continue my labors—first, because it is near me; secondly, it is a very wicked place, and but few of the inhabitants attend preaching else- where; and thirdly, I have there a crowded assembly of attentive hear- ers, and there are, at present, some indications of good.

Instead of the two former stations in Knox county, I have selected two points in Campbell county and one in Morgan. The prospects before me demand all my time; and the open- ings for usefulness encourage my heart. But I am surrounded by other

denominations and meet with some opposition. Prayer-meetings are kept up among us with interest, and the Lord appears to be touching the hearts of sinners.

INDIANA.

From Rev. R. H. Rankin, Cass County, Ia.

TEMPORAL AFFLICTIONS AND SPIRITUAL BLESSINGS.

Another year has come to a close. It has been one of affliction and trial to us; much of the time we have been sick. Only one month during the year have I been able to labor, as in former years. God has nevertheless been kind and good; for though I have been afflicted, and difficulties have been thrown in my way by those professing love to Christ, yet I have accomplished as much as in any former year. I have even received more members to the church, both by certificate and examination. During the last quarter, I have been more encouraged with the prospects of the Pisgah church, than for some time past. Two have been added by certificate, and a number are feeling deeply on the subject of the soul's salvation. Our communion season in Indian Creek has just closed. It was one of interest; five individuals united with us for the first time. They are, I believe, as hopeful cases as I have ever received to the church. They are heads of families, two of them upwards of fifty years of age. Two others have been added by certificate since my last report, and many among the young are feeling much on the subject of religion; and it is manifest that God is with us in mercy. All that has been accomplished, has been done by the plain preaching of the word. The Sabbath school is in a prosperous condition.

I am not yet able to labor as I would wish, but my health is recruiting; I suffered much during the Spring. During the year, God has made no breach in these churches by death. It probably will not be so long. I have just come from the bedside of one who will, it is likely, in a few days be numbered with the dead. But we trust she is going to a better country; and will not leave her husband and friends to weep as those who have no hope.

From the Rev. W. W. Woods, Putnamville, Ia.

In the midst of all our agitations and commotions, in church affairs, we have great cause to bless God, and take courage, and go forward. Since my last letter, we have had one communion season, at which time four persons were added to the church, one by letter and three on examination. The meetings were full and solemn, and the impression on the public mind must have been favorable to the cause of truth.

We have an increasing interest in our Bible class on the part of the church; many more heads of families are now engaged than were formerly.

MICHIGAN.

From Rev. H. Root, Howell, Mich.

REVIVAL.

I forward to you my last quarterly report with emotions of no ordinary pleasure. Since my last, the Lord has done great things for this dear people. I think I have expressed, in former communications, some confidence that God was again about to visit this place. In this I have not been disappointed. It became evident in the latter part of the winter, that God was with his people, imparting a spirit of prayer, and leading them to seek and to expect his salvation. Yes, there was sighing and crying for the abominations done in the midst of us; and God hearkened and heard it, and has appeared gloriously to build up Zion.

We engaged in a protracted meet

ing on the last of May, which resulted in the conversion of a goodly number of souls. It was indeed a reviving season—refreshing to the hearts of Christians, and will be remembered with gratitude and joy by many through eternity. Our meeting closed after one week's continuance; but the work of God's grace did not close with the meeting. It still went forward; some have since come to Christ, and others seem to be coming. God is yet with us, and O, may he never leave us!

As the fruits of the revival, twelve have connected themselves with us, and others will doubtless soon follow, and from a most interesting class, the young people, and mostly young men of promise.

GRATITUDE TO GOD, AND TO THE FRIENDS OF HOME MISSIONS.

How pleasant to the benevolent heart, is the assurance that its generous sacrifices are appreciated by those for whom they are made, and become, by the grace of God, effectual in advancing his glory! Such joyful persuasion they may cherish, whose charity enables the A. H. M. S. to sustain the labors of Christ's ministers in the feeble churches of the West. The writer of the above goes on to say:—

A mighty change has been produced among us, and to God's name be all the glory! How shall I express my gratitude to God for what my eyes have seen of his salvation?

Many have been our trials, but God has brought us triumphantly through them all, and "he has set our feet in a large place." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

Could you, my dear brother, see the change which this year has effected among this people; could you see the strength which has been imparted to this feeble church; could you see the life and animation which now distinguish all its operations, surely you would not think the small sum of one hundred dollars, which you have appropriated to this field of labor, misapplied. For this aid, in behalf of this church and community, I thank you. May God bless you, and enlarge your means of doing good!

From a missionary in a very new region.

AFFLICTION DEMANDING SYMPATHY AND AID.

We are not, of late, called on to contemplate trials so severe as those alluded to in the following letter, so frequently as we were a year or two ago. We trust that the extreme pressure which has occasioned much of the suffering of our missionary friends in the West, has already reached its crisis, and will soon begin to abate. But there are many of them who must long remain worthy subjects for sympathy and prayer.

There has been, during the last quarter, the usual attendance upon the means of grace among those who have enjoyed health. Many of my people have been visited with sickness, which has prevented them from going to the sanctuary, or the place for religious conference and prayer. My own family have drank largely from the same bitter cup. My wife has not been able to attend public worship for four months, except recently in a few instances. At times, I have felt almost ready to sink under my cares and labors by day, and watching at night; but underneath us have been the arms of the Almighty, sustaining us, while we have been led in a way which we knew not, and seen darkness become light before us, and crooked things straight.

The trials of ministers and people, in places like this, are peculiar; they can be better felt than described. I am confident, that if my christian friends at the East knew one half of them, they would sympathize most deeply with us, and watch the arrival of every mail, hoping to learn something more favorable, in regard to our circumstances. The consideration that this is not our rest, and that it is as near to heaven here as in New-England, does not a little to render us contented and cheerful.

A few years ago, people here were in a rage to get *rich*; now the chief concern of many is, how shall we get *a living?* How shall we furnish ourselves and families with *clothing?* Let the current of wordly-mindedness run which way it may, it is, after all, the same thing, and is one of the greatest obstacles which the servant of God meets with, in his efforts to save immortal souls. Such an obstacle is found here, and it often chokes the word preached, and renders it unfruitful. Satan is contending for every inch of ground. He has an agent in this region, who denies the supreme divinity of Christ, and in going to and fro, has come to this place, and sowed tares among the wheat. It is said he is about to form a church. I have felt it to be my duty, to contend earnestly for the faith once delivered to the saints, and I trust that none of the flock over which the Holy Ghost has made me the overseer, will be drawn into the snare.

Since my last report, 5 persons, heads of families, have been added to the church by profession, and 10 children received the ordinance of baptism, and one young man has, within a few weeks past, been hopefully converted.

I am greatly in want of funds, and I do not see how I can long remain here, unless I can be supplied. I have not received more than twelve dollars *in cash*, for my services, for a year and a half past, and some less than a hundred dollars in other things.

OHIO.

SHALL WE HOLD ON?

This is a question which those who superintend the distribution of the charity of the churches, are often obliged to ask themselves. Besides the great embarrassments which have involved the whole country in gloom, there are local difficulties which press with great weight upon particular communities, and often bring quite to the verge of destruction, churches which we had supposed were about to dispense with assistance. To go back again, and build them up anew, almost from the foundation, seems a discouraging task; and yet, where so much has been done, it were a pity all should be lost, for the want of a continuance of the fostering care of the Society. To weigh the probabilities of success, and to settle the rule of duty, in each case, under a sense of responsibility to the churches, and above all, to God, is a matter attended with no small solicitude and anxiety. The friends of Home Missions should, therefore, not forget the Executive Committee in their supplications to Heaven in behalf of the missionary cause.

Our little church has been diminished by deaths, removals and suspensions, for the last year or two, more than it has been increased by additions; and although the ability and willingness to support the ministry has increased, the growth is very slow. Not more than half enough can be raised per annum. I suppose the church will ask for renewed aid in the support of their pastor. Whether it should be granted, I do not know. I desire to have no choice in the matter. My desire is, that the funds of your heaven-born Society may all be appropriated in the most judicious manner. They are the contributions of the pious, and often of the pious *poor*. I sometimes almost fear to receive funds thus raised. True, the small amount granted by your Society is the chain that binds us together—that is, I see not how I could sustain myself among this people without it; and amid all our discouragements, I have never seen a time when I thought it my duty to leave. I trust the way is preparing for the ingathering of many precious souls. We have two Sabbath schools, numbering near fifty scholars each—and very respectable congregations on the Sabbath. I usually preach twice or thrice during the week. There seems to be a steady and increasing attachment to the benevolent institutions of the day—and particularly to the H. M. Society. I am willing to remain in this field another year—yea, even till death, if such be the Lord's will.



From Rev. E. Buckingham, Coshocton, O.

REVIVAL.

In making my annual report to your Society, I have much cause for gratitude to God. The year has not been barren of good results. During the first part of it, I labored under many discouragements. But God has at length smiled upon us. For the last few weeks we have enjoyed an interesting revival of religion. About twenty have been hopefully converted to God. Many are still anxious; and a solemn religious feeling appears to pervade the entire community. Nine have already attached themselves to my church, and several have united with the Baptist church.

This church numbered but seventeen when I came here. Four have been dismissed during the year, to unite with other churches abroad. Five have been added during the year by letter, and 14 by profession.

In view of the labors and results of the year, we have reason to praise the name of God and take courage.

NEW-JERSEY.

From Rev. A. Brown, Elizabeth-Port, N. J.

Dear brother, for myself and my people I return you, and through you to your Society, many grateful thanks. Your aid is timely, and I hope not misapplied. This people are, at present, small and weak; and are unable, alone, to support a minister. Yet I feel it highly important that the Gospel should be sustained here. The great interests of the Redeemer's kingdom seem to require that it should be. But, without your assistance, I could not remain very long.

Our prospects are constantly brightening, and we are gradually acquiring strength—though not every week, or month, alike. But on the whole, God has been kind and propitious; and gives us decisive evidence that our labor is not in vain in the Lord.

REVIVAL.

The last quarter has been rich in blessings. God has visited us with the influences of the Holy Spirit, and shed upon us many precious mercy drops. There was a marked change in the aspect of things, at the commencement of the year; and, for a season, I thought we should have a revival. Indeed, there were one or two cases of hopeful conversion. But our expectations were not realized; things settled down into their accustomed channel; and nothing farther appeared until the first of May, when I found one case of awakening. Yet, the feelings of the person appeared to be very deep or pungent. About this time I was absent two Sabbaths. While I was gone, this person's convictions became known, and another was awakened. This was the condition of things, so far as known, when I returned. The day after my arrival, at our weekly prayer meeting, I perceived that God was among us, of a truth. Greater numbers were out, and the meeting was very solemn, and some seven or eight were melted into tears. From this time, the work became distinctly developed, and was very rapid in its progress. Within two weeks, some twelve or fifteen were hopefully born into the kingdom of Christ. The number of conversions is about twenty. The most of them appear very well, and give pleasing evidence of a change of heart. Others were convicted, some deeply—but their impressions have for the most part worn off; yet we have proof, that the Spirit is still lingering among us.

Our last communion was a most interesting Sabbath to us, and one that will be long remembered. We received ten to our church on profession, and one by letter. We expect as large, or a larger accession at our next communion. These are the first fruits of our little revival, and the first we have received from the world, since the organization of

our church, which took place on the 7th day of August, 1839. We feel strengthened and encouraged. God, we think, is approving our enterprise, and we give glory to his great and holy name.

Our Bible classes—one for young ladies and the other for young men—continue and prosper, and also the Sabbath schools; and the general aspect of things appears pleasant and prosperous.

NEW-YORK.

LABOR AMID DISCOURAGEMENTS.

The writer of the following lives not in the "Far West," but in the great and wealthy state of New-York. Let men say what they will about the decline of principle in these degenerate days, we doubt whether any age has abounded more than our own, in examples of resolute, continued endurance of toil and privation for the cause of Christ.

My supporters are few and poor, and during these hard times pay me scantily. Not one dollar in money have they put into my hands during my ten months' stay among them; but have rather borrowed from me. My whole nominal salary, including missionary aid, is short of $275. I am also educating my three children—two of them (if God please to accept them) for the Gospel ministry.

I have consumed a good deal of time, and had my attention much occupied, in obtaining funds for the erection of our meeting-house, the frame of which we hope to raise ten days hence.

Since my last report, a "Christ-ian" of popular talents and insinuating address has entered among us, and endeavored to overthrow the faith of some; against whose attacks upon our faith I have felt it my duty to stand on the defensive, with the armor of the Gospel. And, if I mistake not, the whole will be overruled to the confirmation of the orthodox and the faithful. Five more members are expected to join by letter next week, swelling our number to 41, of which 16 will have been during my residence here.

The formation of a church i where I preach every fourth S is deferred for the present, count of the ill health and i removal from the place of an tial brother. The Sabbath s ——, is the only one I have pleasure to see in operation field of labor. It grieves me t many children springing up maturity, uneducated for Chr the tide of sectarian influe infidel prejudice is at pres strong for me to overcom have hope, however, of succe after. Alas! dear brother, naanite is yet in the land, numbers.

While I write, the giddy, gible youth are gathering f at our village tavern, to wa time, and expend more mon all the church will raise for lent purposes—and taking le intemperance, which an in loves to foster for filthy lucr On the 4th of July, the ho and other vulgar sports, in my house, made my spiri within me. O, for the death monster vice, whose maw e millions!

From Rev. R. A. Avery, Edi N. Y.

A REVIVAL AND ITS EFFEC

In my last communication tioned that we had enjoyed of refreshing from the pre the Lord. At our commu May, our little church mo doubled its numbers. Co and the friends of Home have witnessed that scene you have been in our little sa and called to remembrance that but a little more than ha previous, that sanctuary was deserted, God's day unbl profaned, and the little chur to despair—could you in the have beheld what we wit

the *crowded* house, (which, by the way, will accommodate from 450 to 500,) the tearful eye, and the countenance made glad by the presence of the Most High; and could you have seen the thirty-seven, who stood forth in the presence of this congregation to enter into solemn covenant with God and his people—not only would you have joined with many who were present to witness this scene, in the exclamation, "What hath God wrought!" but you must have felt that "it is more blessed to give than to receive."

Of those who united with us, eighteen are heads of families. Thirty-four united on profession of their faith, and three by letter. We expect several others will join us at our next communion.

We feel greatly encouraged, and have organized a Sabbath school and Bible class, which are well attended. There is also an unusually large attendance for this place on all our meetings, both on the Sabbath and during the week. Above all, we feel that the Spirit of the Lord has not altogether forsaken us. There have been one or two cases of hopeful conversion within the last week.

The society here have been making some slight repairs in our house of worship, and have built them a fine row of sheds for the protection of their teams from the heat, cold and storm. On the whole, there never has been a time since the organization of this church, that its friends felt as strong a confidence in its ultimate success.

FAITH AND PATIENCE OF THOSE WHO HAVE INHERITED THE PROMISES.

I have been trying to preach recently on the kingdom of Christ—its glorious nature—the method of building it up—the instrumentalities employed—perpetuity, &c. One definite object I had in view was, to instruct my people in the history of the Church, and to lead them to contemplate the simplicity, faith, self-denial, and the whole course of the primitive Christians. Had not Providence directed me to these contemplations, I might myself have murmured under my trials. It is true I heard Paul saying that he counted all things but loss: I had the example of Jesus: but they were extraordinary characters, and were raised up to meet a peculiar crisis in the dispensations of Providence. But when I saw the common mass of the christian church going cheerfully to poverty, ignominy and death—I pause, I wonder, I admire! And shall I, a subject of this magnificent kingdom, complain? Shall I not rather glory in being placed at a difficult post? Shall I not triumph in the grace of God? I am a weak creature, a frail child of dust. I have seen moments when my heart has sunk within me; but when I look at the great enterprise of Christianity, I ride triumphantly above the stars!

OPPOSITION TO THE GOSPEL.

One embarrassment under which I began here, and under which I still labor, is prejudice. When I came here, the great mass of the population were combined together in bitter and determined opposition to the Presbyterian church, and to whomsoever they might call to be their minister. Long before I arrived, and before they had any knowledge of me, some of the most influential men in the place, together with many others, covenanted together to use all their influence against me. And their conduct since I have been here, shows that they were in earnest. And even some members of the church, as it since appears, were concerned in that combination. We had no place of worship but a miserable old school-house. At one time, while assembled on the Sabbath, we were mobbed. Subsequently, the house was put out of repair, so that for several Sabbaths we could not assemble in it. When it was repaired and we had occupied it a Sabbath or two, the door was fastened against us by the trustees, and we were threatened with prosecution if

we presumed to occupy it any longer; so we were driven out, not having where to lay our heads. There was a hall in the village which would have furnished us very good accommodations, and might have been spared for that purpose, greatly to the advantage of the owner, (for he had no use for it;) but no compensation would induce him to rent it to the Presbyterian church. Since we were ousted from the old school-house, we have occupied an apartment in a fulling-mill. But this will be wanted now in a few weeks, for other purposes; and what we can do for a place to meet in, we know not. The brethren have been talking for a few weeks about trying to build a church; but they are so straightened in their pecuniary concerns, that unless the Lord shall raise them up helpers from some other quarter, it is evident they will not be able to accomplish the object: and except a house can be built, they can have no place but the open field in which to assemble; and consequently must suffer still greater embarrassment.

As to the amount of my missionary labors, it is not so great as it might have been in more favorable circumstances. But I have done what I could. I have invariably held three services on the Sabbath, one or two lectures in the course of the week; have usually had two weekly prayer meetings, besides two monthly concerts, and a monthly church conference. Besides attending these stated meetings, I have visited families and individuals as I could find opportunity.

AN OUTPOST.

Some fifty hopeful conversions, nine of whom have united with this church, were the result of the revival mentioned in my last report. Seven also have joined by letter. The Sabbath school numbers upwards of 30, and is prosperous, considering the circumstances. The congregation is larger than the house in which we meet, and nothing seems wanting to place this church upon a permanent foundation, but a house of worship; and this they hope to obtain the coming year, if their affairs continue in their present interesting state. Yet there are many and strong obstacles. Infidelity exerts an awful influence; profaneness and intemperance are heard and seen in our streets, to an alarming degree. We hope, however, by the assistance of divine grace, to change the moral aspect of this community. It has already altered very much for the better.

From an application for renewed aid.

The prospects of our church are brightening; and since our last application to your Society for aid, there have been added to our numbers by profession, twenty or more, and our congregations are also increasing.

We are anxious to retain our beloved pastor, whose labors are signally blessed. Could your Society consistently grant us for the present year $100, we hope that it may be the last for which we shall be under the necessity of calling.

From a Missionary report.

The number added, during my labors here, (18 months,) is 38; they are poor, as to this world, but give good evidence that they love the Saviour, and I think are growing in grace. The influence of the church is rising; our congregation is increasing, and a large population are yet to be gathered in. I feel that the Lord has much people in this place. I know of no spot which is more emphatically missionary ground, than this; it is very hard ground to occupy. The man who cultivates this field, must meet with sore trials, and much hardship. The field is 15 miles square. I still lecture, most of the time, in four different school-houses, and more or less in others. I have territory sufficient for two or three faithful men. Gladly would I remain here, without aid

from your Society, if I could do it, but that is impossible. I am under the necessity of keeping a son and daughter, the one 16 years old, the other 14, both professing to love Christ, from school, for the want of means, as we have no school that would benefit them in this place. Two sons who are older, and are from home preparing for the ministry, are asking for aid from me, as they receive none from any other source, but labor to support themselves. If your Society grant the request of the church, *this once*, I have no doubt but it will be the last they will be under the necessity of asking; but will soon be able to aid the Society, and will doubtless do something, even this year, towards the amount asked.

The prospects here are very flattering. I preach twice on the Sabbath to a large assembly (for this place); at 5 o'clock, a meeting for prayer and conversation is also held here, while, at the same hour, I preach again at another point, where I have one hundred hearers, this spring and summer. We have also succeeded in getting under our influence a goodly number of children, which this church were never able to do until this season. In a word, the way is evidently fast preparing for the enlargement of this church. The Lord has done much for us the year past; and we believe he will do more the year to come. There is an apparent desire to hear the word, never before known in this place.

CANADA.

From Rev. D. Dobie, Huntingdon, L. C.

REVIVAL.

In the following letter we have further particulars of the work of grace, mentioned on p. 33 of the Home Missionary for June last.

My last report closed with the hope that a work had begun here, which would not stop; and I am happy to state, that thus far our expectations have not been disappointed.

Although the excitement naturally consequent on a sudden and interesting revival, has for some weeks passed away, yet the truth, mighty through the Spirit, to the pulling down of strong holds, has been silently subduing many to the cross of Christ. Several, who in March came to hear from curiosity, have since yielded up their hearts to God.

One young man came for the purpose of confuting the preacher. He heard a discourse on immediate, hearty and permanent separation from the world; and went home to compare the sentiments advanced, with those of Boston in his "Four-fold State." He confidently believed that Boston would contradict the preacher; but he was long in finding any passages in point—when, all at once, it struck him, that Boston and the preacher held exactly the same sentiments. This conclusion produced first uneasiness, and then a resolution to let the whole subject alone. But conscience resisted, and proclaimed the urgent necessity of a new heart. To quiet this *new preacher*, he resolved to become better, without making it known.—"James' Anxious Inquirer" was put into his hands. This book, he knew, was well spoken of every where, and, behold! it held forth the same things as the preacher whom he opposed. While reading therein, of the joy in heaven at the conversion of sinners, light flashed in upon his mind. In a moment, he saw himself a sinner; he felt the necessity of a new heart; he humbled himself before God in repentance, and resolved to come out from the world. The above may serve as a specimen of several, who have been brought to a knowledge of themselves, and of their duty to the Saviour, apparently without our instrumentality, since the date of my last report. We know also that many, who are by prejudice kept out of our way, have solemnly felt the necessity of regeneration; nor will they find it an easy task to quiet the convictions which have been produced in their minds, by the preaching

of the Gospel, and the conversion of friends.

At the celebration of the Lord's Supper in April, 16 were admitted to the church. Of these, 4 were heads of families; and 6 were young men—one of whom, it is hoped, will study for the ministry. Thirteen of the 16 had been baptized in their infancy.

At the communion on the 5th of July, 6 were admitted. This was a precious communion season. The tenderness, the solemnity, and the nearness to Christ, felt by the people, were truly delightful. The largeness of the congregation on that day, suggested the need of a larger house; but when we shall obtain it, is a question of great difficulty. The building in which we now meet, is very incommodious. It was intended for a dwelling house. The seats are unpolished planks—resting one upon the other.

There have been additions made both to the number of scholars, and to the number of books in the Sabbath school. The average attendance of scholars is nearly 70—and the attention manifested, leads us to hope for a blessing on this nursery of souls immortal.

Temperance.

In the cause of temperance we meet with decided success, and decided opposition. The sale of intoxicating drink was defended for the space of three hours, a few weeks ago, by a party, led on by an elder in a christian church! He treated them in the tavern adjoining, before the hour of meeting—and confessed that he did it for "the purpose of making them speak better." What throws additional cause of grief around this man's conduct is, that the men whom he was thus abetting, are known as enemies of religion.

All who are admitted to this church, express their determination to abide by the principle of total abstinence; and it has attracted my attention more than once, that all who experience a change of heart, are without exception willing to be members of the society, and advocates of a cause which is blessing thousands.

The monthly concert is but thinly attended, owing to the great distances which the people have to come; but every member of our church takes a deep interest in the missionary cause.

MASSACHUSETTS.

A MISSIONARY'S FAMILY VISITED IN A REVIVAL.

I scarcely know how to number the people, but I speak cautiously, when I judge, that 50 may be found among us, who indulge the hope that they have passed from death unto life, among whom are 3 of my own dear children, whose ages are 13, 15 and 17—our eldest being far away from home, and a member of the Christian church these 8 years past, and our youngest, a little girl of 6 years, giving very pleasing evidence of being a child of God. Most certain it is, that she is a *praying* child. Six of us live at home, and frequently we have as many prayers when kneeling in our family circle—each taking turn in these devotions, so that we have a *whole family leading* in these delightful services. Our two sons, 15 and 17, appear to be *working Christians;* and faithfully exhort their former associates to come to Christ—to love and serve Him, and thus flee from the wrath to come.

God has wrought wondrously for us; and for my own part, I desire to give him all the glory. The work still goes on, for ought I know, with unabated interest and power.

MISCELLANEOUS.

FAREWELL ACKNOWLEDGMENT.

And now, in the providence of God, being called to take leave of your Board as one of their missionaries, I do it with thankfulness for the past, and with hope for the fu-

ture, that I may be, by the blessing of God, able to render aid in recruiting your treasury from time to time, that you may be helped on in the enterprise of supplying our beloved country with a holy, efficient ministry, that shall make glad the city of our God.

A SECOND "DONATION FROM SOLDIERS."

From Rev. C. Kingsbury, Choctaw Nation.

I have been much interested in reading the Home Missionary, which is kindly sent me, but have been often exceedingly pained by the accounts of hardships and trials, and the very inadequate support of those worthy men who are laboring under the direction of the H. M. Society to establish the Gospel, and to extend its blessed influences through our new settlements in the West.

We are but a feeble band, in the midst of a vast natural and moral wilderness, but we have felt that we ought to do something. At Fort Towson, where I preach one fourth of my time, we proposed to devote the collection at the monthly concert in April last, to the A. H. M. S. $8 was the amount. A friend added two more. And before that week closed, we were cheered by the letter of Major Childs, of Florida, [See Home Missionary for April,] enclosing to you a generous donation from Fort Pierce.

I have now the privilege of adding twenty dollars more, being part of a legacy left by Corp'l John R. Smith, who died last winter at Fort Towson. He was a member of our little church, and left his property to be applied to benevolent objects. The above twenty dollars is the portion we have allotted to the Home Miss. Soc. Enclosed you have my draft for the whole amount. I wish it were in my power to send you a much larger sum.

AUXILIARIES AND AGENCIES.

PHILADELPHIA HOME MISSIONARY SOCIETY.

The extent of the field, and the amount and importance of the missionary work yet to be done in it, have led to a change in the organization for Home Missions, hitherto known as the "Philadelphia Agency." Instead of a Board appointed from year to year, by the Executive of the A. H. M. S., an auxiliary institution has been formed, called the "PHILADELPHIA HOME MISSIONARY SOCIETY," and having for its field the states of New-Jersey, Pennsylvania, Delaware and Maryland. It will act as do other large auxiliaries, in intimate connexion with the Parent Society, and pursuing the same general policy in the selection and appointment of missionaries, and aiding of churches.

The following are the principal officers for the current year, viz.:—

George W. M'Clelland, Esq., *President*, Philadelphia.
Rev. E. R. Fairchild, *Secretary*, do.
Thos. Fleming, Esq., *Treasurer*, do.

EXECUTIVE COMMITTEE.

Isaac Ashmead, Esq.
Rev. A. Barnes.
Rev. Thos. Brainerd.
Rev. A. Converse.
Rev. John L. Grant.
Rev. A. Rood.
Rev. E. Phelps.
Rev. John Todd.
Rev. T. T. Waterman.
R. W. Davenport, Esq.
Ambrose White, Esq.
Charles S. Wurts, Esq.
Together with the Treasurer and Secretary.

In their address to the public, the Committee remark :—

"This change of organization for conducting our Domestic Missions, it is believed, will promote the interests of the cause for which this Society exists. The calls for extending its operations are daily increasing, and they present a strong appeal for increasing effort among the friends of missions. New churches are springing up within the limits of the Society, which need its fostering care; and beyond its bounds, on our western frontier, there are extensive fields destitute of the ministry, and of the ordinances of the Gospel, opened by Providence to the labors of our missionaries. Such are the encouraging prospects before us; and, with the blessing of Almighty God, the enlarged liberality of the churches, we trust, will enable the Society to do more in the work of disseminating the Gospel, and planting new churches, than has heretofore been accomplished in the field assigned us."

MASSACHUSETTS MISSIONARY SOCIETY.

The anniversary of the Massachusetts Missionary Society was held in Boston on the evening of the 26th May, 1840. Addresses were delivered by Rev. T. Thayer, of South Dennis, Mass., Rev. Samuel M. Worcester, of Salem, Mass., Rev. C. Eddy, of Saratoga Springs, N. Y., and Rev. J. P. Cleveland, President of Marshall College, Michigan.

Portions of the exellent Report, presented by the Rev. Joseph S. Clark, we select under the following heads, viz. :—

THE TREASURY.

The resources of the year now closing, amount to $16,937 90. The expenditures for the same time, in Massachusetts, amount to $8,757 99; and $3,418 42, have been paid into the treasury of the American Home Missionary Society. In addition to this last named sum, $6,307 37, including several legacies, have gone directly to that Society, from different parts of the state, without passing through your treasury; so that Massachusetts, during the year past, has furnished $9,725 79 to supply the destitute in other parts of the land with the bread of life.

SUMMARY OF THE WORK DONE.

The number of missionaries is 73. Six of these are new applicants. The rest have received assistance before. The smallest appropriation to any one is $50; the largest $300; the average $129 45. By the aid of this small sum, they have been enabled, in most cases, to sustain the Gospel through the year. To 46 of the churches there have been added during the year, 458; viz., 288 by profession, and 170 by letter. Probably 600 have been added to them all.

Six meeting-houses have been built or are now in progress, and four have been enlarged or repaired. Five parishes have provided a "parsonage," or at least a *house* for the minister's use; and two have extricated themselves from parish debts to the amount of $1,400. Five infant churches have meeting-houses yet to build.

CHURCHES RELIEVED.

It must be apparent to all, that the real *progress* of Home Missions is to be inferred not so much from the number of needy churches that *receive* missionary aid, as from the number that are placed thereby *beyond the need of receiving it.* In this view of the subject, it gives your Committee great pleasure to inform the patrons of this society, that *eleven* of the churches mentioned in the last annual report as having received assistance the preceding year, have assumed the responsibility of sustaining the Gospel alone. Most of these have grown up from the weakness of infancy to their present stature under your fostering care. One of them has been aided ever since the Domestic Missionary Society of Massachusetts was organized; and so long ago as the time when Cotton Mather wrote

his Magnalia, was "*perishing without vision.*"

APPROPRIATIONS REDUCED.

No sooner was it known that the Parent Society was unable to occupy new fields of labor in the rising settlements of the West, and could retain those already occupied, only by reducing "the hire of the laborers," which, even in that case it was feared must be "kept back" for a season, than your Committee felt bound, by the law of christian reciprocity, to make a reduction in Massachusetts also, wherever it could be done without unsettling the ministry. After the most diligent inquiry into the circumstances of each assisted church as its missionary year expired, the new appropriation made to *seventeen* of them has been reduced $890 below the sum which they received the year preceding. In nearly all these cases the Committee have had the happiness to hear that this step, and the reasons for it, have received the friendly acquiescence of these churches, though it has laid them under an additional burden.

SACRIFICES OF FEEBLE CHURCHES.—THE WIDOW AND HER DAUGHTERS.

These are but little known and still less appreciated by the world at large; for the spirit which prompts to self-denial for the honor of Christ, is that meek and retiring spirit which shuns the gaze of man. And even when it is known, that "a certain poor widow" has cast in "two mites," who but the Saviour knows how to estimate the gift? Who considers that it is, in fact, a greater sacrifice than the costly offerings of the rich? One of the reports thus alludes to such a widow: "She was one of the twelve who were organized three years ago as a church of Christ in this place. She had three daughters of mature age, all in an unconverted state. They are now all members of this church, in good standing. They have no means of support but their daily labor, and one of the daughters has been an invalid all summer; yet the family has contributed $10 this year for the support of the Gospel." No small proportion of the minister's salary in many a feeble church, comes from such sources.

TRIALS OF THE MISSIONARIES.

Besides those which are common to ministers every where, and at all times, there are some which are peculiar to ministers of feeble societies, or at least, are more *prevalent* in the fields which they cultivate than in any others. The mere fact, that a society needs aid in sustaining the Gospel, is often owing to circumstances which must of necessity be a trial to the faith and patience, and self-denial of the man who goes to preach the Gospel there. A missionary in one of the stations which have never been occupied by a Congregational preacher till the past year, thus writes: "If any good impressions are made, there is such a constant recurrence of circusses and balls, puppet-shows and stage-plays, lawsuits and contentions, that but little *permanent* good seems to be effected."

Says another, "I could easily fill my sheet with statements concerning discouragements and obstacles to the cause of Christ in this place; but it is enough to say, that whatever Unitarianism, Universalism, and Infidelity, seem capable of doing, in the plenitude of their power, is done to make darkness visible."

Says another, "I am ministering to a small church, and in a place where vice and strong delusion abound. In view of the difficulties in the way, and receiving but a very inadequate salary for my support, I have often been tempted to leave the ground. All I receive this year is $325, which is two or three hundred dollars less than my expenses. I feel unwilling to quit this field, because the longer I remain, the more apparent is my success, and because I can think of no minister who would be willing to labor here at such a sacrifice."

Appointments by the Executive Committee of the A. H. M. S., from July 1st to August 1st, 1840.

Re-appointed.

Rev. Amos D. Hollister, Milford, N. Y.
Rev. P. J. Burnham, South New-Berlin, N. Y.
Rev. James Eells, Amherst, O.
Rev. James M. Sayre, Rondout, N. Y.
Rev. George C. Wood, Manchester and Winchester, Ill.
Rev. Milton Kimball, Augusta, Ill.
Rev. A. J. Parker, Shipton, L. C.
Rev. J. M. Gumbell, German Ch., Buffalo, N. Y.
Rev. Stephen Cook, Peru, N. Y.
Rev. A. D. Chapman, Brown and Kingston, O.
Rev. A. Gaston, Gap Grove and Rock River Rapids, Ill.
Rev. Wm. McKillichan, Indian Lands, L. C.

Not in commission last year.

Rev. Ghoram Cross, Hermon, N. Y.
Rev. Charles Merwin, Baldwinsville, N. Y.
Rev. Charles Jones, La Fargeville, N. Y.
Rev. Wm. Hill, 2d Ch., Newburgh, N. Y.
Rev. Wm. Huntting, Greenport, L. I.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 1st to August 1st, 1840.

MASSACHUSETTS—
Missionary Society, by J. Punchard, Tr., $1,000 00
Gardner, Evan. Cong., by Rev. S. Lincoln, 13 00
Northampton, Friend, by E. Williams, Esq., 100 00

RHODE ISLAND—
Providence, Benef. Cong. Fem. Pr. Soc., by Mrs. H. S. Tucker, 7 00

CONNECTICUT—
New-Haven, Rev. E. E. Salisbury, 50 00
East Dist. Miss. Assoc., viz.,
Wallingford, Cong. Soc., by Rev. E. R. Gilbert, 68 00
West. Cons., by A. Townsend, Treas., viz.,
Middlebury, Eli Hine, 10 00
Orange, North Milford Soc., 39 57
New-London, legacy of the late Miss Ann E. Edgar, by W. P. Cleaveland, $150; Sew. Soc., by Fanny P. Ledyard, Sec., $30, 180 00
Upper Middletown, Cong. Soc., by Rev. Z. Crocker, 17 50
Westbrook, coll. in ch., $25; Young Ladies' Benev. Soc., $7; by Rev. W. A. Hyde, 32 00

NEW-YORK—
Argyle, Lewis Hopkins, 1 00
Catskill, Henry Whittlesey, L. M., in full, 10 00
Jefferson, John W. Stephens, L. M., in full, 10 00
New-York city, viz:
Central Presb. Ch., Sab. Sch. No. 26, by Henry Ide, 3 78
Tabernacle Presb. Ch., by G. P. Fitch, 46 22
W. L. King, 10 00
Painted Post, a lady, to const. Thomas McBurney a L. M., 30 00
Peru, by Rev. S. Cook, 5 00
West Bloomfield, in part of legacy of the late Mrs. Fally Taylor, by Rev. W. B. Tompkins, Executor, 200 00

OHIO—
Euclid, Mrs. Shaw, in part of avails of land, given by her to the Society, by Rev. W. F. Curry, 20 00

MICHIGAN—
Ann Arbor, C. Kellogg, 4 00

ARKANSAS—
Fort Towson, Men. Con. coll., $8; Friend, $2; bequest of corporal John R. Smith, $20; by Rev. C. Kingsbury, 30 00

$1,821 67

J. CORNING, *Treasurer.*

The Treasurer of the New-Hampshire Missionary Society, acknowledges the receipt of the following sums from July 1st to August 1st, 1840.

Dunbarton, Cong. Soc., 1 70
Lyndeborough, Rev. Jacob White, 1 00
Northwood, Cong. Soc., 16 36
Pembroke, do. do. 15 65
Peterborough, Presb. Soc., 10 85

$45 56

Receipts of the Western Agency at Geneva, N. Y., from June 20th to July 20th, 1840, Rev. J. A. Murray, Secretary.

Addison, by Rev. Mr. Hamilton, 10 37
Bergen, First Cong. church, 6 76
East Bloomfield, Josiah Porter, $100; S. Eggleston, $25; Anson Munson, $20; Timothy Buel, L. M., in full, $15; Mrs. S. Eggleston, $2; Miss Munson, $1; others, $19 64; Ladies' Miss. Soc., Mrs. Josiah Porter, Tr., $46 25, 228 89
Hopewell, Mrs. Hannah Pratt, 5 00
Ithaca, Mrs. Sarah Miller, $25; Wm. P. Luce, $10; H. W. Sage, $10; D. C. Hazen, $5; H. S. Walbridge, $5; others, $5 45, 60 45
Livonia, Evan. Soc., B. Coy, Tr., 60 50
North Penfield, 1 75
Palmyra, Geo. Beckwith, in full, to make Miss Ruth Amelia Beckwith a L. M., $20; others, $46 31, 66 31
Union Corners, Ladies' Miss. Soc., Mrs. F. A. Scott, Tr., 20 00
West Bloomfield, Cong. Ch., Ladies' H. M. Soc., Sophia Fitch, Tr., 18 00
Wheatland, (Scottsville,) Ladies' Miss. Soc., by P. Garbet, Esq., 14 00

$482 84



THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

ON SINFUL WAITING.

Is. 59 : 9.—*We wait for light, but behold obscurity; for brightness, but we walk in darkness.*

It is a remark of that accurate observer, President Edwards, "that the great deceiver holds men back from attending to religion as long as he can, but when he can do it no longer, then he will *push* them on, and if possible, run them upon their heads."

Every pastor must have noticed a propensity in the human mind to run into extremes, in relation to a great multiplicity of topics. Arouse people from that common stupidity which seems to be the element in which they naturally move, and the danger is, that the very next step will be to a hasty and impetuous zeal, which will quickly consume its possessor in its own fires. There will be a flame that may mount high and dazzle, but cannot shine with that steady and ever-increasing light which guides beholders in the way to heaven. It is rather like the lightning's glare, which renders the succeeding darkness more terrific and startling.

So, if you can shake a man's presumption on the mercy of God, while living in the neglect of every duty enjoined on the pages of revelation, (and most impenitent sinners under the light of the Gospel are thus presuming,) he may pass directly into a state of despair. "One *so* vile, *so* hardened, cannot be forgiven. It is too late, I have presumed too long." Oftentimes, it is as difficult to dislodge a person from this position, as from the strong-hold of stupidity where he had previously intrenched himself.

Let a man, who from his earliest years has imbibed misapprehensions of that scheme of doctrine which brings out the free, unmerited and distinguishing grace of God in the salvation of sinners—or, as is not unfrequently the case—who has grown up with strong prejudices against all the words or phrases commonly used to express this leading Bible truth—become convinced of his mistakes on this point; and it is just like human nature for him to pass rapidly to the other extreme, and be ultra in his views of dependence, thinking he must wait till he is moved by such an impulse as he has never experienced, before he can do any thing acceptably to God, thus seeming to justify himself in direct disobedience to the plainest divine commands. Such an one may wait for light, but behold obscurity; for brightness, but he will still walk on in darkness.

A case fell under the eye of the writer, some years since, so illustrating the evils and the remedy of such a state of mind, that I am induced to offer the narration for the Pastor's Journal. I was not the pastor of the church where the facts occurred, but that place being my home at that period of my life, and having an inti-

mate acquaintance with the shepherd of that flock, and distinct recollections of his graphic descriptions of the case, and also frequent interviews with the individual to whom reference is made, I speak of things which I know, and testify of that which I have seen.

In one of the beautiful inland towns of New-England, which has been remarkably well watered as the garden of the Lord, from that river of God which is full of water, in one of the early revivals under the ministry of Dr. H., Mr. M. I. became more than a spectator of what God was performing around him. He was of one of the most respectable and best educated families in the place, and was now just entering upon life's active scenes, when his attention was aroused to the subject of personal religion. But instead of following out with persevering earnestness the inquiry "What must *I do* to be saved?" he turned aside to cavil. His heart rose against the distinguishing grace of God in the great work of effecting salvation, and when this topic was introduced in his hearing, and he had the opportunity, he was armed at all points, and he would have the last word in an argument against the New-lights, as those were then called who embraced these views. Dr. H., at that time in the period of his strength, presented these subjects in his sermons, in a lucid order, and with arguments that took captive the understandings of most of his constant hearers. But M. I. fought like a lion against the whole scheme. The total depravity of the natural heart, and salvation by God's free mercy, he thought—he *knew* to be wrong, and his mouth was filled with arguments, from his own consciousness, from reason and from the Bible. The more earnest the reasoning in favor of the doctrines of grace, the more confident and vociferous he waxed in his opposition. The preaching of his minister troubled him some, but the facts occurring under his ministry, in the conversion of his neighbors, more. Yet, as he was overbearing in his mode of argumentation, and could generally succeed in silencing those who attempted to reason with him, he kept on comfortably for a length of time. He had many interviews with his pastor, but, though skilled in the tactics of disputation, he could rarely bring him to an engagement in any such way as was satisfactory to himself; for this reason, that the pastor would, in spite of him, mingle practical and devotional topics with these doctrines, in ways always new and unexpected. After gathering up his blunted arrows again and again, and throwing them at the shield of truth, he finally struck his colors, threw down his weapons, and changed sides; conquered, as he often said, not by the arguments his pastor presented, but by the uniform serenity of temper which he preserved, and his consistent and holy life, the urbanity and practical godliness conspicuous in his example. "He felt how awful goodness is." The Holy Spirit, there is reason to hope, had transformed him into a new creature. But though there was a great change in his views, and in his feelings and manner of talking, a change manifest to himself and to those conversant with him, he thought he had not, to use his own language, experienced *enough* to lead him to indulge a hope, or to perform the plainest duties of the Gospel. And he who had thought that his heart was not so bad but that he could repent at any time, or that he was not so dependent but that he could help himself, now passed by one stride to the other extreme; he was, in his own estimation, so lost that he could do nothing, so dependent that he must *passively* wait till he was moved by an impulse from on high. He looked for some sensible display of God's power, something that he should be conscious of feeling at the time, by which he should be brought from death to life, from darkness to light. From a strongly fortified Arminian, he became a more strongly fortified ultra Calvinist. Nothing could be done *by* him or *for* him, till God took him out of his present condition and put him into another entirely different. But



:ribe now, rather what he was ɔsequent years, than at the first ition from one state to the other. eemed to find only those texts ripture which favored, or more :rly seemed to him to favor, his view on this topic. "Without e can do nothing." "It is not m that willeth, nor of him that :th, but of God that showeth y." "It is God that worketh in both to will and to do"—over- ng what immediately precedes ly pondering upon these and ar passages, he acquired a dread- cility of turning gold into dross, ioney into wormwood, and the healthful food into poison. r of his contemporaries and rs pressed into the kingdom, ng in their Bibles, "the kingdom aven suffereth violence, and the nt take it by force," and became y in the service of Christ, while as waiting to be *drawn* by the t. While he *thus* waited for behold obscurity. His path ne darker.

could argue conclusively ist such as embraced the views ad formerly advocated, for the e he had been endeavoring to on that foundation was en- r demolished—not a fragment was left; still he had not, as he confident, a house upon the . In the company of those who without God in the world, he l no kindred spirit; their views, feelings, their language, were ntirely at variance with his own. in the community of Christians egarded himself as a stranger, lien. He thought he could see they had, in their possession, and substantial joy; but to him is far off, a fountain sealed, and ely inaccessible.

s pastor reasoned with him, ex- ed him; but there he remained, ing for light. When urged to erformance of any duty, he was d of being encouraged to do thing in his own strength. He l bring forth a host of arguments, ing, to his own satisfaction, that ould do nothing pleasing in the t of God until the Spirit should draw him. He was waiting for that drawing. And thus he continued for a number of years. There were precious reviving seasons, and many of his younger acquaintance were turned to the Lord, while he was in that slough of despond. When meetings were appointed for inquirers, he was the first to present himself; and while they were continued he persevered in his attendance, but did not stir from that position, waiting for light.

His views of the doctrines were clear and enlarged, for he studied them much; his views of christian duty were also clear; but in relation to himself, there was this morbid action, or rather *in*-action—he was not a Christian, and it would be no better than an abomination in the sight of God for him to do what a Christian ought to do, until he had evidence that he was such. Thus years came and went—there seemed to be a species of monomania on that topic—he must have more more light before he could take another step.

I was at the house of his pastor, on an interesting occasion. He had been forth weeping, bearing precious seed; and the Lord had permitted him, in the sixth or seventh revival under his ministry, to come again rejoicing, bringing sheaves with him. A meeting was appointed that day, for the examination of candidates for admission into the church. About an hour previous to the time of the meeting, Mr. I. knocked at the pastor's door. I had long known him, and had known the munition behind which he had intrenched himself, waiting for light. At the request of his pastor I had occasionally attempted to enter that impregnable fortress, but always found that the fastness was most vigilantly guarded and defended. He would not do any thing—he was waiting for light. There had settled on his countenance lines of sorrow, which told that all was not well within, and a smile very seldom lighted up his features. Now, as he entered the study of his pastor, the impression was immediately made upon my mind that Mr. I. had got hold of seme new idea. His tender-

hearted pastor very soon asked, "Do you wish to see me alone?" "O no," he replied, "I should be glad to have your friend present, for I want advice." He immediately proceeded: "I do not know what you will think of me, but I despair of waiting for light any longer, as I have waited," and the tears flowed down his cheeks. "I have come to ask you if it is not suitable for me to go before the church, and tell them my story just as it is, all dark as my life has been; and if they can see any evidence of piety, and are willing to receive me, I will go forward to confess Christ before men; but if not, they will know how to pity and pray for me, and I will try to go to Jesus as a poor, lost sinner." Joy beamed from his pastor's countenance, as he made this inquiry, and he was ready to encourage him to attend the meeting.

After the church was assembled, and the presence and guidance of the Saviour supplicated, Mr. I. was the first who was called upon to tell what God had done for his soul. He began, and in a clear, connected, and minute account, related his views in other years; his opposition to the distinguishing doctrines; his self-righteous argumentation against them; the change which had come over him; how long he had been waiting for increased light before he should obey the dying injunction of his Saviour; how he was at last cut off from all expectation of good while living thus; and the decision to which he had now come. He felt himself unworthy, a great sinner, for whom there could be no help, except in the mere mercy of Him who died to save the lost. God would be just to cast him off, and he could have no hard thoughts of the church if they should reject him, but he asked for their sympathy and their prayers.

He gave the above with many details, which would extend this article unreasonably, should I transcribe them. The church had but one opinion as to their duty, and he was propounded.

On the morning of the Sabbath on which he was to enter into covenant with God and with his people, he came to his pastor, and informed him that it was his desire to make a *confession*, before he made a *profession*, and that he had prepared one for that object. He wished to stand out alone before the congregation, and acknowledge his great sin, as he now viewed it, in waiting for light in the manner he had waited, disobeying God's commands, and so exerting a ruinous influence over others.

He did make such a confession and the season was a memorable one to his own soul and in the assembly.

About two years subsequent to this time I met with Mr. I. Grasping my hand, he said, "I have enjoyed more in one Sabbath, since I professed religion, than in all my life before." And although he wist not not that the skin of his face shone it was most evident to me in the interview, that he had very intimate fellowship with the Father, and with the Son.

He and his pastor have gone home.

SAUL OF TARSUS.

No trumpet was blown, as the gate they passed,
Nor banner flung over their fierce array,
But they rode like the breath of the desert blast,
Fleetly and silently passing away;
Yet many looked on that haughty man,
Whose eye was the star of the fiery van.

"On—on!—the towers of Damascus are nigh,
The cursed Nazarenes are given to our hand:"
When lo! an ineffable blaze from on high
Bursts, sudden as thought, on the hurrying band
And the glowing flood of that flashing light
Dims the cloudless sun in his noon-day height.

Vain is the speed of the startled horse,
And vain is the force of the glittering spear;
The scorner hath ended his ruthless course;
The Victor of Galilee triumphs here;
And his words of mystic spirit appal
The awe-stricken heart of the prostrate Saul.

There is night on his eye, and remorse on his brow,
As he sits in his chamber, helpless, alone;
For the deeds woke up in his memory now,
Can riches, or blood, or sorrow atone?
Yet hope in fair promise the future arrays,
For the Crucified pleads, and the Pharisee prays

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. OCTOBER, 1840. No. 6.

THE WEST—EIGHT YEARS AGO, AND AT PRESENT.

In the year 1832, a distinguished clergyman spoke as follows: "This broad, fertile land in which we dwell, must be delivered from the bondage of sin and Satan. A few months ago, I stood on the banks of the Mississippi, opposite the mouth of the Missouri River, where, wheeling and foaming in its career from the Rocky Mountains, it enters that placid and beautiful stream. I looked south, and I thought of the 1000 miles from the spot where I then stood to the Gulf of Mexico. I looked north, and thought of the 1500 miles to the sources of the Mississippi. I looked east, and thought of the 1300 miles to the head of the Ohio valley. I looked west, and thought of the 2500 miles to the sources of the Missouri. I thought of the teeming millions who are soon to cover this land; and I lifted my hand to heaven, and cried, 'Lord Jesus, this land shall be thine! Thy church will not give up the struggle, till it is full of the knowledge of the Lord!'" [Rev. J. Gallaher.]

In the same year, this message was sent us from beyond the Atlantic: "Popery has directed a longing eye to that immense tract of land, and has already felt the inward heaving of ambition to compensate herself for her losses in the old world, by her conquests in the new. The valley of the Mississippi has been, no doubt, mapped as well as surveyed by emissaries of the Vatican; and cardinals are exulting in the hope of enriching the Papal See by accessions from the United States. Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished-for prey.

"The object of your zeal must be your own country,—to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a *home* policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead. Think what your country is, and especially, what she must be—not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth and the

greatness of her power; but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence, the unspeakable importance of your churches concentrating, in a great measure, their religious efforts upon your own country. If it were necessary, in order to supply your people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America." [Rev. J. A. James, of Birmingham, Eng.]

Such was the language which, eight years ago, found a response in feelings of the whole nation. Glowing as were the pictures of the immense capabilities of the West, all who went thither to see, were ready to exclaim "the half has not been told."

But where is this "West" now? Have the millions of its inhabitants melted away as the mist of the morning before the rising sun? Has its territory been blotted from the map of our country? No, the West is where it was. Its states are as vast, its prairies as fertile, its forests as grand, its rivers as majestic as they ever were. No adversity which it has suffered in common with the rest of the country, has affected its essential greatness. It teems with the elements of physical and moral power. The earth still yields her exuberance; the population has held a steady increase from year to year; public and private enterprise, though baffled and repressed, has worked for itself new channels; society has gone on in the process of consolidation, its various civil and religious institutions silently but steadily assuming a fixed and permanent character. Eight years ago, the western community was like metal molten in a furnace, though fluid yet glowing, boiling, impetuous. Now, it is becoming like the same metal cooling down into the unalterable shapes which have been given to it by surrounding influences. Some of these moulding causes, have been supplied, we trust, by the operations of this Society. By the labors of the sacred ministry, sent out and sustained by the friends of Home Missions, the elements of society have been arranged and harmonized, the Gospel preached, schools founded, churches erected, and souls gathered to the Saviour.

While the West, then, is no less inviting than it was eight years ago, in physical beauty and fertility, it has become more populous, its lands are extensively brought under cultivation, its political influence is more important, and its religious institutions and destiny possess a greatly augmented interest. The temporary causes which have depressed the people of the West, must soon yield to the upward tendencies of their elastic and buoyant enterprise. While some day-dreams of speculation will have vanished, soberer views will direct the energies of the people, and the West must be prosperous and powerful. It is scarcely possible for it to be otherwise. Even should political and commercial errors cover the land with disaster—still the soil will be there, vast and fertile, and a population will be there, vigorous, augmenting and mighty.

There is then, no reason for withdrawing the public attention from the West; but, on the other hand, its claims have grown with every passing year. The friends of Christ must look at those claims, must entertain them, must respond to them by a substantial sympathy and aid.

Correspondence of the A. H. M. S.

IOWA.

From Rev. Asa Turner, Denmark, I. T.

CONTINUATION OF A TOUR.

After the exploration of the southern counties of Iowa, as published in our last number, Mr. Turner traversed the other most important sections of the territory. From a full report, containing many valuable facts and suggestions for the use of the Executive Committee, we select for the information of our readers the following particulars.

After the route described in the last number, Mr. Turner's course lay from Denmark to Burlington, on the Mississippi, thence to Yellow Springs, 16 miles north of B., and 5 miles south of Florence on the Iowa River; to Wapello, county seat of Louisa, 14 miles; to Bloomington, county seat of Muscatine, on the Mississippi, 24 miles. Thence along the River, 35 miles to Rockingham and Davenport in Scott co.; through Scott, Clinton and Jackson counties, 80 miles to Du Buque; thence S. W. through Jones co., 32 miles to Marion, the county seat of Linn; thence to Iowa city, in Johnson co., the proposed capital of the Territory. This place is not laid down on the maps yet published. It lies on the Iowa River, in Town No. 79 North, Range 6 West of the 5th meridian. From Iowa City, Mr. T.'s course was to Columbus city 30 miles. This place is situated on the south side of the Iowa, at its junction with the Red Cedar. Thence 12 miles to Wapello, 30 to Burlington, and 13 to Denmark.

These particulars are given partly for the items of information which they contain for such as are turning their attention to Iowa, and partly to show that Mr. Turner has had abundant personal observation on which to found the general remarks which are incorporated with his report.

GENERAL REMARKS.

"The territory of Iowa is bounded on the east by the Mississippi River to its source. Thence, the boundary runs due north to the line dividing the British Provinces from the United States; thence West on said line to White Earth River, (about 26° long. W. from Washington;) thence down said river to its junction with the Missouri River; down the latter to the state of Missouri; and on the south it is bounded by said state." You see we have a "fine range," as the western people say.

The surveyed part of Iowa, includes 254 townships—the Black Hawk Purchase, ceded to the Uniten States in 1832. Of these, 193 townships have been advertised for sale, and mostly sold—a few postponed for want of time, &c. The second purchase, made in 1837, commences at the same points, north and south, and adds a strip 25 miles in width in the centre. This is not surveyed, though almost all is claimed, and immigrants stand on the western border, ready to step over the first moment that the Government gives permission.

Dividing the surveyed part of the Territory into two parts, by a line running west from Davenport, it is estimated, that of the southern portion *one half is prairie*, and of the northern portion, *three fourths*. A view of the Des Moines, Skunk, Iowa, Red Cedar, Wapsipinecon, Mako-

queta and Turkey Rivers, with their numerous tributaries, all running from the N.W. to the S.E., must convince any one acquainted with a prairie country, that this is well timbered and well watered. The soil differs in different sections. Generally, in the south, it is a vegetable mould mingled with a smaller proportion of sand and loam, on a white or blue clay bottom. In the northern part, it is vegetable mould with a larger proportion of sand and loam, on a red or yellow clay bottom—sometimes called marl. The northern part has the quickest, kindest soil, and is best adapted to wheat; the southern is better for grazing, perhaps as good for corn and vegetables, and better supplied with stock, water, water-power, stone, timber, &c., consequently it is and will be most densely settled.

The *climate* differs but little from the south part of New-England, New-York, &c., and the season is sufficiently long for all the crops raised in the same latitude at the East. One of the last things that will give any intelligent man anxiety, after spending one summer here, is the capability of the earth to produce all that can minister to the necessities and even the comfort of men. As it regards health, the first settlers of a new country always suffer more than their successors, partly from exposure, and partly from the first movement of the soil. All the large water courses will be subject more or less, for the present, to bilious and intermittent fevers, and fever and ague; but the uplands *are and must be healthy.* In my tour of 360 miles, I recollect to have seen only three persons sick—one confined to the bed, and two under slight febrile action.

Population.—From actual returns of census, the population is not so great as was estimated. Between 42 and 43,000 were returned. Nor has the increase for the past season equalled expectation. Diminished immigration is ascribed to the general pecuniary embarrassment. The population was

In 1836, . . .	10,531.
In 1838, . . .	22,859.
In 1840, . . .	say 42,500.

So that Iowa has still had an increase of 20,000 in two years, and is in a process of settlement faster than any other portion of the western country has ever been settled, and this will undoubtedly continue to be the case. My reason for this belief is the following: *First*—no portion of the great valley is more healthy. *Secondly*—there is no military land in the territory; all is open for actual settlers. *Thirdly*—it is better supplied with timber and water-power, and the prairies are smaller than on the opposite side of the Mississippi, in Illinois, or than in any other prairie countries with which I am acquainted.

PLACES DEMANDING IMMEDIATE ATTENTION.

I will now call your attention to particular points where men are needed, and where the faithful laborer may expect to reap a hundred fold. And I shall not speak of *all;* but only of a few of the more prominent, where men under the patronage of your Society may hope to labor with success.

1. *Yellow Springs*, in Des Moines Co., 16 miles north from Burlington. Here is a large settlement of Presbyterians who would be abundantly able and willing to support the Gospel, had not the ecclesiastical divisions unhappily extended to them. A good man of either side would probably secure their attendance on public worship. There is a mineral spring in the neighborhood which is thought by the proprietors to be highly efficacious.

2. *Wapello*, the county seat of Louisa co., and *Columbus city*. The former place is worthy of attention in connexion with the south half of the county. The court-house would afford a convenient place of worship for the present, and a goodly number would attend the ministry of the word, if I may judge from the appearances when I was there. On the opposite side of the river, the

Associate Reformed Presbyterians have a respectable society, and their minister, who is highly spoken of, could supply that part of the county. *Columbus city* is on the territorial road from Burlington to Iowa city; also on the road from the ferry over the Mississippi at Oquawka to Iowa city; and also on the road from Bloomington to the Agency on the Des Moines. Here also the Red Cedar River joins the Iowa. In addition to these considerations, a large portion of the country around is well supplied with timber; consequently there will soon be in the vicinity a dense population. The proprietor of the land is about to erect a steam mill, and, as I was informed, designs to build a house of worship this fall. I inferred from information received from one of the citizens, that he was a friend of temperance, education and religion, and that efforts to promote them would be seconded by him and by the citizens of the place.

3. The next point is *Bloomington*. This is a very important place. The Mississippi makes a large bend to the southwest from Rock Island, or Davenport, to the mouth of the Iowa; and Bloomington is situated on the most westerly part of this bend—thus it is thrown far inland to the territory. It is the landing place for the capital, and all the interior of the territory. These considerations must make it a place of great business—the commercial mart of all that section. The site is not in itself so favorable as many other places—the bluffs coming quite down to the river, and broken with ravines. Still, its roughness is not unpleasant to one whose eye has been accustomed to rest on the hills and dales of New-England. Present number of inhabitants, 550. The houses are built with unusual taste, and the place has the appearance of business, temperance and industry. There is a Presbyterian church of 19, and six more will soon unite by letter. The citizens have built a house, fifty feet by thirty, which is used for schools and for public worship, and is filled on the Sabbath.

[Arrangements are about to be made to supply this place with missionary labor.]

Rockingham is occupied by Rev. Mr. Mead.

4. The next place that demands attention is *Davenport*. It will probably be the seat of justice for Scott co., and has now 500 inhabitants. The site, the plot, the buildings, the scenery, are severally, and together, the most beautiful I have ever seen in the Western country, or in any country. Directly opposite, on the Illinois side, is *Stephenson*, a growing, beautiful village, the county seat of Rock Island county, Illinois. Above, is Rock Island, standing on a base of perpendicular lime-stone, some 30 feet above the water. Fort Armstrong occupies the southern point of the Island, while in the rear and above are gardens and fields that have long been in a state of cultivation. Davenport stands on high bottom ground, half a mile wide, gradually ascending from the river to the bluff. The streets are wide, adorned with trees, and the houses exhibit much taste and comfort. The bluff in the rear rises some 40 or 50 feet, with a gentle acclivity, and studded with majestic oaks, planted by nature's hand, and carpeted with beautiful green. As you walk the river's bank and look up through any of the principal streets towards the bluff, the ascent is so gradual and the ground so even, that a chicken might be seen at almost any point. Here is a small Congregational church, organized by Br. Hale. I hope you will direct a man to Davenport as soon as possible.

5. *Clinton county* needs the labors of one man. Settlements follow the Wapsipinecon on the south side and the Mississippi on the east. Near Camanche, is settled a Mr. Holbrook from Brattleborough, Vt., [extensively known as a publisher.]

6. *Jackson county*. In addition to several points on the Mississippi—Bellevue, for instance, where there is a Presbyterian family—there is a large settlement of eastern people about the forks of the Makoqueta. I look upon that county as open and

demanding immediately the labors of a Home Missionary man.

At *Du Buque*, I found the Rev. Mr. Hawley laboring with acceptance. The church is small, and it will require a great effort on their part to sustain the Gospel; but they are willing to go to the extent of their ability.

7. On Turkey River, in *Clayton county*, as I was informed by Brother H., there is a settlement of Presbyterians. The county is new, but must be one of great importance. Turkey river and its branches afford abundance of water and timber; and wherever these two are united, on such a soil as ours, there *will be men*.

8. *Jones County*. South of the south fork of the Makoqueta, is a settlement of Presbyterians, comprising seven families from Selkirk's settlement on Red River, almost 2000 miles north. They came all this distance by land, in what I may call "horse-carts" drawn by one ox. They started with 40 oxen and carts, each ox having 900 pounds as his portion of "plunder." The journey was more than three months long. Some 20 families more are expected this summer. I have seen no people in the West who manifested a stronger desire to have the Gospel preached to them. There is another settlement, 7 or 8 miles distant, where a man told me they would willingly do all in their power to have a preacher. Some 15 miles north of this settlement, on the north fork of the Makoqueta, there is the commencement of a town at the Falls. The water falls 8 feet perpendicular, and the rapids extend some distance above. As I crossed the stream, it appeared to me that here was as much water power as carries all the machinery at Lowell, Mass.; and as there is but little other in the region around, this spot is destined to make quite an inland city.

9. *Linn County*. Land excellent and well supplied with timber. One man wintered in this county in the winter of 1837–8; now it has 1385 inhabitants. Marion is the county seat. The church consists of fourteen members.

[Rev. T. B. Emerson, from the Lane Theological Seminary, has gone to this place.]

There are other settlements of Presbyterians in the county; one at Linn Grove, having ten members—another on the borders of Johnson co., at Red-Oak Grove. The people want a minister and have subscribed enough to sustain one a third of the time.

10. *Cedar County*, Brother Stocker informs me, has a large settlement of Presbyterians and Eastern people. It was not convenient for me to visit them. *Rochester* and the vicinity, in Cedar co., and *Moscow*, in the north part of Muscatine co., demand one man.

11. *Iowa city*, the capital of the territory, is in Johnson county, on the Iowa River. The site is exceedingly beautiful, and the town laid out with much taste and adaptation to public utility and personal comfort. It now contains about 800 inhabitants. A strong desire is manifested on the part of the citizens to have public worship.

RECAPITULATION.

I close by repeating my present and my former requests. We need one man each, for

Farmington,
Krosangua,
Fairfield and Brighton,
Columbus city and Wapello,
Davenport,
Clinton county,
Jackson county,
Clayton county,
Jones county,
South part of Linn county,
Iowa city,
Cedar county and the north part of Muscatine.

Twelve, then, is the least number that will supply this territory in any tolerable degree; and my firm belief is, that if the churches at the East love the cause of Zion and the prosperity of our common country, and men cannot be obtained from other sources, those now well settled in



England had better leave their
, and come and aid in laying
noral and intellectual founda-
of this (will-be great state.
: as the twig is bent, the tree's
ied"—will not the churches see
applicability of this maxim to
nunities as well as to individu-
May the Lord incline their
s to pray the *first prayer of*
!

WISCONSIN.

Rev. William Arms, Aztalan, W. T.

rrived in the territory on the 3d
ne. Since then I have travelled
, preached every Sabbath, and
n pains to learn the state of
gs in the Territory. I have spent
Sabbaths here and one at Fort
nson, ten miles south. I am in-
to spend my time at these
es. I think them important, es-
ally the one where I now am. It
lled Jefferson on your map, but
name is now given to the place
it the Forks, some 6 miles below,
onsequence of the county seat
g removed to that place. There
Reformed Dutch minister at Ma-
n, (Mr. Slingerland,) and Mr.
t is at Milwaukie. South, twen-
ve miles, at Prairie du Lac, there
Congregational minister, (Mr.
th,) and between there and Mil-
kie one or two more. The whole
hern hemisphere from Michigan
ne Rocky Mountains, with ex-
ion of the above, and perhaps
person at Green Bay, and possi-
some scattering missionaries of
om I am ignorant, there are no
isters of our denomination. There
Baptist minister who preaches
e once in fou weeks, and a Me
list who preaches here once in
e weeks. There had been one
non preached here by a Congre-
ional minister before I came,
I believe this is all. We are
oing to form a church next week,
h perhaps twelve members, and
others are expected during the sum-
mer.

From the Rev. L. Hall, Geneva, W. T.

Although I have not the pleasure of communicating the intelligence of a reviva of religion in either of the places where abor, yet thechurches have ncreased in numbers, the congregation on the Sabbath in attendance, and I think that the cause of Christ has advanced. The church now consists of twenty-six members. This is rather more than twice its number at the time of its organization; and the number of those who attend meeting on the Sabbath is at least five times as great as during the first quarter I labored here, eighteen months ago. The attention given by the audience is serious, and we hope that the labor bestowed here will eventually prove to have been as good seed sown on good ground.

The Sabbath is generally respected by the inhabi ants in the village: those who choose to violate the day retire to the field for hunting or fishing. That such things frequently occur n this country is painfully true. The Bible class consists of fifteen or twenty members, and is under the instruction of a pious lawyer. It is considered as being interesting and profitable. The Sabbath school is under the instruction of one of the elders of our church, and is in a good degree interesting.

I labor one half the time in the Virginia Settlement, Ill. Although nothing of special interest has occurred there since my las report,yet at no time have there been those evidences of declension which are noticeable in many churches. The members of the church live scattered over an arca of about ten miles square, yet they are generally present at meeting. There are thirty-four members— hree having been added since my last report—two by letter and one by examination We have here a Bible class of about thirty members, who manifest a good degree of interest.

ILLINOIS.

From Rev. J. P. Stewart, Stephenson, Ill.

Many excellent citizens are migrating to our village. The moral aspect of society is changing for the better. I have not seen a community in the West more exemplary. The number of professed Christians is small, being about one tenth of the entire population—say 60 in 600. We are ready to organize our church, and are waiting for some brother from abroad to assist us in the organization. We expect to have about twenty members. We shall probably erect a church during the next year, but if not, we shall fit up a temporary house in the course of a few months. We suffer much from the want of such a house, having to occupy the school-house, which at times is used by other denominations. The Methodists have a society of fifteen or twenty members, which meets once in three weeks. The Baptists have no organization; they have eight or ten members, and have occasional preaching.

On the 4th of July I attended the temperance convention in Henry county, at Andover, twenty-five miles east of this place. We had a good meeting; about three hundred were present. Several addresses were delivered, and much interest manifested.

I preached at Andover on the Sabbath after the 4th, to an attentive audience, and administered the sacrament in the afternoon. I have frequent solicitations to go abroad to the destitute settlements on Rock River and preach, and also to the settlements in the adjoining Territory, at the distance of 60 or 70 miles. *A dozen of your best men are immediately wanted for Iowa.*

From W. M. King, Hancock co., Ill.

GRADUAL ADVANCEMENT.

Though not permitted to report any general revival, yet we have reason to "thank God and take courage." The general attendance on the word preached has been decidedly better during the quarter now closed than in any previous one. A few have recently professed to have "passed from death unto life," but most of them are the children of parents belonging to other branches of the church, and in consequence of family influences, do not unite with us. But if they be the children of God, the angels will rejoice over them with equal joy. There are still many things connected with passing events which tend to clog the energies of the church, and to distract and dissipate the public mind. The pecuniary pressure is just now felt here with more distressing severity than at any previous period; and though it ought, and I hope, in the end, will produce a salutary influence, yet for the time, it hangs as an incubus on the mind.

Political excitement—evidence of improvement.

Political excitement is another obstacle of no little magnitude. I presume that the state of things on that subject is so much the same at present in every corner of the land, that you will be easily able to appreciate the difficulty here, by what is passing around you. There is, however, one redeeming fact, *i. e.*, That amidst all the storm of political excitement, there is less drunkenness at elections and political meetings than has been usual. I have observed with much satisfaction, that it has become in some degree a point of rivalry between the political parties, which of their meetings shall come off with the most decency and sobriety. There is much, however, to be done yet on the subject of temperance. There are still many around us who are yielding themselves willing captives to the monster vice; and many others who, though yet sober and free, are madly blind to the danger of themselves and their children.



AN AFFECTING INTERVIEW.

"*They fainted, and were scattered abroad as sheep having no shepherd.*"

This section of country has been settled for more than twenty years, and yet hardly the trace of a christian minister, can be found, from 50 to 100 miles around. The Campbellites have done "what they could," and are still doing—but *no good*. A few Sabbaths ago, I saw in my congregation a weeping stranger—a lady upwards of forty years old. After sermon, I introduced myself to her. She took my hand with a convulsive grasp, and with a faltering voice asked the blessing of God upon me. She informed me that she had moved, with her husband, to this country, some twenty years before, from the state of New-York, and brought with her a letter of dismission and recommendation from a Presbyterian church; that she still held it in her possession, for want of an opportunity to unite with any church. She said she longed for the communion, and had a few times partaken with the Campbellites, but could not do it again. "You," said she, as she sobbed aloud, "are the first Presbyterian minister I have ever seen in this state, and I have come *fifteen miles* to hear you preach; and I bless the Lord, I am well paid." Could our eastern Christians have heard her cries, and seen her tears, I am sure they would say, 'Send forth missionaries, and we will sustain them;" or, could they see the destitution of this country, a spirit of compassion would be stirred within them.

THE EASTERN CHURCHES OUGHT TO GIVE THEIR MISSIONARIES IN THE WEST A BETTER SUPPORT.

In your communication, you say that "if an appropriation of $200 will encourage the people at —— to raise $200 more, an application from them will probably meet with a favorable response." This, I would reply, is entirely out of the question: and though I have all confidence in those who conduct the Home Missionary cause, and know that they do all that the churches at the East will let them do, yet I wish to say, that I do not think the churches have any better grounds for requiring their missionaries in this region to get half of their support among the people for whom they labor, than they have to require it of those who go to the Hindoos, or of any other foreign missionaries. With the exception of ——, this section is mostly settled with people from ——, who have never known any thing about supporting the Gospel, and have no idea but what $100 a year, (what they used to be told was the salary of Methodist ministers,) is salary enough for any one.

Although it may not be strictly correct, to assume that the difficulties in the way of raising a support for ministers, are as great in some places in America as in heathen lands, yet there is much force in the expostulation of our correspondent. It certainly is no more than fair, that men who give *themselves*—their bodily health, their years of energy and toil—and expend their mental treasures, and assume a load of anxiety and care, in doing the work which is the *common duty, and for the common interest* of all the churches—should be SUSTAINED. As conductors of this enterprise, the Executive Committee recognize their obligation to expend the funds of charity in an economical manner. But they tremble, lest that economy should be carried so far as to prove in the end really expensive, by wearing out the patience and breaking down the spirit of the missionary. In saying this, they do not take counsel of their sympathies alone—though these are often deeply moved—but speak on the ground of careful investigation, and after years of experience. They are convinced that the average amount of ministerial support in our country is too low; and as ministers in the new states are subject to many peculiar difficulties, they are more liable than others to embarrassment. Hence, the obligation upon the church at large to stand by the faithful pioneer, and not allow him to suffer, but rather to make his comforts

to abound. In the best possible circumstances, he must meet with many trials; is it not, then, a small matter, and one on which he has a right to insist, that such aid as his fellow Christians *can* give, shall be *sure* to him; and that the evils which it is within their power to arrest, shall not befal him?

INDIANA.

From Rev. Asa Johnson, Peru, Ind.

MISSIONARY LABORS IN A WIDE FIELD.

Since my last report my labors have been spread over quite an extent of country, perhaps greater than you would think advisable—but, all things considered, no greater than to us seems necessary. My missionary field is nearly thirty miles square, and of late I have been earnestly invited to enlarge it, by going about 30 miles south of the Wabash, and 70 north of it. I spend a little more than half of my Sabbaths in this place. Here I preach twice on the Sabbath, and superintend a Sabbath school. During the week, I hold a prayer meeting, visit as much as I can from house to house, distribute tracts, &c. Once a month, I ride about 21 miles along the canal east, and preach in two different places of some importance, on the Sabbath. On this tour I am always absent three days, and sometimes a week. Once in three months I ride about 30 miles northeast, to a small Presbyterian settlement, where I organized a church last spring. On this tour I am absent about a week, visiting the sick, distributing tracts, &c. I preach as often as I can on the Sabbath, in as many as five other places. Since I began to cultivate, or rather to ride over this moral waste, there have been some hopeful conversions; one of the subjects has since died, I trust, the death of the righteous. In several of these places, good manifestly has been done. The number who attend meetings increases, Sabbath schools are organized, and reading meetings on the Sabbath held. I cannot but think that the way is preparing for great good here, and that God has mercy in store for this people.

INDIAN SCHOOL.

Within three months a mission school has been established among the Miami Indians, and within about four miles of Peru. This school is for the Indian children. Its prospects are flattering. The teacher is from the Rev. Mr. Graham's church, in Oxford, Ohio, and is supported by them.

MINISTERS GREATLY NEEDED.

I have in previous communications said something of the wants of this part of Indiana. I see more and more of our wants daily. It is painful to see the children growing up, and the aged dying, without the institutions of the Gospel. *Are there no more ministers at the East, who can come to our help?*

The church in Delphi is still destitute. A good man there would receive the most of his support. In Wabash county, a minister is very much needed. They continue to urge me to come and live among them, and promising me if I will do so, considerable for my support. The influential men in the county are partial to Presbyterian preaching. I have just had an invitation to go to Laporte county. The churches in Rochester and Plymouth, both are vacant—they are nearly able together to support a minister.

VIRGINIA.

From Rev. David Palmer, Smythe co., Va.

I have continued to preach in my extended field of labor. The congregations have been large and attentive. I trust the Holy Spirit is still among us, though the manifestations of his presence are not as striking as at former periods. I have no reason to be discouraged, as there is a visible improvement in the morals of the

eople, and an increasing interest anifested towards the Gospel and s institutions. A gentleman of inelligence (our representative) reently remarked that there had been great change for the better during he last two years.

OHIO.

THE HOUSE OF MOURNING.

In November last, I visited a family which were nine daughters and ne son. Four of the daughters were rown—from 17 to 26 years of age. t was one of the best disciplined milies I ever visited. After christan conversation and prayer, I told ie parents it was their privilege as ell as their duty to educate one or ore of their daughters for future efulness. They expressed a wilgness to do this. I then proposed to the young ladies, promising to all in my power to secure the adntages of a female seminary for em, provided one or more would me to the conclusion to go. The o youngest, being twins, looked on each other and said "We can- t go." The other two said, "Our rents are not able to send more an one and we cannot be parted. e cannot bear the thought of sepaion." I told them they must not k so much to their present happiss as their future usefulness. But gument was unavailing. I then minded them of a separation which uld, according to the course of na- e, take place sooner or later, and the importance of preparing for it. ft the house and returned home; ditating on the endearing ties exing in that family. Ten days afterd, I was called to preach a funeral mon at that house. On inquiring o was dead, the reply was, "One the twins." In July the other in and the sister next to her in age d. Only ten days intervened beeen their deaths. This family I ited in time of affliction, and I st say, for the honor of God's vereign grace, that the last two mentioned had given satisfactory evidence of piety. Just before the death of the second, she said, "I am going to heaven—I feel the blessedness of heaven in my soul—mother, there is nothing here that can satisfy me; I am going home; weep not for me." After prayer, she reached out her hand to me and said, "I am going to see that Saviour you recommended to me. I have found him—he is mine and I am his." It was on a Sabbath evening in July that I went to see the third. I found the family calm and submissive. The sufferer being deprived of her reason, nothing could be done but to recommend her departing spirit to the Saviour. In a few minutes she bid an eternal farewell to earth, and ascended, we hope, not only to see her sisters, who had refused to be separated for a while on earth, but to those regions where parting shall be no more, to dwell with Christ and holy intelligences for ever. "They were lovely and pleasant in their lives, and in their deaths were not long divided." Says the bereaved mother, "Very pleasant have they been unto me, their love to me was wonderful."

O how consoling to the ambassador of Jesus Christ, when called to visit the sick and the dying, to think he has discharged his duty to them in health—warning and entreating them, in Christ's stead, to be reconciled to God.

MICHIGAN.

FEEBLENESS OF CHURCHES CAUSED BY THE DISUNION OF CHRISTIANS.

The subject of christian union was discussed in our Presbytery with candor and cordiality. The attention of ministers and churches here is necessarily turned to this subject. In new settlements the divisions in the church of Christ are ruinous. Organizing three or four churches in villages and neighborhoods, whose population is not too large for a single church and a single congregation, must of necessity bring

these different churches into collision with each other, and keep them struggling for the ascendancy, and even for existence. In these collisions and struggles the folly and shame of the christian world are conspicuous. These are sorrows which call for relief. They appeal especially to the sympathies and the wisdom of the A. H. M. Society.

These divisions make the feeble more feeble, and the needy more needy. So long as they continue, our frontier settlements must remain unable to support the Gospel. Hundreds of churches will look to the Home Missionary enterprise as their only help and their only hope.

A multitude of emigrants carry with them the seeds of division. Wherever they locate, these seeds are planted. Like roots of bitterness they spring up quickly, and their growth is luxuriant and pernicious. The tide of emigration is flowing wider and deeper, and of course the evils of division are extending, and the sorrows of the destitute are multiplying.

From whence shall relief proceed? Must it not be sought at the hands of the Society that has the supervision of the feeble and the destitute? Shall it not be expected of those whose enterprise and beneficence contemplate the full and final supply of the churches of our land? If divisions were discountenanced by the ministry, if Christians were taught to be *one*, both in reality and in appearance, and if they were induced to identify their interests, and to concentrate their energies, the work of domestic missions would be light and brief.

Were the organization of churches according to the primitive pattern—if the design and tendency were to separate between the friends and the enemies of God, and not between his friends—if all who are really pious were united in church membership, the number of feeble churches would be small. Almost every township in the country would be able and willing to support the Gospel.

Paul was encouraged to plead for himself, because that King Agrippa was expert in the questions and customs of the Jews. May not missionaries be encouraged to plead with the A. H. M. Society to discountenance divisions, and to be pioneers in the cause of unity, from a knowledge of their liberality and their freedom from sectarianism, and the spirit of exclusiveness. If I am not entirely mistaken, this subject commends itself to the attention and the efforts of the A. H. M. Society, by considerations of peculiar interest. It appeals to their wisdom, and zeal, and sympathies, with emphatic language, and with an imperative voice.

REMARKS.

The statement of the evils of disunion among Christians hinted at above, is corroborated by a thousand witnesses. The American Home Missionary Society has from the beginning of its operations seen and deplored them. As far as lay within the province of the Society, it has done all it could to discountenance divisions; has always endeavored so to bestow its aid, as to make it tend to combine, rather than to divide the friends of Christ.

But the American Home Missionary Society has no direct power to compel union among Christians. It can operate only by sustaining the preaching of the Gospel, and leaving it to the truth to work out the precious result. The Society cannot exert, even if the people would obey, an authoritative influence to mould the community into a homogeneous mass. It is the organ of several denominations of Christians, among whose ministers and churches it can know no difference; but is bound to extend to all its assistance, as their need may require, and its ability will permit. The missionaries are subject to the ecclesiastical control of their respective Associations, Presbyteries, or Classes, and to no other. In forming churches, they do it as ministers, and not as missionaries; their authority to form them is given by the bodies by whom they are inducted into the sacred office, and not by the Missionary Society. The Society acts chiefly as a provider for their temporal wants while engaged in preaching the Gospel.



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A PICTURE.

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nulant. The young man
revive, and looks up with
ent to find that some one in the West cares for him. Not many tavern-keepers at the West, however, would neglect the temporal sufferings of a stranger under their care; still your missionaries find abundant occasion to show this species of kindness. But who careth for the soul?

As he begins to talk of Jesus and his salvation, the sufferer feels the joyful conviction, that here is one in whom he may confide! He unbosoms all his care. He tells of his early training and religious instructions, the earnest warning of a father, now, it may be, in his grave; or the tears and prayers of a mother whom he left at home, of his wanderings, his sinful negligences and indulgences. It is possible that he speaks of his own covenant with God—now brought to mind in this hour of trial. Scenes like these are by no means unfrequent. I am led to think that every missionary, especially on the great thoroughfares, meets with more or less of them. How few such wanderers would, in their need, have the faithful ambassador of Christ to visit, instruct, and pray with them, were it not for your Society?

SUCCESSFUL EFFORTS TO PROMOTE SUNDAY SCHOOLS.

The attention of the people has seemed to be called to the subject of Sunday schools for some time past, and the inquiry has been frequently made, "What can be done to make the Sunday schools more interesting, and secure a better attendance?" My health and strength have been such, that I have not felt myself warranted in spending much time in the school, as it is held in the intermission, and I find the two regular services, and the Bible class at 5 o'clock, as much as I can well attend to. About the 1st of July, however, I remained in the school—the matter was talked over, and a committee appointed to visit and get in pupils. Particular reference was to be had to getting into the school the whole congregation, a majority of whom

have usually spent the Sabbath quite differently. The next Sabbath, immediately after the forenoon exercises, we went among the people, and "compelled them," by our persuasions, "to come in." We succeeded beyond our expectations. From 40 to 50 had been our usual number heretofore, and we at once gathered 79 who took the place of pupils, although they were old and young. The next Sabbath the effort was repeated, and the result was we had 97, besides the teachers. Our meeting-house is now "too strait for us." One class of married ladies meet in a neighboring house, and we have formed an infant Sunday school, which had last Sabbath 21, in all amounting to 111. And we are confidently expecting a further increase. This effort, or something else, has given a new impulse to my Bible class, and its number is increasing. Last Sabbath we had 26.

Such is the immediate result of a little effort, and I have been thus particular in the hope that others would be led to follow the example. We hope for great and good results. God's word is probably more extensively studied in this community, than ever before, and it will not "return void."

CANADA.

From Rev. E. J. Sherrill, Eaton, L. C.

HOUSE OF WORSHIP ERECTED.

In my last report, I stated that we were making arrangements to erect a house of worship. I am happy to inform you that our little church are resolutely pressing forward in the work. We did expect to receive aid from other denominations, who usually worship with us on the Sabbath; but as they would do nothing except on the condition of controlling the house a part of the time, we decided to go forward without their assistance. Public prayer was offered at the raising of the building. No intoxicating liquor was allowed on the ground, and the frame was raised without injury to any one. The building is now covered, and the steeple towers towards heaven. We shall go forward as fast as our means will allow, and hope, ere long, to have it dedicated to the worship of God; and that it may hereafter often be said, "This and that man was born there."

From Rev. J. Anderson, Melbourne, L. C.

PROGRESS.

At our last communion we received into fellowship with the church twelve members—ten by profession, and two by letter. It was a most interesting and delightful sight, and to *me*, and I trust to all present, a solemn one. Among the new members were the hoary headed parent, accompanied by his daughters in the bloom of youth; the husband and wife, in the prime of their days; the young wife who had but lately become a mother; and the blushing girl still below the period of womanhood, who all dedicated themselves to the Lord, by a solemn covenant engagement. I preached on the occasion to a very large congregation. The deep attention and the solemn seriousness manifested through the whole assembly, led me to hope that a peculiar blessing may result from the services of the day.

NEW-YORK.

"REMEMBER THAT WE ARE SURE OF VICTORY."

This is said to have been the watch-word with which a chieftain once animated his soldiers to the successful resistance of a superior force. To keep up the spirits, and hope on amid discouragements, is in all men the secret of great achievements: but in a Christian, and especially in the christian minister, it is a duty, to fail of which, is to distrust the explicit pledge of the Saviour.

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is prosperous. Only one has
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house, in which I am now com-
ly situated with my family.
God, we owe this to your noble Society, in thus sustaining the Gospel. We look forward to the time when we may be your supporters.

I feel that we ought to forward with this communication some funds for your cause; but, it is impossible. A few days previous to receiving your communication on the condition of the Home Missionary treasury, I received the circular from the Foreign Missionary Board; and laid the subject before my people, and raised by subscription $32; one half was paid, and the balance is to be paid within the year. The times are so hard for money, that it is almost impossible to get any at present; but as soon as any thing can be disposed of for money, you may depend upon all that we can do.

From Rev. R. West, Walworth, N. Y.

FRUITS OF A REVIVAL.

I have already mentioned the blessed revival of God's work, which we enjoyed last spring, and the number (twenty-four,) who united with our church—all on profession but two, and sixteen were heads of families. The converts generally run well, so as to encourage the hope that we shall meet them all in Heaven. Two or three of the men were considerably addicted to the use of strong drink previous to their conversion, but they at once abandoned the cup of devils, signed the pledge, and have in faith and sincerity, we hope, taken the cup of salvation, and called on the name of the Lord. They have neither of them drunken since any thing that can intoxicate. The cause of temperance finds many warm friends among us. Our tavern has this spring become a temperance house, with encouraging prospects. I believe that now we have no one in the town of Walworth licensed by law to sell ardent spirits. *So may it ever be.*

Thus the Lord has blessed us, and thus we are encouraged to labor.

From Rev. Benj. Russell, Amity, Alleghany co., N. Y.

REVIVAL—MEETING HOUSES BUILT.

There have been about fifteen hopeful conversions within the field of my labor the past quarter. Nine have united with the church. A general interest is still felt in the several congregations in which I labor. The Sabbath schools are flourishing. Our meeting-house in this place is now finished, and will soon be dedicated. The meeting-house in Andover will also soon be finished.

From Rev. S. W. Raymond, Union Springs, N. Y.

FRUITS OF AN AWAKENING.

In my last, I believe some intimations were given of a work of grace then in progress among this people. Since then, nineteen have united with this church; seventeen on profession and two by letter. A number who indulge hopes are waiting another opportunity, when we hope to see them come forward to the table of the Lord.

I might give in detail some few instances of conversion, which strikingly illustrate the power and riches of God's grace. Suffice it, however, to say, that some men who, a few months ago, we should have thought the most unlikely to have become the followers of Christ, are now found sitting meekly at his feet. At some subsequent period, (should they continue faithful,) it may be deemed proper to disclose their cases more fully to the world. At present I need only add, that so great has been the change in some instances, as to force the concession from men of "another spirit," that religion must be a reality. Although there have been no recent conversions, yet there still continues to be a good degree of interest, and the presence of the Lord is manifestly felt among this people, to a degree far beyond what has been common in years past. Our church edifice is in progress, and we expect it will be completed in the early part of fall.

The cause of temperance still continues its healthful and widening influence among us, and through the prayers of God's people for us, we hope to see christian effort blessed to the sanctification of this people.

SABBATH SCHOOLS—DIFFICULTIES OVERCOME.

I have three places where I preach statedly; though in two of them I only preach alternately a third sermon on the Sabbath, and occasionally in the week time. In each of these places we have a Sabbath school; and in two of them Bible classes, which I think promise much good; though two of the Sabbath schools are not exclusively under the direction of members of our church. In one of these districts where is our most flourishing Sabbath school and Bible class, I am informed there never has been one before, since the settlement of the place, (which may be 30 or 40 years,) except during one season. It is a place which has been signal for infidelity, especially for Atheism. Playing cards on the Sabbath is spoken of as of frequent occurrence. One of the deacons of our church informed me, that but a short time since, when returning from the Sabbath school, he saw a company of men playing cards in the door-yard of an Atheist. We expected to accomplish but very little here, yet we thought, that by the help of God, we would *try*. We accordingly appointed the organization of a school, and visited a large portion of the families with reference to it. I also visited the children in their district school a number of times, and endeavored to make myself familiar with them, and to convince them that I was their friend. And none of the parents objected to their children's attending, and even Atheists send their children to the school; and public sentiment appears to be



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COMMITTEE OF MISSIONS

IN LANCASTER PRESBYTERY, OHIO.

The Lancaster Presbytery has appointed a Board of Missions to act in connexion with the A. H. M. S. in the following counties of Ohio, viz: Stark, Wayne, Holmes, Tuscarawas, Coshocton, Guernsey, Muskingum, Perry, Licking and Fairfield. Applications for aid, and other correspondence in reference to Home Missionary operations on the above field, should be addressed to Rev. Alexander Duncan, Newark, Licking co., Ohio.

OUR COUNTRY.

"Breathes there a man of soul so dead,
Who never to himself hath said,
'This is my own, my native land!'"

Every man of ingenuous mind loves the country of his birth. Men may pride themselves on their being "citizens of the world," and affect an enlargement of soul that knows no preference for the land of their nativity; they probably misrepresent the better feelings of their own hearts. Or, if they indeed feel no peculiar love for the country whose soil has cherished and whose laws have protected them, and for the people whose blood they share and whose intelligence informs and elevates them, it is surely no just ground for boasting. Indeed, such an indifference to the relationships of country and kindred, would seem to call in question the moral health of him who professes it. Our *relations*, if not the *source*, are at least the *measure* of our obligations. The reasons which bind us to love men at all, increase in urgency as the subjects are nearer us in position more intimately related to us, and more within the reach of our kind offices.

Why is not patriotism generally numbered among the *christian* virtues? We applaud the love of country exhibited by men of the world, by the soldier and the statesman; why not require it also as an element in the character of a saint? Is it incompatible with his dignity as a citizen of a heavenly kingdom, that he recognize his relations in this world and fulfil the claims and duties that arise out of them? The hero who jeopards his life for the hearths and altars of

his native land, and the civilian who sinks his own in his country's aggrandizement, are characters to whom we accord the honors of a moral sublimity. And yet, through a strange perverseness, it is by some esteemed almost a virtue, to feel the least interest in the people with whom their relation is the most direct, and to whom it is practicable to do the most good!

The Christian, of all men, has most reason to be a patriot; for he has the truest apprehension of his country's dangers, and knows best what will avail for her salvation. He is taught, from on high, the origin and extent of her maladies, and knows that the truth of the God, that liveth and abideth for ever, is the only panacea. The body whose joints are dislocated, and whose blood is boiling with fever, he knows cannot be soothed into healthful repose by a mere change of position. When he looks upon the political convulsions of the land, and hears the loud promise of improvement, he knows that the evil lies deeper than the multitude imagine, and that a more radical cure is needed than can be effected by mere political reforms.

And yet, notwithstanding this conviction of the christian community, how strange that there should be so general an apathy on the subject of bringing the Gospel to bear upon the heart and conscience of this nation! When we say *apathy*, we do not intimate that efforts to propagate religion in this land are not, to some extent, appreciated and aided. But viewed in connexion with the magnitude of the subject, all that is done is but as the sport of childhood compared with the earnest and unremitting toil of men. The Saviour has declared that "the children of this world are wiser in their generation than the children of light," and our countrymen illustrate this divine assertion. We see the very soul of the nation stirred within it, on the great questions of government now pending. There may be, indeed, some demagogues, seeking only selfish ends; but the great mass of the people are sincere in the conviction, that the political salvation of the country depends on the success of the measures and the men, whose advocacy they respectively espouse. And they act in character; their efforts are in proportion to their estimate of the interests at stake. They spare no expense; myriads of publications are circulated; committees are appointed; meetings and conventions are held, at which the honorable and the gifted lay themselves out in all the power of argument and the arts of appeal. Men of business forsake their counting-rooms, and statesmen desert the halls of legislation, to arouse and direct the popular feeling. And if we grant that social disorders can be reached by mere political remedies, all this is perfectly consistent and proper. But while every Christian knows that the Gospel alone is the conservative principle of communities, where do we see "the children of light" putting forth such strength and talent, and encountering such pecuniary cost, to bring the whole land under its power? On the contrary, how are our organizations already existing for the spread of religion, crippled in their efforts and stinted in their growth, because they are fed with such a sparing hand. Instead of plans enlarged to correspond with the widening fields and louder calls of Providence, our Home institutions are compelled to study how they may hold the ground already gained; and that with the fact before them, that the agencies of evil are all the while at work with ceaseless and increasing activity.

Does any one inquire, what we would have the christian public do in this matter? We reply, we would have them awake to the magnitude of their danger and duty, and then do all that their quickened conscience, and intellect and enterprise shall suggest. What might not be done, were the community in general alive to a sense of the mighty moral processes that are now going on, forming the character of these millions and their successors! We would have every man of influence, every thinking man, look at the neglected spots in his own vicinity; then extend his observation to remoter districts, to the new and destitute parts of the country: and in view of all the work thus spread out before them, we would have the entire church arise to the serious attempt of subjecting this whole land to the sway of the Gospel. We would have them, at once, and as the least that can be done, sustain the ministry somewhere above the point of suffering for want of the necessaries of life, and relieve our infant colleges and seminaries from embarrassment and threatened de-



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East. Much has been done by the church within ten years past to save our country; but has not Satan done more and worked faster to destroy it? Has not the increase of the population outstripped that of the means of moral culture? And yet, we have a most animating conviction that there is no country on the globe where the improvement of society is a more hopeful work than in ours. Here are the subjects of effort—men free to think, and to act as they think—men on the right level, neither above nor below the natural line of pious endeavor; here too are the elements of character—the leaven of Puritanism, the spiritual views of truth; here are the means—the christian literature, the physical and intellectual resources, the untrammeled churches and favoring laws. And here too, we trust, full proof will be made of these great facilities, and our land become "Immanuel's land, a mountain of holiness, and a habitation of righteousness!"

the Executive Committee of the A. H. M. S., from August 1st to September 1st, 1840.

appointed.

ledge and Randolph, N. Y.
, Great Valley and Humphrey,

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Darien, Ct.
North-Fairfield, Ct.
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Barlow and Windsor, O.
Peguh and Indian Creek, Ind.
axville, Ill.
issionary Agent in Iowa.
N. Y.
Napoli, N. Y.

Rev. Joseph Underwood, Millport, N. Y.
Rev. Geo. Freeman, Perrinton, N. Y.
Rev. A. C. Lathrop, Poultneyville, N. Y.
Rev. M. N. Miles, Alexander, N. Y.
Rev. H. Root, Howell, Mich.

Not in commission last year.

Rev. Thos. Bellamy, Burrville, N. Y.
Rev. Daniel Higby, Mount Pleasant, Pa.
Rev. J. G. Porter, Lockport, Wills co., Ill.
Rev. C. Cook, Aurora, Kane co., Ill.
Rev. Thompson Bird, Thornton and Bethel, Ind.
Rev. Jeremiah Porter, Green Bay, Wis. Ter.
Rev. Julius A. Reed, to go to Iowa.
Rev. Joseph Harrison, Providence Chapel, N. Y.
Rev. Geo R. Haswell, Cong'l Ch., New-York.
Rev. J. Ballard, to go to the West.
Rev. Cyrus Nichols, Spring Prairie and Sugar Creek, Wis. Ter.
Rev. James A. Clark, Fort Madison, Iowa.

the American Home Missionary Society acknowledges the receipt of following sums, from August 1st to September 1st, 1840.

— pin, deceased, by Ja- Westminster, Vt.,	$150 00
y Lyon,	5 00
	37
ng. Ch. coll.,	8 63
ng. Church, by D.	
	76 55

North-Greenwich, coll.,	25 87
Norwich, First Cong. Ch., bal. of coll.,	1 00
Plymouth, First Cong. Ch., by Rev. Mr. Lyman,	60 00
Stonington, Fem. Aux., by Miss Sheffield,	23 00
Wallingford, Cong. Ch. bal. of coll., by Rev. Mr. Gilbert,	1 90

NEW-YORK—	
New-York city, viz:	
Central Presb. Ch., C. H. Delavan,	5 00
Ridgebury, Presb. Cong., by Rev. W. Y. Miller,	32 00
A lady left at the office,	2 50
Troy, W. Henry,	5 00
NEW-JERSEY—	
South Orange, First Presb. Ch., by J. S. Brown,	13 00
OHIO—	
Sandusky city, S. Mott,	2 00
INDIANA—	
Terre Haute, Cong. Ch., Mon. con. coll., by E. Flint,	33 00
ILLINOIS—	
Griggsville, by Rev. A. L. Pennoyer,	10 00
MICHIGAN—	
Grand Blanc, Ch. by Rev. P. Bates,	3 56
	$457 48

J. CORNING, *Treasurer.*

Receipts of the Central Agency at Utica, N. Y., from June 1st to August 1st, 1840, Rev. A. Crane, Secretary.

Adams,	$12 96
Bellville,	10 75
Carthage, J. A. Northrop,	5 00
Champion,	12 50
Cincinnatus, by D. Platt,	6 75
Homer, Cong. Ch., 111; Sisters Soc., 24 58, by D. Platt,	135 58
Lebanon, in part of Mrs. Fally Taylor's legacy, by Rev. W. R. Tompkins, Ex.,	200 00
Marcellus, by Rev. L. Parsons,	28 00
Munnsville,	8 00
Preble, by D. Platt,	16 00
Rodman, by A. Ely,	15 50
Rome, 2d Ch. Sew. Soc.,	6 00
Smithville, by Rev. C. B. Pond,	10 00
Syracuse, by Mr. Root,	55 02
Utica, First Ch., Friend,	1 00
Virgil, by S. Chaffee,	25 00
Warren, Presb. Soc.,	5 50
Woodville, by Rev. C. B. Pond,	16 00
	$569 56

Receipts of the Western Agency at Geneva, N. Y., from July 20th to August 20th, 1840, Rev. J. A. Murray, Secretary.

Brockport, Fem. Benev. Soc. to make Mrs. Olivia B. Stockton, Mrs. Mary H. Allen, and Miss Charlotte Roby, Life Members,	$100 00
Canandaigua, Ladies' Soc., bal.,	9 00
Centerfield, Henry Sanders,	3 00
Ellington,	5 00
Geneva, Jacob Sutherland, Esq., 25; Rev. P. C. Hay, 10; Mrs. P. C. Hay, 3, T. F. Hay, 1; P. C. Hay, Jr., 1; S. W. Hastings, 5; Mr. Gleason, 1; C. M. Schermerhorn, 1; Ira Merril, 3,	50 00
Napoli,	2 00
Nunda Valley,	14 32
Portage,	8 66
Rochester, First Ch., W. S. Griffith, 50; coll. in part 150 34,	200 34
Brick Ch., bal. of old coll.,	47 00
Skaneateles, Mrs. Electa Edwards,	100 00
Victor,	9 00
Victory,	3 00
Waterloo, bal. of coll., 5; Ladies' Sew. Soc., 2,	7 00
	$556 32

Rev. F. Bascom, Agent in Illinois, acknowledges the receipts of the following sums.

Chicago, Presb. Ch., 180 13; J. Johnson, 5,	$185 13
Lacon, bal.,	3 00
Peoria, Main street Ch.,	13 50
Princeton, First Independent Ch., 6 50; Hampshire Colony Ch., 11 31,	17 81
	$219 44

The Treasurer of the New-Hampshire Missionary Society, acknowledges the receipt of the following sums from August 1st to September 1st, 1840.

Collection at the Annual Meeting at Hampton,	$35 06
Concord First Cong. Soc., $31 23; Rev. N. Bouton, 5; James N. Fisk, 5; Deac. Samuel Morrill, 5,	46 23
Dalton Cong. Society,	6 50
Derry, Presb. Society, 95; John Humphrey, 5,	100 00
East-Boscawen, Young People's Society,	10 00
Exeter, of which 30 is from ladies of the First Cong. Soc. to constitute Rev. Wm. Williams a life member,	100 00
Female Cent Institution,	235 32
Franconia, Cong. Society,	1 18
Greenfield, Evan. Society,	11 18
Greenland, Cong. Society,	13 91
Hampton, Cong. Society,	28 89
Hancock, Cong. Soc., 12 61; Esther Wood, 5; Deac. Joseph Kimball, 5; Mrs Relief Boutelle, 5; Joel Gates, 15; Deac. Daniel Kimball, 5; Joseph Hills, 2,	49 61
Hanover, Ebenezer Adams,	2 00
Hill, mon. con. coll.,	5 00
Hollis, Ralph W. Jewett, 45, of which 30 is to const. Clarissa Grant a life member; Rev. Mr. Perry, 10; Nathan Holt, 5,	60 00
Hopkinton, Cong. Soc., 11 46; Rev. Moses Kimball, 5; Nathan Kelly, 3; John Cavis, 2,	21 46
Lebanon, Cong. Soc.,	19 00
Litchfield, Elder John Parker,	5 00
Littlefield, Abijah Allen, 2; Mrs. C. Allen, 2,	4 00
Meriden, Deac. Daniel Merrill,	5 00
Merrimack, S. Kinney, Jr., 3 75; L. Walker, 10; Henry Fitts, 1 37; Mrs. Mary Parker, 15,	30 12
Milton, Cong. Soc., 55; Rev. Mr. Willey, 5,	60 00
Moultonborough, Mrs. Martha Dodge,	2 00
Nashua, Edmund Parker and wife, 10; First Cong. Society, 19 35,	29 35
New-Castle, Cong. Society,	4 07
Northampton, Cong. Society,	11 18
Pelham, Cong. Soc., 18; Rev. Mr. Keep, 5,	23 00
Pittsfield, Cong. Society,	15 45
Portsmouth, Cong. Soc., 32 65; John Knowlton, 2; Daniel Knight, 2,	36 65
Roxbury, Rev. Christopher Marsh,	15 00
Rye, Cong. Society, 16; Mrs. Martha Foye, 4,	20 00
Salisbury, Valentine Little, L. M.,	30 00
Sanbornton, Cong. Soc., 8 73; Deac. Moses Emery, 2,	10 73
Stratham, Cong. Society,	32 36
Wilton, Elijah Chandler, 6; Cong. Soc., 22 25,	28 25
Windham, Presb. Soc., 22 22; Rev. Calvin Cutler, 3,	25 22
	$1133 57



THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

ACCOUNT OF ELIZABETH TENNY.

ELIZABETH TENNY died at I——, Mass., May, 1838, at the age of ten years. She was a sensible and interesting child. To her parents she was much endeared, as an affectionate and dutiful daughter, and by all who knew her she was esteemed an amiable girl. She also gave evidence of piety. She appeared very serious at times, from six years old and upward. The various impressions on her mind, were deepened by the faithful instructions and the christian example of her mother, after she embraced religion, which was about one year before E.'s death. The conversation of her Sabbath school teachers contributed much to her spiritual good. In strong language, she testified to the fidelity of her teachers. "O mother," said she, "Miss V. was a faithful teacher. She prays for us at home. When she was conversing with another scholar, and saw me grieving, she took me aside, and conversed with me, and told me she would pray for me, and that I must pray for myself that night before I went to bed."

The pastor called upon her one evening the winter before she died. Several little girls of her acquaintance came in, while he was there. A little meeting was held. During prayer, E. was in tears. Soon after, mother asked her why she cried, saying, "Don't you love the Saviour?" She replied, "I fear I do not." The pastor, in his frequent visits, held conversation with her on the way to the Saviour. She asked him, how she should know, whether she loved him or not. He told her, that if she loved him, she would keep his commandments, and his commandments would not be grievous to her; she would *delight* in obeying him. On his next visit, he asked her, "How have you been since I saw you?" She replied, "Very happy. I have felt much love in my heart to Christ. He appears near to me." She enjoyed very highly a short conversation with him on seeing Christ as he is, after death. As her sickness and suffering increased, she became more established in her love to the Saviour, and more happy in his love.

When her mother asked her, "If you should live to get well, E., how would you conduct toward your playmates?" She said, "Instead of spending my time in play, I would take them aside and pray with them." She was much in prayer. She prayed for others as well as for herself. She expressed a strong desire, that all her relatives and friends might have religion, and be prepared for heaven. Those for whom she expressed these desires with the greatest frequency and strength, were her father, her little and only sister, several girls of her particular acquaintance, and her class-mates in the Sabbath school. The conversion of her father lay very near her heart. When her pastor asked her what he should pray for, her father being in the room, she, seeming to forget herself, said in a suppressed but sweet voice, "*My father*—pray for my father." In conversing with her mother a fortnight before her death, she said, "O mother, I should be willing to die, if

my death might be the means of my father's conversion." When her mother told her she wished her to converse with him, she hesitated at first. Not long after, she was heard praying that she might have strength to converse with him; which she did on the last Sabbath of her life. She said to him, "I am going to leave you," and begged him to seek religion. She entreated him to pray, and he promised her that he would. On the next Tuesday, the day before she died, she conversed with him again. She gave him her Testament, saying, "I want you to read it; will you read it, father?" He said, "Yes, dear, I will." She entreated him to go to meeting, and to prepare to die. Perceiving him to be in tears, she said, "Don't cry, because I am going to leave you. The separation will be only for a short time, if you seek religion. I love *you* dearly; but I love my *Heavenly Father* more. I am willing to leave father and mother for the sake of being with Christ, and seeing him as he is." She requested her pastor to converse with her father, and to pray for him. She also requested Mrs. K. to converse with him on the duty of praying with his family, asking a blessing at table, and attending public worship. Her conversation with her father, who most tenderly loved her—conversation at once respectful, affectionate and faithful, will be remembered by him with interest during this life and during an endless eternity. The Lord bless it to his salvation!

To her sister S., who was between six and seven years old, she said, "Are you not willing that I should die?" Her sister said, "No." She replied, "If it is God's will, and if I am willing to die, *sure* you ought to be willing I should." A week before she died, she desired her sister to get into her bed, for she wanted to talk with her. "Dear little sister," said she, "how I love you. I am going to die and leave you. I want you to pray. I want you to be a Christian. I want you to love the Saviour. I want you to have a new heart. I want you to pray *now*." S. thought she could not. E. however prevailed upon her to say, "*Our Father who art in heaven*," and "*Now I lay me down to sleep*;" and told her, "these are good prayers; they are excellent. But you have always been in the habit of *saying* them; and you don't *feel* them. Say some of your own words. For, you know the hymn says, 'God does not care for what we say, unless we *feel* it too.'" She then told her, she must not go to bed that night, without kneeling down and praying. She requested her mother to visit her grave every Saturday evening, and take S. with her, and try to impress upon her mind, that she must die, and do every thing in her power to make her a Christian, and to tell her little cousins, that they are not too young to die. When her mother wept, E. looked as though she thought it wrong. Her mother said, "I can weep for you without sinning; for at the grave of Lazarus, Jesus wept." E. appeared satisfied, and said, "O yes."

She was very desirous of the conversion of her young friends, especially of the members of her class. She requested her pastor to pray for them, and converse with them on seeking religion, and giving their hearts to God.

E. was patient and resigned during her whole sickness, never uttering a complaint, but always speaking in a pleasant voice. When any persons came into her sick room, she asked her mother, if they were Christians; and, if told that they were, she requested them to pray with her. To a teacher of young children she said, that if God permitted her to live she would try to do good. The teacher observed, perhaps God knows you would do more good by your death, than you could by your life. "Does he?" she replied, "Then I am willing to die. Dear Miss D., don't cry because I am going to die and leave you. Tell all the scholars, that they must have new hearts and love the Saviour. Tell them, I want them to be as happy as I am."

The following statement is given by a christian friend, who visited her several times in her sickness.

I asked her, whether she wanted

to get well again? She said, "Yes, I should like it, for I want to go to the Sabbath school." At another time, I asked her the same question; she hesitated a few moments, and then replied, "I am willing to live or die, just as God sees best." At the same time she expressed a desire, that some one would pray for her. She wished that Mr. K. would come in. I then said, "E., you pray for yourself, don't you?" She replied, "O yes, I do; and I know that God can hear me; but I love to hear others pray." She wished me to sing with her, and began singing these words of a favorite hymn:—

"Lo, on a narrow neck of land,
'Twixt two unbounded seas I stand."

I went to see her the day before she died. When she saw me, she said with a smile, Miss S. I shall not be here to-morrow morning. I asked her, if she felt willing to go? She said, "Yes." I asked her, if the Saviour was precious to her? She replied, that he was.

The following statement is furnished by a young friend who was with her a considerable part of the last four days of her life. On Sunday night, she asked who had her class in the Sabbath school? When she was informed, she said she should like to see her. "Will she talk to them, and do all she can to make them good?" I asked her if there was any thing she wished me to say to her? She replied, that she wanted to say much; but she was too far gone now. She would have them all love the Saviour, that they might meet her in heaven. She wished that the class under my care might share the same blessing. She slept none during the night, but uttered no complaint. Monday night her feet were very cold. I applied hot bricks to them. She thanked me, and said she should not be a trouble much longer. Tuesday morning she inquired for me before day-light, and I went over quite early, and found her in great pain, having had no rest during the night. She smiled when I entered her chamber, and said she did not think, last night, she should see me again. At her request, I read some hymns and some psalms from the Bible. She said they were very precious, and suited her case exactly. She attempted to repeat,

"Jesus can make a dying bed
Feel soft as downy pillows are."

She expressed a strong desire, that some one would pray with her. The desire was granted. She then said, "It seems to me impossible that I should live through the day. I do not wish it. I want to die. Can't you pray that I may die? *O come, Lord Jesus, come quickly.* Why won't he come?" I asked her, if she would not wait God's time? She replied, that she would; but she wanted his time to come now. She wanted her sister to be sent for from school, that she might make her a present, bid her farewell, and then die. After giving her Testament to her father, she laid out some small presents for her intimate friends, and desired her mother to put away her choicest things to be given to her sister S., when she should be old enough to value them. When asked, if the doctor should not give her something to make her easy, she replied, that there was no ease for her before she should reach heaven. Then she longed to be there, where her little brother was already. Toward night she was taken up, and her bed made; when laid back, she felt more easy, and said, she might see another morning. I asked her, if she should like thus to continue? She said, "No. If God pleased, she should like to go now." Wednesday morning I found her in great pain; but she murmured not. "How good are you to watch by me," said she; "I hope I shall not trouble you much longer." She was afraid of wearying her friends, and often asked them to lie down and rest. At noon I was obliged to leave her, and go home. At first she objected. But when told, that some were sick there, she consented with much sweetness. She thanked me; and as I bent over and kissed her, she said, "I will bid you good night, while I may." She died that evening.

The following lines, selected by

her father, are inscribed on her grave-stone:

"Here rests the sweetest bud of hope,
That e'er to human life was given;
If thou would-st know its present state,
Repent, and seek the flower in heaven."

This narrative suggests a few remarks.

1. There is a reality in religion. The appearance and conversation of Elizabeth Tenny, during her last sickness, were sufficient to convince an infidel, that religion is a reality. So said some who saw her.

2. Young children may possess religion. Elizabeth was only ten years old, yet she gave as satisfactory evidence of piety, as persons of any age. With respect to religion, young children appear just they are. They are comparatively free from hypocrisy. In the subject of this narrative, almost every thing was original. Her plans for the good of her young friends were her own. Christ loves little children. He is as ready to receive them, when they come to him, as he is to receive those of any age. And there are fewer obstacles to their conversion, than to that of persons in other stages of life.

3. There is great encouragement for parents, and pastors, and teachers, to seek the conversion of young children. Parental, and pastoral, and Sabbath school instruction, combined in fitting E. T. for heaven; and so it has in thousands of similar instances. There is ground, therefore, for animating encouragement to seek, by such instruction, the conversion of children. And pastors, parents, and teachers should unite their efforts for the conversion and salvation of the young. They should strive for their *immediate* conversion.

4. The narratives we have of the conversions and happy deaths of young children are not all fictions. Many think and speak of them as fictions. Said a young person who was with E. T. in her last sickness, "I have thought that the accounts of children which we find in books are false stories, made to amuse readers, and to get their money; but I shall never think so again."

That this narrative may be blessed to the conversion and salvation of children who read it, and to the encouragement of ministers, parents and teachers in seeking the conversion of the young, is the prayer of

A Pastor in Essex Co., Mass.

COST OF SABBATH BREAKING.

The following is substantially the statement of a man who for years had been living a stranger to the sanctuary, and utterly neglectful of all religious concerns. It was made without any inquiry or knowledge of the facts till he stated them: "I am determined on one thing," said he, "to break the Sabbath no more. I believe the judgment of Heaven will follow the Sabbath-breaker. I believe they have followed me. I will state my case.

"My sloop, loaded with wood, got aground. There was no danger, and no necessity, as she was in a safe harbor; but I worked most of the Sabbath to get her off. I succeeded, but she grounded again, and I lost a week, before she would float once more. But few hours from port, she went ashore in a squall on N—— Island, and there another week was lost. Getting off, and into a neighboring harbor, a gale drove her ashore again, where she lay another week. I reached the port of N——, but so late as to be frozen in, and another week was lost. Returning home, and just entering the harbor, a heavy easterly gale drove the sloop to sea; and after a dreadful night of suffering and danger, the vessel was driven high and dry upon the rocks on the opposite side of the bay. She could not be got off, and was sold for a trifle. Thus, to save one day, by working on the Sabbath, I lost more than thirty, lost my vessel, came near losing my life, and with it my immortal soul! I shall take care how I violate the Sabbath hereafter. These events have produced more reflection in my mind upon the subject of religion, than all the rest of the events of my life."

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. NOVEMBER, 1840. No. 7.

FACTS AND PRINCIPLES

RELATING TO THE CAUSE OF HOME MISSIONS.

[Selected from a sermon preached before the Maine Missionary Society, by Rev. E. Jones.]

Indispensableness of the Gospel.

THE public preaching of the word of God, forms, in all ages, the grand method of converting sinners and promoting the power of godliness.

We are more indebted to religion than to all other causes, for the good state of public morals, for our civil institutions, and for the general improvement of the mind. A judicious statesman has remarked, that should the demon of mischief sweep from our land the seats of science, the courts of justice, the halls of legislation; yet, if he leave us the sacred temples of the Most High, where the Gospel is faithfully preached, we should not be a *ruined* people. Science, justice, and equal legislation, would spring up again as before, from the fount of evangelical knowledge. But, on the other hand, if the temples of God are overthrown, and his Gospel no longer preached, we are sunk in deepest wretchedness. In vain shall we point to our halls of legislation. Religion, if we possess it, might restore these; but these, though abundantly possessed, could not restore religion.

How shall the Gospel be promulgated?

Answer. 1st—A well conducted system of *missionary operations is indispensable.* In many places this is the *only* method of doing much good. God has employed it for a great many ages in places where no churches exist, or where such as do exist are feeble, or where there is a general decline of spirituality. His blessing has attended his servants and effected the reformation of the people.

In the days of Jehoshaphat, when missionaries went forth, taking with them the book of the law and teaching the knowledge of divine truth, the people were brought back to the Lord God of their fathers, and the nation was made prosperous and happy. Jesus Christ himself performed the functions of a Home Missionary, from the time he began to preach till his crucifixion. His apostles were such, from the beginning of their ministry till the general outpouring of the Spirit. If missionaries had not

borne to our British ancestors the glad news of pardon and peace by Jesus Christ, what could have saved us from practising at this moment heathen cruelties in honor of idols? If missionaries had not come to our new settlements, where now are flourishing towns, what would be the moral character of those places? Our new settlements are destined to increase in number and extent. Other plantations will be opened in the wilderness, other towns will rise, other churches must be planted by the servants of Christ and spring up under his fostering care. Children must be consecrated, subscribe with their hands to the Lord, and come cheerfully forward to promote his cause. Anxious inquirers are to be guided, backsliders reclaimed, and the feeble Christians encouraged. But how can this be done without missionary labors? Are we to wait till they know the full value of the Gospel and *ask* for a settled minister, and are able and willing to support him? Benevolence does not wait. It is impatient for vigorous action. What if Christ had waited till men would *ask* for a Saviour and signify their willingness to make all needful provisions for his temporal welfare? What if his apostles had waited, still lingering about the consecrated places where they had received instruction, till the Gentiles had formed themselves into religious societies and become ready to settle them in the ministry?

2d—It is important that we should send out *able* and *faithful* missionaries.

It is by no means true that men of *small* abilities and *low* piety will do well enough for our feeble and destitute churches. The new settlements contain as much native talent and as much good sterling common sense as can be found among the same number of inhabitants in any part of our land. We need missionaries of large acquirements, of strong minds; of bodies that will bear fatigue, and souls of celestial fervor; men of deep religious experience; of sound theology; of firm, decided measures; of devoted, industrious habits; men of enlightened zeal and unaffected humility, disinterested in spirit, eminently dead to the world; enterprising, yet patient; bold and faithful, yet meek and gentle; cultivated in mind and manners, yet able to put up with homely accommodations; and who instead of sighing for the privileges of more cultivated society, will remember it is their privilege to raise the character of the society where God has seen fit to place them.

The missionary must be familiar with the scriptures, and well read in theology; for he cannot carry his *library* to every place and consult the best authors on every occasion. His concordance must be in his head, his commentary in his heart, and with the book of the law of the Lord in his hand, he must be able to extemporize on any emergency. He should, indeed, study and write as he has opportunity. But no missionary who has large views of his work can endure the labor of *writing* every thing he ought to say, without wearing down his health much sooner than Christ would have him. Let him be familiar with the scriptures, his whole soul fired with love to God and benevolence to men, and the opening of his lips shall pour forth *abundant* instruction, without the slow method of passing every word through the point of a pen.

He should be apt to teach. This quality, though needful in every minister, is *especially* so in the missionary. Many whom he visits may *seldom see* a minister, and he must, during the short time he remains with them, impart a *great deal* of instruction, expounding the scriptures to them in his daily conversation, and by various methods which he knows how to use, arousing them to Christian duty.

2d—It is the pleasure of God, that we *support* his missionaries. For who goeth a warfare at his own charges? Men, of whom we expect all that has now been mentioned, and even more—shall we send them out unsustained? It is the will of our heavenly Father that they who preach the Gospel should *live* of the Gospel. If the wants of a missionary are not supplied, how is he to devote his mind wholly to the service, and to go forward zealously in his work? Even the settled *pastors of our churches* are sometimes embarrassed in their circumstances, encumbered with undeserved anxieties, and greatly limited in their usefulness by a want of pecuniary means. How true must this be of the missionary, who must of necessity be unable to look after his family, who sometimes feels as if he must quit the service or see his children suffer, and who yet cannot bear to leave the work and let immortals perish. To what a strait is he sometimes driven, and torn as it were in two, between care for his family and care for perishing souls.

The missionary, then, must be *supported* and *encouraged*—but by whom? By the *people among whom he may begin to labor? Many* of them are too poor; many of them do not yet know the *value* of the Gospel; and many are *opposed* to the truth. He must be sustained by the friends of Christ, that shall send him forth, till the Gospel takes root, and churches rise up, that shall deem it a *privilege* to sustain him.

Do I hear some complaining soul begin to speak of hard times? This cry has been ringing in our ears from the days of our childhood, and though there will be some fluctuations in pecuniary affairs, God has made no exception to the *privilege* of doing good. Has he ever said, "he that watereth shall be watered also himself"—except in hard times? He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again—except when the times are hard? He that soweth bountifully shall reap also bountifully—except in hard times, and then he shall reap little or nothing? There is no such weakening addition. The promises are full and sure. If you would take the promissory note of a *good man*, will you start from the promises of God?

The churches of *Macedonia* were liberal, even in pressure of their worldly affairs; so that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their liberality. For to *their power*," says the apostle, "yea, and *beyond* their power, they were willing of themselves: *praying* us *with much entreaty* that we would receive the gift, and take upon us the *fellowship of ministering to the saints.*" We will not drown the plea of benevolence with crying "*hard times.*" God in his providence changes the times, to show us *our own*

hearts, and to make full proof to the world that we love his cause above all other considerations.

Do we not sometimes feel ashamed that our efforts to spread the Gospel are so small in comparison with what is oftentimes done for other causes? The expense of our Florida war would long since have supplied fifteen years' service from two thousand faithful missionaries. The cost, to both nations, of our last war with Great Britain would have supported twenty thousand missionaries for a term of thirty years. The general war in Europe, beginning in 1793, cost the several nations engaged in it enough to support one million of missionaries for a term of twenty seven years—that is, about one to every eight hundred souls on the face of the earth, during the average life of a whole generation! When a people, on such like occasions, will pour out their treasures as water, does it not *shame* us that we have done so little for the cause of Christ?

Auxiliaries.

MAINE MISSIONARY SOCIETY.

We have received the 33d report of this Society, from which we derive the following facts, showing the good that has been accomplished through the blessing of God on its labors, and the progress which it has made in the estimation of the public.

What changes has one third of a century wrought! changes in the face of the country; the wilderness is turned into a fruitful field;—changes in the numbers and condition of the members of this institution. *Then* there were 32; *now* there are about 2,000; of whom 600 are life members. One half of those who were active in the formation of this Society, now "rest from their labors, and their works do follow them." Changes, too, in the moral aspect of things, in religious operations. *Then*, Christians thought little of aiding the feeble churches planted among them, and still less of carrying the gospel to the dark and distant parts of the earth; *now*, there is more fellow-feeling, a greater readiness to "bear one another's burdens," and more combined efforts, more noble sacrifices, to diffuse the light of divine truth all over the world. *Then*, the churches were just waking up from their long slumbers, just commencing operations; *now*, they have come to the "burden and heat of the day."—Changes also, in largeness of heart, in disinterested benevolence, making Christ "all and in all," and setting the general promotion of his cause above any party interest.

The trustees have had, in the employment of the Society, during the year past, 72 missionaries; 12 in advance of the number employed the year preceding. There have been reported, under their ministrations, 737 hopeful converts; a number, in proportion to labors afforded, altogether surpassing that of any previous year of the Society's operations. The returns also give the number of 322, as joined to the feeble churches.

This society sprang from small beginnings. The 1st year, they had but one missionary, and his labors were not continued through the whole time. The 5th year there were 11. And by a very gradual increase, the 10th year, 25. In the 20th year, there were 52.—And the 29th year, which commenced June, 1836, the year of the Society's greatest worldly prosperity, there were 90 missionaries in the field. Then came



the "crash," and the Society was broken down, in 1838, to 47 missionaries. *And it has been a crisis ever since.* The last year, 1839, it had recovered itself a little, and employed 60 missionaries. This year, it has 72.

State of the Finances.

At the last Annual meeting, the trustees transacted the usual business of the occasion, and then passed over the remaining concerns of the year, to the Executive Committee; with the proviso, that they should not extend the liabilities of the Society, beyond the amount of 7,000 dollars. The Committee have restricted themselves within that limit. The expenditures of the year have been $6,679 49. Of this sum, the treasurer has paid, during the year, $2,133 29; and he will report to you a balance in the treasury, of available funds $840 55, making an amount of $2,973 84. This leaves $3,705 65, to be brought in or contributed, on this occasion. And the trustees confidently hope, that the collections at this time, will be so generous, as to leave them at the close of these meetings, square with the world.* This is the utmost extent, not of their wishes, but of their *expectations.* If, in their appropriations, the trustees have gone beyond the charities of the christian public, their only plea is, that they had no heart to arrest the progress of operations, and withhold the means, that were so blessed of heaven, to the salvation of immortal souls. Those who have reaped down your fields now wait for their reward. "The laborer is worthy of his hire."

Excellence of the Home Missionary Work.

The cause of Home Missions has not that hold upon the religious community, which its importance demands. There is nothing about it imposing or startling. It "holds on the noiseless tenor of its way." Its quiet operations, though eminently useful, attract little notice. It is like the gently swelling stream, which has no noise of cataract to excite wonder and admiration; and yet overflows its banks, causing verdure, freshness and fertility.

The cause of Home Missions has a bearing upon all the other benevolent institutions of the day. It is necessary to their successful operation. Let this flourish, and every thing far and wide flourishes around it; let this die, and all kindred efforts die with it. The cause of *Temperance* must languish among the feeble churches and moral wastes, unless the home missionary is there. It needs the strong power of the Gospel upon the conscience and the heart to arrest the downward progress of those who are wasting their substance, impairing their health, destroying present peace and future hope, and scattering death around them. The *Tract Cause*, if it flourish, and extend a wide and lasting influence, must be attended with the preaching of the Gospel "with the Holy Ghost sent down from heaven." If *Sabbath schools* and *Bible classes*, are to be steadily sustained, in the feeble places, and throw a salutary influence over the rising generation, they must depend, in great measure, upon the support of the cause of Home Missions. And it is no less necessary, in the fulfilment of the great command: "Go, preach the Gospel to every creature." It lies at the foundation of *Foreign Missions*—the noble enterprise of a world's conversion. If we would plant the standard of Christ in farthest India; or wave the banner of the crossover the Aborigines beyond the Rocky Mountains; or shed the light of heaven upon the dark coasts of Africa; or cause the isles of the sea to "wait for the divine law;" we must kindle up a light at home. It must be like the fire upon the Jewish altar, that never goes out. It must be progressive and wide spreading. And it will throw its influence all

* The sums paid in at the annual meeting produced an amount, which realized the expectation of the Secretary, and left the Society "square with the world."

abroad. It will hasten the fulfilment of the prophetic annunciation; "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

Correspondence of the A. H. M. S.

IOWA.

APPLICATIONS OF CHURCHES FOR AID.

From Marion, Linn co.

As you have continual applications for aid, and must exercise discrimination respecting their merits, I have thought it important to give you some particular information respecting this church. It is located in the richest county in the territory; and its prospects are becoming brighter every month. Other Presbyterian families are moving into the county. There is no minister in the county but the one who is stationed here; consequently, the numerous settlements must be wholly destitute of preaching, or he must extend his labors to all parts of the county. He has chosen the latter alternative, and has preached from centre to circumference. The population comprises a great variety of reckless and immoral persons, as well as the orderly and religious; consequently, the necessity of the influence of the Gospel is very great. The labors of the missionary are desired in all the settlements; the audiences are good and attentive; and he has more than an ordinary prospect of usefulness. The importance of sustaining him here is obvious, as all who will examine the moral condition of the territory must admit, that whatever is done now, will be immensely more influential on the future condition of this region, than the same efforts made five years hence. The laborers who seek your assistance are young, efficient, and self-denying men; the question now is, *Shall they be sustained?* The people cannot support their ministers, but are willing to do what they are able. At Marion, they have subscribed about two hundred dollars; a considerable part of which, however, will probably not be realized.

Application from Fort Madison.

In renewing our request to the Board for a continuation of the services of the Rev. James A. Clark, we are more and more convinced of the necessity of supporting the Gospel here, as this place is, as it were, an entrance to the west and north portions of our growing territory, and the first town, of any size, as you ascend the Mississippi; and this county, by the recent census, numbers a greater population than any other in the territory. If your missionary should be removed at this time, his past labors must, in a great degree, be lost; for, in order to be useful, a minister must be acquainted with his hearers, their manner of thinking and acting, their prejudices and peculiarities, and then he must so conduct himself as to have their confidence. These things, we think, your missionary has secured; and although there has not been any special outpouring of the Spirit of God upon us, yet we have had some manifestations of his presence in awakening some to a sense of their danger, and leading them to trust in the Lord Jesus Christ for salvation. Some wandering sheep have been gathered into the fold, who, for years, had deprived themselves of the blessing of christian communion and fellowship.

During the past year, our little church has more than doubled in

numbers. Our Sabbath school also has been constantly on the increase, and now numbers more than 70 scholars. Temperance, and in fact all the benevolent operations of the day, are gaining favor in the eyes of the community; and we trust we see brighter days dawning upon us.

The citizens of this place manifested a commendable zeal when your agent, the Rev. Asa Turner, was here, in January last, in doing something to the support of Mr. Clark; and we trust, from the spirit manifested at that time, that the period is not far distant, when they will be disposed to support the institutions of the Gospel without foreign assistance.

We think it important that your missionary should be continued here, not only for our advantage, but also for the benefit of the surrounding counties and neighborhoods, as there is hardly a week passes but he is solicited to preach, and frequently to organize churches.

MISSOURI.

From Rev. Amasa Jones.

After a long interval, in which little encouragement has been gained, we are gratified to learn that this mission, the farthest west of any aided by this Society, begins to wear a promising aspect. The missionary on this distant frontier has to encounter peculiar trials.

Since my last, I have become greatly encouraged in my labors, and have some reason to believe that the Lord is about to appear for us. There are some cases of conviction, and one hopeful conversion in this neighborhood. The first Saturday and Sabbath of July were set apart for a two-days' meeting. A goodly number attended and gave very pleasing attention to the word. We closed the meeting with the administration of the Lord's Supper. Quite a number joined us of other communions, which added great interest to the season. One was added to our number by letter. If not deceived, we enjoyed the presence of the Lord, and were greatly refreshed. We still suffer great inconvenience for the want of suitable places for meeting. The flies too, especially at this season of the year, keep many people from attending meeting, who otherwise would be constant hearers of the word.

Sickness has recently made its appearance, and with somewhat of an alarming character. One only, as yet, has fallen a victim. The most of my time, for some weeks past, has been occupied in visiting sick families. This brings me in contact with all classes, and affords me an opportunity of learning more fully the wants of this people.

We have two day schools in operation, which promise much good. So far as I am acquainted, vice and irreligion seem to be giving place to morality and true piety. The wellsprings of life are opened, and the refreshing streams of grace which flow from them, give us evidence that this once barren desert is soon to become the garden of the Lord.

The means employed to bring about so glorious an event must not be withdrawn.

CAMPBELLISM—ITS GENIUS AND OPERATION.

We have to contend with all the influence that the Campbellites can exert against us, and you can scarcely conceive what efforts they are making. They have had three protracted meetings here this summer, and have spared no pains to obtain ministers from a distance. One of their ministers, who is likewise a partner in a commission-house in New-Orleans, told them that he would refund the amount of his commissions on any merchandise for-

warded from this county to his care in New-Orleans, in order to aid in the support of a Campbellite minister in this place, and that other houses would do the same.

I have no hesitation in saying that, in my opinion, Campbellism is the *great* curse of the west—more destructive and more injurious to the cause of religion, than avowed infidelity itself. There is evidence of wonderful cunning in the system, and in those who seek to carry it out. It presents something like a form of godliness, which may answer temporal purposes, and serve for those who cannot silence conscience without something in the semblance of religion. As Mohammed, in framing his system of delusion, sought to accommodate it as far as practicable to all the forms of religion then extant, so Campbellism is intended to commend itself to all the other denominations. It has no creed or confession of faith of its own. It is like the pirate bark upon the seas, provided with the flag of every nation, ready to run up any one as occasion may require. Thus, Campbellism is ever ready, Proteus-like, to change its shape whenever any thing is to be gained by deception. The object appears to be, to form one great body, in the shade of which no other can possibly exist. Hence its religious requirements are reduced to the minimum. It is only to be *immersed* and give consent to the *historical facts* of the New Testament; every thing else, they say, will follow; the Holy Ghost will be imparted; the man become a Christian. I am credibly informed, that a very wicked man, who was beset by them, at last, overcome by their importunity, consented to be immersed. He made no scruple of telling his ungodly companions, that he was resolved to try whether he could become a Christian in this way, remarking that if so, no one could have any excuse for going to hell. On the day appointed he was immersed, and on coming up out of the water, being asked, How do you feel now? his answer was, with an oath, "*Not one bit better!*"

WISCONSIN.

Application of the Church in Spring Prairie and Sugar Creek.

Our situation is critical and our wants great. The settlement in S. P. was commenced four years since; it now contains 600 inhabitants, on a territory 12 miles long by 6 wide. Infidelity, open and undisguised, is prevalent. It is found, principally, among those who are migratory in their habits, and who will probably remove if a Gospel influence is permanently established. A church will probably be formed before the close of the year. Those who are already professors of religion, and some others, are very anxious and determined, with the blessing of God, to enjoy the preaching of the Gospel. They have done all they can by way of subscribing to support a minister.

Sugar Creek Prairie, a large and interesting settlement adjoining us on the west, is similar in its moral character to this place. The people there wish to join us in supporting a minister.

We are unable suitably to present our wants. We believe, however, that there are few places in the interior of this territory more inviting, or whose wants are as pressing as ours. We cannot now support the Gospel without assistance. If we do not have it, the field must be surrendered to the reign of infidelity, from which there is no hope of rescuing it again for many years.

UNION OF CONGREGATIONALISTS AND PRESBYTERIANS IN THE SAME CHURCH.

A meeting is about to be held in this territory, for the purpose of effecting a union between Congregationalists and Presbyterians, or at least, of making such arrangements that both may belong to the same church, *without the sacrifice of their respective peculiar principles.* The meeting is anticipated with no ordinary interest; and the object is regarded by many of us as vastly important.



om *Rev. D. A. Sherman, East and West Troy, W. T.*

ince my arrival here, I have ached alternately at East and st Troy, which are contiguous rns. There are interesting cir-mstances in relation to both. A ale boarding-school in East Troy, pt by Mrs. Vail, was, last fall or nter, the scene of a revival which ibraced most or all of the scholars, well as some individuals in the ighborhood. Three of these I ve baptized and admitted to the mmunion of the church; two ers I have admitted who had been itized in infancy. At West Troy ound a colony from Hadley in ssachusetts, settled on the edges one of the beautiful prairies so quent in this region, with a fine am running through it. After ring been formed into a church, y enjoyed for a season, the labors the Rev. Mr. O., a Presbyterian rgyman residing in this vicinity. efforts among them were crown-with the divine blessing. A re-al ensued, which not a little engthened the feeble church, by a siderable addition to its numbers. o of the converts I have received communion, and I have baptized of their infant children. They e a Sabbath school, and have n enabled to establish for its use, ery good library, through the be-olence of their Eastern friends. ey wrote to their friends in Had-, that they had established a Sab-h school, but had no library. The rch at Hadley, on receiving the rmation, generously voted to ward to them the books in its own bath school library, and to pur-se new books to replenish it.

ILLINOIS.

om Rev. B. F. Morris, Warsaw.

PORT ASSUMED BY THE CHURCHES—GRATITUDE FOR AID.

cannot doubt that the Gospel, ich has been regularly preached the last two years at Carthage, and eighteen months in this place, by your missionary, will at last be found the savor of life unto life, unto many souls. Already have we been permitted to see its blessed results.

I suggested in my last report, that I should not make application for a renewal of my commission. The two places in which I preach are willing, and to the extent of their ability, liberal in subscribing to support the Gospel. In taking leave, therefore, of your Society, I cannot but express the warmest sentiments of gratitude for your kindness and aid to me, during the last two years of trial that I have preached to this people. May the Lord bless you, and all the generous patrons of your Society. I hope and believe that they will find the promise fulfilled—"He that watereth shall be watered also himself," and that in coming years, the churches to whom it has been my duty to preach, will pour into your treasury their streams of benefaction.

LIGHT ARISING IN DARKNESS.

We are ready to marvel at the unbelief and the anxious solicitude of our Lord's disciples, when they had such wonderful displays of his miraculous power exhibited frequently before them. And yet, what better are we? What have been his past dealings with us, but one unbroken series of mercies—as if he would inspire us with confidence in him, and make us to repose in quietness upon his bosom!

We have had here a variety of experience, but in the midst of wrath we can say with the prophet—"Lo, this is our God; we have waited for him; he will save us. This is the Lord; we have waited for him; we will rejoice and be glad in his salvation." We have been lukewarm—"neither hot nor cold." Again, we have been in the storm and tempest that threatened to overwhelm us. But adored be the name of the Lord, the clouds and darkness have passed away, and we are now enjoying the light of his countenance. The great

adversary has been in the midst of us, setting brother at variance with brother, and threatening to rend asunder our little Zion. But in the midst of tumult, the word of truth was most unexpectedly made quick and powerful, discerning the secrets of the heart, and leading sinners to inquire with fearful anxiety—"what shall we do!" The Lord's people were led to reflect, and some of them to fear that they were strangers to the covenant of promise. For several weeks, nearly every evening has been occupied by meetings for prayer, although it is the busiest season of the year. The backslider has been reclaimed, the cold professor revived, and several of the impenitent hopefully converted. No extra preaching has seemed to be called for. The Lord has begun and carried on the work through prayer and faithful private conversation, urging Christians to return unto the Lord, and sinners to come to repentance. This revival is a striking illustration of our Saviour's declaration, that "a little leaven leaveneth the whole lump;" as it begun with a very few praying ones, in connection with a Bible class.

Last week, several of the brethren, by particular request from a prominent individual of an adjoining town, aided him in forming a temperence society. He has been recently converted, up to which event he was intemperate; and only a few weeks since attempted to open a rum-selling tavern. Now, how changed! The meeting was addressed by another citizen just brought to repentance, and thus delivered from a drunkard's grave.

From Rev. J. H. Prentiss, Fulton, Whiteside Co.

At both the stations which I occupy, the moral field is in a measure new and uncultivated. Besides my regular Sabbath labors, I occasionally lecture in three or four adjacent neighborhoods; in which cases, almost the whole population turn out to hear preaching. More efficient evangelical laborers are very much needed in this section of country; there are some fine and promising fields, which must be under the control of unwholesome sectarians, merely because there is nobody else to come in and pre-occupy the ground. How appropriate the prayer, therefore, that the "Lord would send forth laborers into his harvest!"

My labors are somewhat arduous and fatiguing, and almost every week I have applications to preach at different points, and in many cases I am obliged to refuse. Considerable labor is also requisite to look up old professors, and endeavor to bring them to act in character. I think I can say that the interests of religion are decidedly gaining ground. There is less profaneness, less Sabbath-breaking, less intemperance, and an increased attention upon the means of grace, and far less prejudice than formerly. I have lately been preaching on the evidences of revealed religion, and some of the leading features of the Gospel system, and think it has not been without some good effect.

POLITICAL EXCITEMENT.

During the first three months of the present missionary year, we were not without tokens of the divine presence. Some three or four were added to the Lord. But such has been, and still is, the political excitement among us, that little can be done to advance the interests of the Redeemer's kingdom. Party spirit, with all its influence, affects not only the men of the world, and absorbs their whole attention, but it has entered the church, and is palsying the efforts of Christ's people. I long to see the day when it shall be decided who is President, as I hope it will then be less difficult to get men to decide whether they will serve the Lord, or sink to ruin.

DISCOURAGEMENTS.

There has heretofore been great alienation of feeling in the congre-



gation—partly from some difference of doctrinal views, and partly from the location of the meeting-house—the effects of which have been very unhappy on the minds of many, if not of all. It is to be feared, that professors of religion have, by their unholy strife, grieved the Spirit of God, and the impenitent have become more hardened in their rebellion, and are trying to fortify themselves against the truth, by the faults of professors.

APOSTATE PROFESSORS.

There are also, scattered up and down through the community, many individuals who once professed religion, and are members of churches at the East, some with, and some without letters, who stand aloof from the church here, and live like the impenitent world around them. Some of them, in addition to their evil example, are skeptical, and exert an influence directly against religion; and they are a great stumbling-block in the way of sinners. My soul is sometimes distressed—my heart sinks, and I should be ready to abandon all efforts, were it not for the unfailing word of Jehovah. I know that the cause is his, and that he feels an infinite interest in it. His word shall not return unto him void. Divine inspiration has declared: "we are unto God a sweet savor of Christ, in them that are saved, and in them that perish." If the Gospel be preached, though men despise and reject it, yet God will be glorified; and he who faithfully proclaims the truth, "though Israel be not gathered, shall yet be glorious in the eyes of the Lord, and his God shall be his strength." It is certainly necessary that some one should labor among this people, and since the providence of God has placed me here, I would not desert my post—though my health is feeble, and I am still afflicted with the bronchitis. Of pecuniary trials I need not speak. The cry of distress reaches you from all parts, and we also have experience on the subject.

From Rev. A. L. Pennoyer, Griggsville.

BIBLICAL INSTRUCTION.

Our Bible classes have been greatly increased in numbers and efficiency. I have made special effort to form classes from among the church members, as well as the unconverted. Our Sabbath school has also greatly increased in interest by the faithful observance of the Sabbath school concert of prayer. This meeting occupies one Sabbath evening in every month; at which time all the children are assembled—questions are proposed respecting the lessons of the month past—interesting accounts communicated, and every thing done to impress children with a sense of their accountability, and to secure their conversion.

ADDITIONS TO THE CHURCH.

We have strong opposition from Universalists and infidels, but the work of the Lord has advanced. We have had thirty added to the church, so that now our church numbers more than 100 members.

TENNESSEE.

PECUNIARY EMBARRASSMENTS.

I have contemplated preaching statedly, once a month, provided it would meet the designs of the Committee to renew my commission for another year. The past year, it is true, the church has not as yet fulfilled her promise towards my support. The truth is, the times are distressingly hard in this part of the country, and this, doubtless, will afford some apology for them. The whole community are involved in debt, and I believe, at present, are really unable to pay their debts. The most discerning and judicious have supposed, there is not money

enough circulating in the country to pay the taxes now due, or to pay for the salt and iron the people are compelled to purchase. The wheat crops have been cut short, and there is no market worth naming for corn and bacon. Money cannot be had for any article of produce offered for sale. Besides, the present is a time of very general and distressing sickness in this country.

From Rev. J. D. Wilson. New Salem and Oak Grove.

Since my last communication, the Lord has revived his work in these churches. On the last Sabbath in May, we held a sacramental meeting in the New Salem church; and it appears that a work of grace commenced with the meeting. Although there was no manifestation of excitement until toward the close, yet a prayerful attention marked the professing portion of the audience; and occasionally the tear was seen in the eye of the impenitent, even at the commencement. But on Sabbath evening the Spirit descended in more copious effusions, and sixteen individuals were found among the inquirers. We have since had an addition of seven members to the church in New Salem. One recently added, is a woman with a family of six or seven children, whose husband is impenitent. She was providentially hindered from attending the stated means of grace, yet she found the Saviour at home, in the exercises of prayer and reading her Bible. Some of the fruits of this refreshing have united with another denomination, and others have not yet made a profession of religion.

On the last Sabbath in July, a similar meeting was held in the Oak Grove church. This meeting was characterized rather by the reviving of God's people, than by impressions upon the impenitent. Two professed a hope in the Saviour.

MICHIGAN.

From the first Report of a Missionary.

The reception of your commission caused no little joy among the members of this little church; for few had any expectation that the state of your funds was such that you could comply with their request. Early in the spring, God, in his wise providence, removed one of our most faithful and able brethren by death. His loss was felt to be irreparable in regard to pecuniary aid. God has disappointed their fears in your timely assistance.

The church consists of only seven male members, who reside in the vicinity, (and one of them can never attend our meetings or engage in any outward public act of worship, from the infirmities of old age,) and eleven females. Thus you see that the church are few in number; they are also poor in this world's goods. Some of our brethren labor by the day for their bread, and are worth but little more than their household furniture, while no one is worth more than $2000 or $2500, and they are deeply involved in the common embarrassments of the country. They generally appear willing to do what they can, even though that is but little. About two months since, I made a few remarks, after the communion, on the wants of the Foreign Missionary Society as stated in their circular. A collection was taken up. A subscription of $18 was collected. The Female Benevolent Society have raised sufficient funds for purchasing a neat set of communion furniture, and are waiting for the first opportunity to send to New-York for it. Among our hindrances in doing good, the want of a place for public worship at our command at all times, is one of the greatest. We need a small session-room, or something of the kind, where we may hold meetings without being in the way of others. I fully believe that there are many churches in the East, did they see as I do the great importance of having a house built

here, who could, with what could be collected from the congregation, give us sufficient to erect a small, cheap house. If 300 or 400 dollars could be granted us, it would put us ahead at once.

"TOO POOR TO LIVE WITHOUT THE GOSPEL."

The following extracts from the application of a feeble church, present a picture of many which are scattered throughout the new settlements. It is surely a blessed work, to nurture these little plants in the vineyard of God. Happy is that minister whose privilege it is to hold the cup of salvation to such thirsty lips! How much better is it to preach to those who "desire the sincere milk of the word, that they may grow thereby," than to cater for the morbid and critical appetite of churches full to satiety! How many ministers, did they but know the things that make for their comfort, would forego the temporal advantages of a settlement at the East, and seek some humble spot in the wilderness, where they might lay the foundations of future society, and renew, as it were, their own youth, and live over again in all the freshness of a first love, the varied joys and trials of their early professional life!

We need not detail to you the trials and discouragements of individual professors in a new country. With these you are familiar. Suffice it to say, that since the commencement of a settlement in this place, four or five years ago, a few members of Presbyterian and Congregationalist churches, from different parts of the country, have taken up their residence here. Until recently, we have had no preaching from ministers of our own order; and much of that which we have had, has been from those who are not regarded as evangelical in doctrine, or from such as are poorly qualified to preach. Until recently, we had no church. But the few brethren residing here, felt that it was not proper for them to remain as sheep scattered on the mountains, with no one to look after them. After consultation, and with the assistance of a neighboring missionary, we united in the formation of a Presbyterian church. It is composed of nine members—four males and five females. A few others will join us the first opportunity.

Our numbers, as you perceive, is small; our means are equally so. But we feel ourselves to be *too poor to live without the Gospel.* Hence we have determined to support a minister half the time, provided the other half of his support can be secured. At the earnest solicitation of ministering brethren who knew our situation, and took a deep interest in our affairs, the Rev. —— has been induced to visit us. We hailed his coming with joy, and are making every effort to retain him among us. By the advice of the ministers referred to, we now apply for the aid of one hundred dollars, with the hope that another hundred may be obtained from some other source.

The aid applied for above has been granted, provision made for employing the missionary the balance of his time, and furnishing the deficit in his support. He is now, we trust, already on the ground and breaking the bread of life to a grateful people.

From a Missionary in a very new Town.

You are not prepared to hear complaints, nor am I disposed to complain. But this whole region is difficult for missionaries. They are exposed to sickness; for although I do not think the climate will be sickly hereafter, it is so at present. In time it will be healthy, and contain a dense population. I am now suffering from the ague and fever. Although I have lost but one Sabbath, yet often I have preached, when if I had been at home, and on any other day, I should have kept my bed. My people are very kind, and do all they can for my comfort and support; but for the last three

quarters, it has amounted to not more than fifty dollars.

There is great peace and quietness in my church; we have received a few additions of such as we hope will be saved.

I preached last Sabbath at the L. church, situated about six miles north of this place. They have had no minister since I have been here. I received seven members into the church there, making an increase, since I came into this region, of from eight to thirty-five. The sheriff of the county and his wife, and a young lawyer of promising talents, were among the number added on this occasion. We had a blessed season.

The population in my parish is very sparse, and it is difficult keeping our prayer meetings in the sickly season. Our Sabbath school and Bible class are kept up; the Bible class is of the very first character, and I believe our church are walking in the faith and order of the Gospel.

INDIANA.

From Rev. W. C. Rankin, Owen Co.

Our country has been blessed with a good degree of health, and notwithstanding the "times are hard," yet we have food and raiment. We also think that God has bestowed on us some mercy drops, in the hopeful conversion of several persons, which has occurred since my last. In general, there is a good state of feeling amongst the members of the churches, and in some an increase in attendance. When I wrote last, I anticipated a revival of the work of the Lord; but the political excitement has blasted our hopes. Indeed, many of the leaders of the church have been carried away with it. It has raged here as I never before have seen, and as I pray God I may never see it again. I have no doubt that it has done more to demoralize the country, than any thing that has taken place; and if we count the loss of time, and money expended during the canvass of this election, I have no doubt that this state will have sustained a loss of more than is expended in one year by the whole church of Christ, in our land, for the spread of the Gospel.

A SUGGESTION—HOW TO SUPPORT ANOTHER MISSIONARY.

One of the missionaries of the Society has computed the *postage* on the reports which are received by the Executive Committee from the missionaries, at $400 per annum; and proposes that each one pay the postage on his own correspondence, and thus save to the Society, a sum sufficient to sustain another laborer in the suffering field. He doubts not that the trifling sacrifice which it would cost each one of the missionaries to do this, would be cheerfully made by men, who, from their circumstances, are so deeply impressed with the wants of the country.

We appreciate, with gratitude, this generous proposal of one who knows what it is to labor among the poor and needy, and to struggle under the privations of a new country. But we can hardly find it in our hearts to consent to an arrangement which will lay a tax of even a single dollar each, upon those who are already living on the minimum of support. We will merely say, that if any missionary can afford to pay the postage on his reports, and finds it in his heart to do so, he may have the satisfaction of knowing that the amount will be a virtual donation to the general treasury of the Society, which is gladdening many a waste place of our country.

But there is a class of correspondents who might, with far greater propriety, be called on to contribute to the Home Missionary treasury in this way. It is a fact that has often filled us with surprise, that churches applying for ministers, or for aid; clergymen seeking information of places, requesting the publications of the Society, or notifying us of the change in their address; and many other classes of correspondents—writing *mainly on their own business*—should, by omitting to pay postage, throw the expense of their communications upon the Society. The sum thus taken (without consideration, we trust)

from the missionary fund, would make some desert portion of the land to rejoice and blossom as the rose.

OHIO.

WHO SUPPORTS THE MISSIONARY CAUSE?

The christian public, which contributes to the funds of Home Missionary Societies, has all the credit of the pecuniary support of this cause. But, from a knowledge of many cases, we are persuaded, that the missionaries themselves bear no small share of this expense. That is, the average support which they are content to receive, is less than men of similar talents and attainments are accustomed to receive in the older portions of the country. In the case mentioned below, the congregation raises $200; the missionary might insist on $400, as the least amount which he could be expected to live on; but he consents to remain for $300, and to make up this sum, they apply to the A. H. M. S. for $100. Here, it is evident he contributes $100 to the support of the Gospel in that feeble church. The aggregate amount thus relinquished by all the missionaries in the land, will bear an advantageous comparison with the sum which they receive from public charity.

From an application for aid.

The church which we represent is still struggling for an independent existence, as to the support of its pastor, and the ordinances of Christ's house. Could all be brought to see and feel the propriety of the divine direction: "honor the Lord with thy substance, and with the first fruits of all thine increase," we should find no difficulty in raising a sum sufficient to sustain our minister, and we should thus be released from the painful necessity of asking foreign assistance. Two hundred dollars is the highest amount we have been able to raise in any one year. We still live in hopes, and look forward to the time, when we shall not only be able to support our own minister, but to aid others, who, as we are now, may be without the means of competent support. Our pastor is willing to endure privation with us, and says he will give us all his time if we can obtain one hundred dollars from the Missionary Society, towards his support. This will make his whole salary three hundred dollars. As his family is small, he thinks he can sustain himself for the present with this scanty annuity. The field we occupy is one of importance, though in a somewhat retired situation. Besides the regular denominations of Christians, there are New Lights, Campbellites, Swedenborgians and Mormons. On this account we feel it to be of the more importance, that the regular ministrations of the truth should be maintained. Thousands in the West appear to have but little more than the form of godliness; and most of all, they need the presence of a steady example. Now our earnest wish is, that your Society will be able to furnish us with the amount above named, that we may continue to enjoy the sacred and delightful privilege of sitting under the droppings of the sanctuary.

NEW-YORK.

GRATITUDE FOR THE PAST, TRUST IN GOD FOR THE FUTURE.

Allow me to express my grateful sense of the favor you confer by the aid which you grant to this church. During the whole course of my ministry, all of which, except one year, has been spent in the service of the A. H. M. S., I have never been so sensible of the relief afforded by your assistance, as in the last year. The hundred dollars which I receive from that Society will be the largest part of the four hundred dollars pledged to my support, that will be paid; and even the greater part of my missionary allowance must go to pay for debts which I had previously to contract. This will bring my means within a very narrow compass. It has been, and still is, only by the most rigid economy, both in clothing and food, that we are able to keep from sinking. If, now, we look only at the things which are seen, nothing

but distitution meets our vision. But he that hears the young ravens when they cry, and who clothes the lilies of the field, will both feed and clothe his children; and here will we anchor: in God will we hope; he is able to deliver us.

It is owing to missionary aid, that this feeble church sprang into existence at first, and has since been kept alive amid so many surrounding difficulties. Errors of the most alarming kind have been combatted, and prejudices against our denomination met and prostrated by the weapons of truth.

HOW MUCH A MISSIONARY WAS NEEDED!

This field has been passed by until within a little more than a year, by ministers of all denominations save now and then a Methodist, or Campbellite. It has been noted for its infidelity, intemperance, Sabbath breaking and licentiousness. I was told by a brother who took pains to number them, that two years ago there were sixty-four backslidden professors of religion here, in a community of four or five hundred inhabitants; and many of them were the avowed enemies of religion. Most of them came here with letters of dismission in their pockets, but there being no church here, and neglecting to unite elsewhere, they were soon engulphed in the current of infidelity. There are probably not so many now, as some have been hopefully reclaimed, and others have left the place. The church is small and poor—it numbers thirty-two. There have been additions at every communion, of one or more, by letter or profession. Our Sabbath school is in a very flourishing state, numbering between ninety and a hundred. This, together with our Bible class, is our main hope. Our Sabbath evening prayer and conference meetings are well sustained. The monthly concert is regularly observed by a few only. I have but little access to the community around, the people being mostly foreigners, and filled with both tional and sectarian prejudices, opposed to every thing like a piety. We labor under a great advantage from the want of a m ing-house, but have some hop building one next fall.

This is as truly *missionary gr* as any can be in a christian l My only hope is in God. I have deavored to instruct this peopl the great doctrines of the Cross, shall continue to so long as in providence of God I may conti with them, pressing upon them necessity of repentance and l living.

From Rev. N. T. Yeomans, M stead.

Though there is no special op tion of the Spirit of God among yet he has not left us without vious tokens of his favor. We h since my last report, had seven ad to our communion by letter, there are others expecting to u with us both by profession and le None have been dismissed from church since I commenced my bors here. My labors have been tended to the various districts taining to our society, with, I t some good effect; certainly with increasing attention to the preacl of the word. These occasional m ings are filling up with hearers, appear desirous to know the tr A general seriousness is appa throughout the community.

Biblical Instruction.

Our Sabbath schools, of wh there were five, are now reduce three. Two of them became ext for want of interest on the par the parents, who could not be vailed upon to co-operate with teachers in the least; had rather ferred there would be none. three remaining schools are in fa able circumstances, numbering all, about 90 scholars. with t Bible classes of about 40, makin

all, aside from officers and teachers, 130, in connection with the schools related to this society, engaged in the study of the scriptures. One of these schools is in a small village where none has been sustained before, though many attempts have been made. It was at the expense of much labor that we succeeded in starting a school there this season. The beginning was small, and remained so for some time, but now it is probably the most promising of the three.

"A THANK-OFFERING TO THE LORD."

From a Letter to the Secretaries, from a Clergyman in the West, after a visit to New-England.

"Dear Brethren—Enclosed I send you *thirty dollars* to constitute my mother, Mrs. ———, a life member of the A. H. M. Society.

My parents have seven sons and two daughters—all married and settled in the world, and all professors of religion. We are scattered over five states, at a distance of a thousand miles asunder.

We were all permitted to assemble at an appointed season under the paternal roof, and, on the last Sabbath, to come—a family of *twenty*, parents and children—around the table of our common Lord and Master.

My father is 80 years of age; my youngest brother is about 30. We are all in health and in comfortable circumstances. For the distinguishing temporal and spiritual mercies bestowed upon us, we felt it a privilege to make a thank-offering to the Lord. The sons constituted our father an honorary member of the A. B. C. F. M., by a donation of $100, and the daughters wish to constitute their mother a life member of your Society."

PECUNIARY CLAIMS OF THE HOME MISSIONARY CAUSE.

It is nearly a year since the Executive Committee of the A. H. M. S. made any formal appeal to the public for relief. This has not been from any diminution of the necessities of the cause; but because they wished to rely as much as possible upon the ordinary results of an enlightened and *systematic* benevolence. The experience of the year justifies the confidence of the committee, that a well digested general plan of contribution, faithfully carried out, is all that is wanting for the adequate support of our various charitable enterprises. And in presenting the claims of the Home Missionary cause, its conductors do not ask that it be aided out of its appropriate place in the sisterhood of benevolent institutions, or that its pressing necessities should be made the occasion of, in any respect, an "extra effort." In its proper time and order, let the facts and motives which constitute its plea for patronage be heard and answered.

This plea for speedy and liberal aid is twofold:—

First, there is the GENERAL CLAIM OF THE HOME MISSIONARY WORK—the abiding duty which we always owe to feeble churches and to new and destitute portions of the country. The decayed and dilapidated churches must be rebuilt; the sheep scattered in the wilderness must be sought out and gathered. There is no way in which this is so likely to be done, no way in which it can be done so well as by the operation of Home Missions. This work, then, presents a standing claim—a claim that will continue as long as we "have the poor with us"—as long as it is the duty of the "strong to bear the infirmities of the weak." It is a cause on whose success depends not only the salvation of souls without number; but also the political welfare of much of our country, the interests of education, of social order, respect for law, and commercial integrity.

Secondly, there is now a SPECIAL claim for aid to this cause, arising out of the events of the last three years. In this period, in consequence of pecuniary embarrassments, a much *larger number* than usual of *new and needy cases* have been presented to the Home Missionary Society for aid. At the same time, and for the same reasons, comparatively *few* churches which were in a process of advancement towards self-support, have been able to reach that point; but, on the contrary, many of them require *increased assistance* to prevent all that has been done for them from being lost. Again, a restricted and uncertain income has obliged the Committee to make their pledges to the missionaries *on condition* that the necessary funds should be received; and many of these pledges are yet *unredeemed*. Consequently, the Society is not only compelled to promise less than is needed, but also to withhold a portion of that which is promised. How much pain and embarrassment is thus occasioned, notwithstanding all the precaution and efforts of the Committee, is known only to Him "who seeth in secret."

The Society, therefore, greatly needs an immediate enlargement of its resources. To secure the following points, appears to the Committee to be indispensable. Not one of them can be abandoned without great detriment to the cause, and reproach to the christian community.

1st,—Prompt payment of the pledges of the Society to the missionaries, and thus, the speedy relief of many who are in circumstances of want.

2d,—An *increase of appropriations* to many congregations which have been put upon a reduced allowance, but which cannot continue to enjoy the Gospel at the present rate of aid.

3d,—The extension of aid to many needy and deserving churches, who have, as yet, received no appropriation.

4th,—An early occupancy of several important new stations, especially in the more remote sections of the missionary field, in Iowa, Wisconsin, &c.

5th,—Engagements this winter with young men in our seminaries, and with other ministers, with reference to their entering the missionary field early in the coming season.

Will not every friend of the Redeemer, and of our country, who reads this statement, consider the foregoing particulars, one by one, and ask himself which of them he is willing should fail, for the want of *his* contributions and prayers—or, rather, ask himself, how much *more than ever before*, he is willing to sacrifice to secure the accomplishment of these and similar results, required by the honor of Christ and the salvation of souls?

Appointments by the Executive Committee of the A. H. M. S., from September 1st to October 1st, 1840.

Re-appointed.

Rev. C. J. Knowles, Riverhead, L. I.
Rev. Ruel Kimball, Alder Creek, N. Y.
Rev. Justin B. Taylor, De Kalb, N. Y.
Rev. E. D. Willis, Eaton Village, N. Y.
Rev. A. Worthington, Orion and Independence, Mich.
Rev. Sylvester Cary, Milford, Mich.
Rev. Robert Blake, Woodbourne, Ill.

Not in commission last year.

Rev. Crispus Wright, Windham, N. Y.
Rev. Sherman Hoyt, Pleasant Valley, West, N. Y.
Rev. John Stocker, Bloomington, Iowa.
Rev. Veron D. Taylor, Kalamazoo, Mich.
Rev. Seth Hardy, Pinckney, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 1st to October 1st, 1840.

NEW-HAMPSHIRE—
Jaffrey, Ortho. Cong. Ch., Coll., by Rev. J. D. Crosby. $17 74
Keene, Charles P. Perkins, L. M., in part, 10; Mrs. Elizabeth Smith, L. M., in part, 10; by W. Lamson, 20 00
Lebanon. From the daughters and daughters-in-law of Diarca Allen, Esq., to const. their mother, Mrs. Anna Allen, L. M., 30 00
VERMONT—
Dorset, John Belding, by Rev. J. Leavitt, 5 00

USETTS—
e Miss. Soc., by E. Williams,
200 00
lux. Assoc., by Miss S. Perry, 10 00
donation from the estate of Rev. Levi Pratt,
100 00
legacy of widow Mary Ward,
d M. Ward, 5, 10 00
ingfield, in part of legacy of Rev. J. L. Pomeroy, by Lewis Esq., 500 00
town, Fem. Char. Soc., by . Smedley, Treas., 17 00
ICUT—
, Rev. G. J. Tillotson's Ch. 60 00
ng.,
Co. H. M. S., by G. St. John,
., viz.:
mann, 58 17
Fairfield, 10 44
eld, 22 46
h, 2d Ch. and Cong., by E. , 22 24; Stilson Benev. Soc.
Sarah Lewis, Treas., 400 00, 493 24
m, Fem. Miss. Soc., by Mrs. E. Treas., 29 00
en, East. Dist. H. M. Soc., by Hodges, Treas., viz.:
d, 49 54
d, (in all $117 82, of which $100 paid by them to North Madi- support of a missionary,) 17 82
, Cong. Soc. coll., by Rev. S. ll, 44 25
Cong. Soc., 24 00
K—
lady, 2 00
am, Abijah Pratt, 5 00
Ch., by Rev. L. Johnson, 20 00
h, 16 18
h, Ch., by Rev. C. Bowles,
Rev. C. Bowles, 2 25,
Fem. Miss. Soc., 10 00
n, Orange co., N. Y., Fem. Soc., by S. Denton, 15 00
13 50
city, viz.:
resb. Ch., G. L. Storer, 5; B. ch, 5, 10 00
. Ch., Mon. con. coll., by T. S. 50 77
esb. Ch., Mon. con. coll., by G. Spees, 5 32
ha Crane, by J. Crane, 10; C. n, 5, 15 00
. Y., Ladies' Miss. Soc., by Clark, 33 50
SEY—
n, Ladies' Fragment Soc., by A. Johnes, Treas., to const. len Poineer, and Miss Sarah L. M., 82 50
3d Presb. Ch., Rev. S. B. 0; Moses Roberts, 15, 25 00
, Cong. Ch., by Rev. P. Say- 5 00
'ANIA—
Presb. Ch., by J. Lyon, 3 50
Allen co., Rev. G. G. Poage, 5 00
Ir. Carpenter, 5 00
Ch., by Rev. W. C. Rankin, 6 19
h., by Rev. Mr. Carnahan, 9 00
., by Rev. W. C. Rankin, 3 35
t, Ch., 2 80; Miss Bradly, 5;
7 80
., by do., 3 68
Ch., by do., 1 90
eeville, by do., 1 65
Ch., by do., 4 00
y do., 95
Rev. R. Hawley, by Miss Bradly, 1 00
Rev. Dr. Wylie, by do., 3 35
LOWER CANADA—
Shipton, by Rev. A. J. Parker, 5 00
Home Missionary, 24 05
$3111 20

J. CORNING, *Treasurer.*

Receipts of the Western Agency at Geneva, N. Y., from August 20th to Sept. 20th, 1840, Rev. J. A Murray, Secretary.

Bellona and Benton Ch., 45 50
Clarence, 8 00
Geneva, Rev. J. A. Murray, 10; F. W. Crittenden, 10, 20 00
Genoa, First Presb. Ch., by Rev. S. Smith, 47 36
Hopewell, Deacon Babcock, 5; Mrs. Stone, 5; others, 31 81; Ladies' Miss. Society, Mrs. Anna Hart, Sec. and Treas., 5, 46 81
Huron, bal. of, $25, 5 00
Le Roy, Soc. of Inquiry in Fem. Sem., in part, to make Miss E. E. Ingham Life Member, 10 00
Nunda Valley, by Rev. Mr. Marsh, 21 00
Painted Post, 6 66
Pen Yan, W. M. Oliver, Esq., 10; L. Reddy, 5; E. L. Gillett, 3; J. T. Rapelee, 2; Wm. White, 1; H. R. Miller, 1; N. Tannicliff, 1; M. Walton, 0 25, 23 25
Rochester, Bethel Ch., by Rev. George S. Boardman, 25 00
Springport, Rev. S. W. Raymond, 5 32; coll., 14 68, 20 00
West Avon, 28 00
$306 58

The Treasurer of the Massachusetts Missionary Society, acknowledges the receipt of the following sums from May 1st to September 1st, 1840.

Berlin, Rev. Mr. Carver's Society, $16 25
Uxbridge, per Mr. W. C. Capron, 70 00
Harmony Conference, coll. at semi-annual meeting, 33 40
Wareham, Rev. Mr. Nott's Society, 28 32
Ashburnham, Cong. Society, 4 52
Westminster, " " 1 52
Norfolk Conference, meeting at Bridgewater, 19 41
Shrewsbury, Rev. Mr. Allen's Society, 29 27
Barnstable co., Miss. Soc., Rev. N. Cogswell, Tr. 29 00
Brighton, Rev. Mr. Lamson's Society, 52 31
Essex North, Aux. Soc., S. H. Currier, Esq., Tr., 87 50
Wayland, Rev. Mr. Hyde's Society, 35 00
Medfield, Legacy of Artemas Woodward, Esq., 100 00
Boston, Mr. P. R. Woodford, 30 00
Norfolk Conference, Rev. Mr. Ward's Soc., Abington, 60 00
Cambridge, Shepard Church, Monthly Concert, 21 64
Boylston, Evangelical Society, 24 00
West Medway, Rev. Mr. Ide's Soc., 31 61
" " Monthly Concert, 31 60
Berlin, Female Benevolent Society, 18 25
Ashby, Ladies in the Orthodox Society, 30 00
Marshfield, Azel Ames, Esq., 10 00
Newton, Ladies, East Parish, 20 00

Holliston, Rev. Mr. Storrs' Society,	41 75
Brookfield, a lady, by Rev. Mr. Horton,	2 00
Cambridge, Sewing Circle in Shepard Church,	20 00
Sherburne, Legacy of Mr. Asa E. Clark,	5 00
Andover, Rev. Mr. Jackson's Society,	39 26
Tisbury, Rev. Mr. Chase's Society,	21 50
Mansfield, Orthodox Cong. Soc.,	14 00
North Rochester, Rev. Mr. Briggs' Soc.,	15 00
Medford, Mrs. Samuel Train,	30 00
Norfolk Conference, Rev. Mr. Perkins' Soc., Braintree,	35 05
Templeton, Monthly Concert,	40 00
" Avails of a bell sold,	100 00
Brookfield Assoc'n, Rev Micah Stone, Treasurer,	395 48
Essex, Legacy of Mary P. Choate,	150 00
Bedford, Female Charitable Soc.,	26 47
Roxbury, Eliot Ch. and Soc.,	115 49
Boston, a Friend, by Mr. Rankin,	2 00
Attleboro' Ladies' Benevolent Soc.,	45 65
Millbury, First Church,	36 16
" Mrs. Susan Holman,	30 00
Westboro' Rev. Mr. Kittredges' Soc.,	3 25
Greenwich, Dorcas Society,	17 00
Beverly North, Rev. Mr. Foot's Soc.,	18 00
Middleton, Rev. Mr. Jefferds' Soc.,	18 00
Wenham, Rev. Mr. Mansfield's Soc.,	25 58
Beverly, Female Aux. Soc. by Miss Grillin,	20 75
" Washington st. Ch. and Soc.,	31 46
" Dane st. Ch. and Soc.,	26 00
Ipswich, Rev. Mr. Fitz' Soc.,	61 62
" Joseph Hopkins' ann. subscription,	3 00
" Dea. Howe, $2; a friend, 50 c.,	2 50
East Medway, Rev. Mr. Harding's Soc.	49 82
Salem, South Ch. and Soc.	119 60
" Tabernacle Ch. and Soc.,	150 32
Manchester, Ch. and Soc.,	26 42
North Danvers, Rev. Mr. Braman's Soc.,	22 55
" Mrs. Susan Putnam,	30 06
Gloucester Harbour, Rev. Mr. Nichols' Society,	30 50
Ipswich, coll. at General Association,	24 92
Hamilton, Rev. Mr. Kelly's Soc.	8 80
Boston, bequest of Mrs. Ann Lee, by J. A. Lowell, Esq., Executor,	3,495 52
" Salem St. Ch. and Soc.,	71 00
" Pine st.,	100 00
" Old South,	151 89
" Park st.,	173 85
" Bowdoin st.,	245 38
Greenwich, Dorcas Society,	17 00
Medford, Rev. Mr. Baker's Society,	58 65
Hampden Co. Home Miss. Soc., H. Brown, Treas.	396 00
Northbridge, Rev. Mr. Burdett's Soc.,	32 25
Boston, Rev. Asa Bullard,	10 00
W. Springfield, Legacy of Timothy Allyn, Esq.,	500 00
Charlestown, 1st Congregational Soc.,	40 75
Phillipston, Church and Congregation,	43 93
Athol, Rev. Mr. Chipman's Society,	21 00
South Royalston, Rev. Mr. Peckham's Society,	15 00
Reading, Mrs. Susan Pickett,	1 00
Brookfield, Assoc. for Mutual Assistance of Churches,	215 00
Bucksport, Rev. Mr. Partridge's Soc.,	38 50
Plympton, Rev. Mr. Thomas' Society,	21 62
Medway, Village Church and Society,	38 22
Lowell, Miss Sarah V. Hosmer,	30 00
Dunstable, bequest of Dea. Z. Kendall,	50 00
Millbury, in part of a legacy of Rev. Osgood Herrick,	250 00
Newburyport, Ladies' Gleaning Circle,	36 14
Wayland, Evangelical Society,	10 00
Newton, East Parish, Ladies' H. M. Soc.,	14 22
Rowe, Rev. Mr. Govan's Soc.,	18 00
Donation of James Smith, Esq.,	100 00
Rockport, Rev. Mr. Gale's Soc.,	45 00
Essex, Church and Society,	40 00
Topsfield, do. do.,	40 00
Gloucester, West parish,	10 50

The Philadelphia Home Missionary Society, Auxiliary to the A. H. M. S., acknowledges the receipt of the following sums, during the quarter ending September 30th, 1840.

NEW JERSEY—	
Alexandria, Presb. Ch., coll. in part,	16 25
Hanover, Presb. Ch., coll. in part,	6 75
Whippany, Cong. Ch., coll. in part,	2 00
PENNSYLVANIA—	
Erie, Presb. Ch., coll.,	50 00
Girard, James Webster,	3 00
Greensburgh, Presb. Ch., John Morrison, 5; S. P. Brown, 5; R. M'Laughlin, 3; J. Armstrong, 3; others, 10 50,	26 50
Harbor Creek, Presb. Ch., coll. in part,	8 45
Harrisburgh, Presb. Ch., Mon. Con. coll., 34; Lady, 19; J. W. Weir, 15; Rev. W. R. Dewitt, D. D., 10; others, 122.	200 00
Lawrenceville, Presb. Ch., coll. in part, to const. Rev. E. D. Wells a L. M.	22 00
Lewisburg, Rev. T. Hood,	5 00
Minersville, Pa., Presb. Ch., John Herron, Esq., L. M., 30; Rev. S. M. Sparks, 6; Miss Sophia M. Sparks, 6; A. B. Curling, 5; A. Wilson, 5; W. P. Cain, 5; S. D. Herron, 2; W. Herron, 2, to const. Mrs. Sarah I. Sparks a L. M.; others, 16 50,	77 50
Mount Pleasant, Pa., Presb. Ch., coll. in part,	13 25
Northern Liberties, *First Presb. Ch.*, A. H. Hinkle,	5 00
Central Presb. Ch., in part,	119 25
Philadelphia—	
First Cong. Ch., Ladies,	78 00
First Presb. Ch, J. M. Van Harlingen, 50; J. M. Atwood, 25; Abraham R. Perkins, 100.	175 00
Fifth Presb. Ch., Mon. Con. coll., 50; bal. of coll., 4; James Atwood, 25; C. I. Peterson, 5; G. Henderson, 5; a Lady, 1 50,	90 50
West Presb. Ch., coll., 35; Sunday School Miss. Soc., in full to const. Rev. John Patton a L. D., 30,	65 00
Pittsburgh—	
Third Presb. Ch., R. B. Curling, Esq., 100; R. A. Fahnestock, 20; M. Semple, 10; John Bissell, 10; George Breed, 10; John Lyon, 10; W. Morehead, 10; R. Dickey, 5; J. S Uppington, 5; H. H. M'Cullough, 5; R. M. Dawson, 5; L. Wilcox, 5; J. J. Gray, 5; others, 84,	224 00
Fifth Presb. Ch., mon. con. coll., 54 50; others, 15 50,	70 00
Pottsville, Presb. Ch., coll.,	25 00
Springfield, Presb. Ch., Rev. R. Craighead, 10; W. Townsend, 5; Wm. Doty, 5; Ladies' Soc., 5; others, 7 50,	32 50
Waterford and Union Presb. Ch., to const. Rev. Pearce Chamberlain a life member,	31 75
DELAWARE—	
Cantwell's Bridge, Rev. N. Patterson, 6; mon. con. coll., 4,	10 00
	$1,419 00

The Treasurer of the Western Reserve D. M. S. acknowledges the receipt of $30 from Miss Polly Nettleton, of Waterton, Conn.

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE FOUR SABBATH-KEEPING FAMILIES.

[Furnished by a Pastor.]

1 *Sam.* ii. 30. Now the Lord saith, them that honor me I will honor, and they that despise me shall be lightly esteemed.

Some illustrations of the truth contained in the latter part of this text, were furnished in an article published in the Pastor's Journal, in the No. for May, 1838, under the title, "The end of the Scornful." That article was sketched from reminiscences of four young men in my native place. I now forward to you some notices I had made on another page of my journal, of the condition of four families in the same town, in which there was on the part of the parents a very marked attention to the Sabbath, and a reverence for divine institutions. They had impressed my own mind as exemplifications of the Lord's declaration, "them that honor me, I will honor." In three of the families, I was particularly acquainted with the parents, my occupation as a humble school teacher, in a region where it was then customary to board in rotation with all the families in the district, leading me to be an observer of the facts here related. In these three families the parents lived to an advanced age, and were gathered as shocks of corn fully ripe, with the exception of one who still survives, now on the borders of ninety, looking over the river, while feasting on clusters from the land of promise. The parents in the other family died in my very early youth, but with the children I was familiarly conversant.

These families lived in a part of New-England, where the custom of the Puritans, in regard to the observance of Saturday evening as a part of holy time, was very generally retained. Saturday was a day of preparation. It was evident to every one connected with the families, that the heads of the household remembered the Sabbath day. Arrangements were made, *in* doors and *out*, to be as free as possible from all care during the hours of holy time. And when the Sabbath drew on, there was a cheerful solemnity, affording proof that that day was "a delight, and the holy of the Lord, honorable." At the setting of the sun, the affairs of the world stopped; they seemed to be left behind while all went up into the mount to worship. And the Sabbath was esteemed a good day, the best of all the seven. In reading and singing, and in cheerful conversation, in which the parents took the lead, religion was the theme pursued with vigorous pleasure on the day of the Lord. Bible narratives often furnished the topics on these occasions, and served to introduce tender and affectionate application of important truth.

Of these households, three lived in very retired situations in an agricultural community, and were in moderate circumstances as to property. But the house of God, though at a distance of several miles, was the place of resort on the Sabbath for parents and children. Neither heat nor cold, rain nor snow, furnished excuses for absence from the sanc-

tuary. There they were found weekly. Other things might be delayed or neglected, but the public worship of God must be maintained. And while showing their attachment to divine institutions, these fathers and mothers did not leave their little ones as hostages for their return to the service of the world. They had dedicated them to God, and they trained them to appear before Him regularly in his house.

Of the sons in these four families, seven have stood in the sacred desk, of whom one went to heaven in his youth, and two others were not permitted to pursue their labors in the ministry, but are engaged in occupations as authors, and in high places in the church and state—one an efficient member of the A. B. C. F. M. They are among those who may be termed nature's noblemen.

Two of the daughters of these families married clergymen and occupy stations of usefulness.

Of the grand-children, I am able to speak of only two of these four families—the current of life having wafted the others in a different direction from where my lot is cast. Of these two, one is now in the service of the American Board, laboring in the blessed work of proclaiming the Gospel among the heathen. One was a pioneer as a minister in planting churches in the great valley, and died after a few years of eminently successful toil in this service. Another holds an important place in connection with one of our great national societies, and three are officers of churches.

Of these four families, more than thirty are known to the writer of this article as professors of religion, while, as has been said, he is unacquainted with the history of the younger branches of two of them.

"Them that honor me, I will honor." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

A CHURCH WEANED FROM MISSIONARY AID.

[Furnished by a Pastor.]

For about twenty-five years, the church committed to my care has been receiving assistance from the charities of other churches; and it has grieved me very much to have it so, with little prospect of a change for the better. The four years during which I have been here, have been with us a continued effort to go alone. At length, "blessed be the name of the Lord," the point is gained, and we walk upright, without any human arm to sustain us; and feel as pleased as children do, when they make a similar achievement, and run from chair to chair without falling.

About a year since, our prospects were unusually dark. As the time came round for raising my support, there were so many changes, (more, however, in feeling than in reality,) that it was soon ascertained a large deficiency would be the result. About two thirds of a support, *including* a hundred dollars from the Missionary Society, was all that could be raised. The report was circulated, that in consequence of a failure of support, their minister would have to leave. Something like a dozen young men then came forward, and increased the subscription about a hundred dollars. With this, I engaged to remain until June, affording an opportunity for further exertions. Before June came round, however, a glorious revival of religion had brought in nearly all of these young men, as subjects of grace, and prepared the way for the immediate increase of the church to nearly twice its former size, and our congregation was about doubled.



n after the specified time had d, efforts were commenced for arrangement. It was distinctly that missionary aid would be ed no longer, and that an ade- support must be raised. This ndertaking a great work, in the of some, although great things en done for us. It was easier, er, to say what *must* be done, o carry the resolution into ef- n account of old habits and bad of doing business. And it cost anxious hours, and much wea- labor, and some preaching, to he point; but at length it was l. Many were afraid to agi- uch a subject during a season igious interest. But the more m, the more *safety* in doing was a *necessary* work, was my ent in the case; and I think have satisfied all that I was in ght. Before old habits could ken up, it became necessary to out in a week-day lecture, and as plainly as upon any other tant subject, in which the wel- f religion is involved. Good ridently accomplished, not only s people, but for their minister future time, whoever he may I speak thus confidently from ct, that a fourth part of my rt, and an adequate one, and t missionary aid, was imme- *advanced*, and arrangements for the year's salary to be paid ll, when means shall be at com- from the products of agricul- hus removing the risk of future s.

feel that the point gained here of very considerable impor- in missionary operations. I no doubt that many missiona- ave their ground too soon. I here without my own seeking; lence directed me; and I felt ined never to leave, until I nderstand Providence as say- me, "Go." And this direction r could hear, though perhaps would have differed from me. left a year ago, no one could disasters that would *probably* esulted. Fifteen hundred dol- f missionary money have been expended here, and now we see as we think, *for what?* Never was money raised so easily, as now; and never did things look half as permanent. Subscriptions are *equalized;* and those who have for many years past paid twenty-five dollars annually, now have to pay but ten. There are about a dozen cases of this kind.

If any people on earth have occasion to be thankful for missionary operations, we are that people. A humble missionary, about twenty-five years since, came here on foot, and found this township a waste howling wilderness; no evangelical preacher ever having been here; the place was almost a Sodom, and by uninterrupted sympathy and assistance of the Missionary Society, ever since, we are now among those who can probably sustain in future a preached Gospel, without foreign assistance; having at present a church of 153 members, and a congregation varying from about 350 downwards, according to the weather, and travelling, and other circumstances.

A PASTOR—ONCE A MISSIONARY.

THE BURNING HUT.—A SCENE IN THE WILDERNESS.

[Furnished by a former Missionary, from his Journal of 1836.]

"On the 4th of last January, a clear and cold night, her husband being absent, Mrs. G., then residing at S., with four of her six children, one a babe, retired to the same bed. In the night, she was aroused from sleep by the burning of her log hut. The flames had made such rapid progress in her room, that she had only time to awake and flee for life. The two eldest children with her, arose up in bed. She told them to take L., a little girl some time previously deprived of reason, and follow her. She designed to take her babe, and thought she had it. Providence gave her the idiot!

She ran to a back window, threw out a blanket on the snow, and the

idiot child upon it. Her son, who slept in another apartment, escaped. When the mother ascertained that four of her children were missing, she flew back to the door, and called, and wept, and prayed, but there was no response. She gave them up for lost, and left the house. In a moment, she heard one call at the window, "Mother, mother, do take me." This little sufferer was dreadfully burnt, and is crippled in her arms for life. A sheet of flame was now streaming from the window; and in these circumstances she heard another child fall to the floor. In her distraction, she stretched her arms through the blaze—sorely burning her face, neck and hands—and reached, and reached, and called on the name of the little one. She could do no more—the child perished.

They were a mile from any house; the mother with no clothes on but her simple night garment. The rescued children had nothing but a blanket to shield them against the snow and the bitter night air.

Truly did God this night "temper the wind to the shorn lamb." Ah,

> "A mother is a mother still,
> The holiest thing alive."

To remain, was certain death. She left them. Without stocking or shoe, or clothing, or so much as a track to guide her, did this heroic woman travel on, till she come to that distant residence of her nearest neighbor.

He and his sons, (they would not permit her to return,) ran to the distressing scene.

When first discovered, the little girl who had been snatched from the fire, was seen sitting under the cold light of the moon, on the blanket, shaking her hands up and down. The men thought she had some tattered rags in her hands to keep them warm. It was the skin which had peeled off, and hung loose over her fingers.

While the mother told me this affecting narrative, her foolish child lay floundering on the bed. "This child," said she, "is a very bad child to take care of—gives me a world of trouble. I thought I had my babe;" and then she would sob and weep, as if her heart would break.

We kneeled down and prayed to the Father of mercies and the God of all comfort. And as I gave her a parting hand, she said she "did not mean to murmur." I left her weeping, and saying, "My poor little girls, how I doated on them!"

This cannot last. Bereavement has reaped such a fruitful harvest of her hopes, that the scythe of sorrow in its ingathering of the latter fruits, has scarce a green thing to cut down; and soon this disconsolate mother may find peace in the grave, and her soul be at rest in the bosom of her God.

How purified and how bright are the ruins of a broken heart! Like the fragments of a shivered mirror, every separate atom reflects the same image of its love. * * *

Nov. 2, 1837. Mrs. G. this day fell asleep in Jesus. Her overwearied spirit is now at rest.

"Blessed are the dead that die in the Lord." Blessed ARE the dead. The dead then are *alive*. This is from heaven. The stoics never taught it. Man has wept and longed to know it, but earth and the elements were silent, and the heathen oracles dumb. Though we dread death, no other change confers on the believer a blessing so great and lasting. He goes home to a crown—to his inheritance among the saints in light. What a transition—what an exchange! It gives him "Beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness"—a friendship pure and eternal, for what is selfish and fleeting—companions holy and spiritual, for those which are sinful and mortal—bloom unfading for disease and decay, eyes that can see God, hands that can strike a harp, and joy unspeakable—Heaven without a cloud, the Redeemer without a veil, life without weariness, love without failure—bliss without end.

"O who would live alway, away from his God!"

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. DECEMBER, 1840. No. 8.

REPORT ON SYSTEMATIC BENEVOLENCE,

ADOPTED BY THE SYNOD OF NEW-YORK AND NEW-JERSEY, AT THEIR MEETING, OCTOBER, 1840.

[We publish the whole of this document, not only because its principles and recommendations accord, in general, with those advocated in this periodical; but also from the conviction that the time has come when the public attention must be more extensively called to this subject. It becomes all who are not willing to see the public enterprises of the church arrested, and even thrown back, to use their influence, personal and official, to provide a more ample and uniform support to the cause of Benevolence.]

IN view of the painful embarrassments which an irregular and deficient revenue has of late brought upon the benevolent operations of the church, and which have not only hindered her from embracing the facilities furnished by Divine Providence for her enlargement; but have compelled her to recede from ground previously occupied; have frustrated wise plans, and broken up extended systems of effort—thereby insuring the ruin of souls, and bringing dishonor on the christian name;—in view, also, of the admitted fact, that the resources of the church are abundantly adequate to the fulfilment of the duty required of her,—the Synod of New-York and New-Jersey solemnly and affectionately address the following considerations and plans to the churches and members under their care.

The backwardness of the people of God to furnish the pecuniary means for the extension of his kingdom, admits of no justification. Whoever will sketch the most meagre scheme of benevolence which the Gospel can approve, will perceive, at every step, that he is writing the condemnation of the church. The sentiment of the church, on the subject of property, is, as yet, very little elevated above that of the world. Notwithstanding the unprecedented value, which the calls of Providence have put upon wealth, as a means of doing good, it is affecting to know that there are individuals in our churches, who hold, with a quiet conscience, their hundreds of thousands, which they owe to God, but which they keep back from his suffering cause, in violation of his command and of their own vows—thus grieving his Spirit, bringing leanness into their own souls, and jeoparding the salvation of their children. It is painful to behold the strange infatua-

tion which hinders their seeing the relation of their conduct to the requirements of God. It is also affecting to see multitudes, of smaller means, professing to owe every thing to the mercy of Christ, yet *wholly neglecting* to honor him with their substance. A still greater number, not altogether wanting in christian charity, treat it as a matter to be governed by the mere impulses of sympathy, and performed or neglected as convenience or caprice may dictate. They seem not to apprehend, that pecuniary contribution to pious and humane objects is a *christian duty*, to be regulated by the principles of the Gospel, and no more to be omitted, or abandoned to the vicissitudes of feeling or of circumstances, than any other duty.

One of the most important rules pertaining to this subject, is, that BENEVOLENCE SHOULD BE SYSTEMATIC. By this is meant, that there should be stated times, more or less frequent, when a man shall sit down, and—in full view of his means and his obligations—shall make his charities the subject of a well considered plan—a plan that shall provide the resources, and designate the objects and the proportions of his benevolence. The necessity of this is obvious. Selfishness is ever present to plead for indulgence, and its ceaseless importunity can be resisted only by bringing the mind often to the consideration of other claims. To give to benevolence the facility and power of a *habit*, it must be incorporated as a regular part of the Christian's business, and be inwoven with the stated arrangements of every church.

A system thus conscientiously adopted and faithfully carried out, will, at once, greatly increase the resources of public charity; for it will not only carry the claims of benevolence to a greater number of individuals, but each will have more to bestow. The interest felt by the churches in all good enterprises will be increased, and will become more intelligent; consequently, there will be a deeper sympathy and more prayer on their behalf. Thus the revenue of benevolence will be more uniform, the different institutions will know on what income to base their calculations, and the disastrous effect of sudden fluctuations be avoided.

The improvements necessary to secure these desirable results, respect both the *habits of individuals*, in providing the resources of benevolence, and the *arrangements of churches* for bringing its various claims before the people, and collecting their offerings into the treasury of the Lord. On these topics, the Synod offer the following suggestions:

I. OF THE SYSTEMATIC BENEVOLENCE OF INDIVIDUALS.

1. The duty of contributing to charitable objects is INCUMBENT ON ALL, the poor as well as the rich. Under the ancient economy, none were allowed to come before the Lord empty; but each one was required to give according to his ability; Deut. xvi. 16, 17. The same rule obtains under the New Testament; as is evident from the general teaching of the Saviour; from his recognizing the gift of a cup of water; his commendation of the poor widow who cast two mites into the treasury; and from Paul's directions to the church at Corinth; and his praise of the liberality of the poor churches of Macedonia. 1 Cor. xvi. 2, and 2 Cor. viii. 2. The *discipline* of



giving is as healthful, and the *promise* to its exercise as precious to one as to another, to the poor as to the wealthy.

2. Benevolence should be INTELLIGENT. It requires *information* and *reflection* to determine to what objects, and in what proportion, a man should bestow his charity. Otherwise, he is liable to give too little, or without a due regard to the relative importance and necessities of the several objects.

3. The PROPORTION OF HIS INCOME which shall be devoted to charitable uses, is for every man to determine for himself, subject, however, to his responsibility to God. 2 Cor. ix. 7. The Christian professes to regard all his property not as his own, but as held in trust for the glory of his Maker. He is a steward, bound to appropriate his Lord's goods so as to honor all the claims, which come to him bearing the divine signature—including the claims of justice and humanity, his own lawful wants, and those of his neighbor and the church. The only discretion conceded to him is that of *distribution*. To determine *what proportion* shall be devoted to *that part* of God's claim, which comes under the head of *benevolence*, no general rule can be given. But it is difficult to see how the spirit of the Saviour can be exemplified in pecuniary contribution, unless the amount be so great as to occasion actual self-denial.

Under the ancient dispensation, more than three tenths of the whole income of the people was appropriated for religious and charitable purposes. Of this not more than half was devoted to the support of their own peculiar economy, and the remainder was expended in acts of hospitality, and in the relief of suffering and want. We have not, in the new dispensation, any command specifying the amount of our charities; partly, because a rate of contribution adapted to one age would not meet the wants of another; and partly, because ours is a dispensation of principles, rather than of specific rules. The appeal is to our *grateful affection*, in view of the scenes of Gethsemane and the cross. God now commits the support of his cause to our enlightened convictions of what is due to his honor.

Our obligation to liberality is enhanced, moreover, by the fact, that we are freed from the costly system of sacrifices enjoined in the Mosaic ritual. The support of the clerical order alone cost the Jews a tenth of all their income, besides the assessment of the first fruits, and other perquisites—an amount much greater than is now paid for the support of the ministry. We are also spared the expense to which the Israelite was subjected by his three journeys yearly to the place of the sanctuary, besides the time consumed by the feasts, and the system of purification from ceremonial defilement. Moreover, we are brought nearer to God, and are made to *know*—what the fathers only *hoped* for—"the grace of our Lord Jesus Christ, how that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." But chiefly, we have a greater —a nobler work to do, than had the ancient saints. Their efforts were limited to their own land; to us, the kingdoms of the earth are thrown open, and the wants of all our sinful and suffering race are spread before us. The highest duty required of them, was to practice religion, and to sustain it *at home*; but besides this, we are commanded to go into all the

world, and preach the Gospel to *every creature*. The measure of our liberality must therefore be proportioned to our clearer light and greater obligation.

4. The PERIODS FOR DESIGNATING a part of our income for charitable objects, should be *frequent*. Such is human nature, that the constancy and importunity of secular claims will be sure to bear away an undue share of a man's pecuniary means, unless a portion be set apart for benevolence while it is passing through his hands. The economy and self-denial requisite to give a specific sum, are more easily and cheerfully practiced, when it is divided into many small portions, than when the whole is paid at one time. But especially the *moral result*—the conquest over the innate selfishness of the heart—requires, that the conscience be frequently exercised on this duty.

II. OF SYSTEMATIC BENEVOLENCE IN CONGREGATIONS.

It is hopeless to secure any efficient and systematic action of the churches on this subject, unless ministers shall in their preaching give that prominence to the right use of property, which is given to it in the revelation of God. The pastor has peculiar advantages for making the charity of his people a matter of conscience, intelligence and habit, rather than of mere excitement—advantages which, if faithfully and wisely improved, will render all other agencies not only more acceptable, but also greatly more effective.

Next to the evil of having no system of congregational collections, is that of having a plan, which, while it does the work very imperfectly, stands in the way of one more efficient. Such is the custom of circulating subscription cards through the congregation, while assembled for divine service on the Sabbath. The objections to this method are, first—many worthy persons feel that this part of the details is not congruous to the place and the day. Again—as this usually succeeds some public appeal, what is given is liable to be bestowed rather from the impulse of the moment than from the exercise of principle. Again—those who are absent on the occasion are too generally omitted by this method. But especially, experience abundantly shows, that the same churches and the same individuals are soon found to contribute far less on this plan, than when the members are called on separately and in person.

The Synod recommend the adoption of a system of congregational collections which shall be substantially as follows:—

1. Let every congregation determine, at some regular meeting, what benevolent objects they will aid in the course of the year—fixing the *time*, when the claims of each shall be heard, and the collections taken up, and appointing a *committee* of three or more for each object, to superintend the collections.

2. When the time assigned for a given object arrives, let such principles, facts, and motives, connected with it, as are judged most suitable, be presented, in the most public manner, by the pastor, or an agent—but never wait for an agent, or feel that his presence is indispensable.

3. Let the committee having charge of this particular object, have a meeting without delay, and divide the congregation into districts or sections;

point one male and one female collector for each district, and provide em with suitable books, in which to take the names of all who contribute d the amount they give.

If the committee or the congregation prefer it, the committee themselves ay make the collections, instead of appointing collectors.

4. Let the collectors, within a week—or two weeks at the longest—call the individuals within their respective districts, and solicit donations—ssing by none, because of their youth or their poverty, and treating all ith becoming attention and respect; and then report the result to their mmittee—the whole amount to be paid over by the committee *without lay*, into the treasury for which it is destined.

5. At the close of the year, let the whole congregation come together, to ar the reports of these committees, as well as statements and addresses om their pastor, and such others as he may introduce, and to make simir arrangements for another year.

The difficulty of carrying this plan into operation is found, in practice, to be mparatively small. For several years it has been tried in some congreations with the happiest success. The churches which have adopted, unr different forms, some system, for giving to each object a *particular pe-od of the year*, and for carrying it personally to *every member*, have not nly exceeded other churches in the proportion of their liberality, and kept p their contributions during the season of embarrassment; but they make eir offerings with a cheerfulness, which evinces that there is that in the eart of piety, which can be touched with the claims of a dying world; and at when properly applied to, Christians *love* to give, and to give *often* to e cause of salvation.

REMARKS.

Systematic Benevolence, as defined in the foregoing article, is not only an imperative ty, but indispensable to the advancement of the cause of Christ in the world. But there re other views of its advantages which should not be overlooked: we refer to the reflex fluence of liberality upon the hearts and habits of individual Christians.

While it is right to insist upon the *obligation* to give to objects of charity, let it not be rgotten that it is also a *privilege*. The effect of practical benevolence on the *happiness* f those who exercise it, is not sufficiently magnified. Formerly, the pleasures of benefience were the subject of frequent eulogy: but now, in our desire for disinterestedness, we re in danger of running to an opposite extreme, and of presenting virtue without its natu-l rewards, and thus separating what God has joined together. Benevolence not only *rings*, but *is*, itself, happiness; and where it reigns, the elements of dejection and gloom re wanting, and grief cannot be an abiding guest.

The regular performance of acts of liberality gradually weakens the power of covetusness, and thus tends to gain a victory over one of the mightiest lusts of the human art. Benevolence is a promoter of other graces, as well as a grace itself; and therefore, s all the means by which piety is advanced, it should be frequently and statedly emoyed. Doubtless, the Sabbath owes much of its moral power to the regularity of its reurrence. Prayer, the reading of the Scriptures, and attendance on public worship, fail of uch of their value as means of grace, if their use be irregular and uncertain. For the hristian's own sake, therefore, as well as for the advancement of the public interests of ligion, the practice of benevolence should be reduced to a system.

There is, however, one danger against which it is our duty to guard. A system of charity, well as all other good things, may be abused. A man may draw out his plan of benevolence detail, at a time when his heart is cold, or his pecuniary expectations small, and when ap-

plication for a given object is made, may give a pittance, with the apology "that he has a system in his charities that prevents his giving more." Now, a system is designed to assist and *insure*, not to *limit* liberality. Should any exigency arise, requiring us to exceed the stipulated sum, we ought to welcome and be guided by the new light thus shed upon the path of duty.

A few words concerning the plan of circulating cards on the Sabbath. This method soon degenerates into a mere collection; a few write their names on the cards; but most of the audience drop into the box some trifling anonymous contribution. Should collectors call upon those whose names are not on the cards, it is easy to reply "I gave my mite on the day of the collection"—and thus, persons who should give largely, get rid of the subject for that occasion, by contributing the smallest pittance.

Some congregations could be named which gave *three times* as much, when called on personally, as they now contribute to the same objects, on the plan of circulating cards.

In some places, no means are used to gather the charities of the people, except simply passing the boxes through the congregation, without even an attempt at a subscription. If there were no other reasons why this would result in a meagre contribution, it is enough, that all the *associations* of people with public collections, are in favor of their giving only pennies and sixpences. Such is the power of habit, that not one man in a thousand, were he disposed to give so much, would think of casting his $50 or $100 bank note into a collection made in this way.

Auxiliaries.

BERKSHIRE AND COLUMBIA

MISSIONARY SOCIETY, (MASS.)

The FORTY SECOND Annual meeting of the Berkshire and Columbia Missionary Society was held at the Congregational church in Windsor, on Wednesday, the 14th of Oct. at 2 o'clock, P. M. Rev. Joseph Knight of Peru in the chair. The report of the Trustees was read by the Secretary, Rev. T. S. Clarke of Stockbridge, and the motion for its acceptance sustained by an address from Rev. W. A. Hawley of Hinsdale.

The Treasurer's report having been also read and accepted, the Rev. J. T. Headley of Curtisville, introduced and supported the following resolution, viz:

"Resolved, That the present aspect of events, when viewed in connexion with the prophecies of Scripture, calls for great and immediate action in the cause of Home Missions."

The meeting was then addressed by Rev. J. S. Clark, Secretary of the Mass. Miss. Soc. and closed with a song of praise.

The following abstract of the Annual report will show that the spirit of Home Missions within the bounds of this ancient Auxiliary, does not slumber in the graves of its venerated founders.

After giving a brief notice of the present state and future prospects of each assisted church in the county, and alluding to the collections for the past year—amounting in all to about $950, of which sum $500 were expended on this field, and the remainder paid into the treasury of the Massachusetts Miss. Society—the Report thus proceeds to assign

REASONS FOR RENEWED AND INCREASED EXERTIONS IN BEHALF OF HOME MISSIONS.

"One reason is, *that there remaineth much land yet to be possessed.* Out of the thirty towns in the county of Berkshire, there are *eight* in which no evangelical Congregational ministry is sustained; and in most places, even if there is *any* stated ministrations of the word, they are not of a character to interest the intelligent mind, or to improve the heart.

There are places even in this county, where the Gospel is as much need-



ıd, and where missionary labor might perhaps be as usefully expended as in Burmah and Ceylon. For unless we keep the lights burning in lands already christianized, how can we hope to enlighten the darkness of heathenism? If we suffer the spirit of the Gospel to languish and die in places where it has been once understood and embraced; or if we decline to establish its institutions, where they are despised and rejected in our own neighborhood, with what face can we pray for the success of our evangelical efforts among Pagans? If compassion for the distress of a brother, whom we *have* seen, be not felt, how can it be supposed to exist for a brother, whom we have *not* seen?

If, then, it be desirable that there be an evangelical ministry in *any* community, it is for the same reason needed in *every* community. If the institutions of religion are needed to preserve the morals of *one* town, they are for the same reason wanted in *every* town. When we say, therefore, that there are towns in our own vicinity destitute of churches and an adequate ministry, we suggest a cogent reason for increased Home Missionary efforts, to supply the deficiency.

We are urged to this course also *as a measure of self-preservation.*

What was it, that ruined the seven churches of Asia? It was clearly the want of a Home Missionary influence: it was their refusal to "strengthen the things that remained." They left what was feeble to become more feeble, till, when it failed and fell, it drew them down with it. The mounds, which had hitherto protected them, being thus taken away, left them fully exposed to the floods of worldliness and sin, till, at length, as breach after breach was effected, they fell, and great was their fall.

The same fate awaits even the strong churches of our land, if they refuse to support the weak and to strengthen the things that remain. For it is as true now as then, that evil communications corrupt good manners—that a healthy man in the midst of malaria must be expected to become sickly, and to die. A strong church placed by the side of a moral desolation—making no effort to redeem the waste to God, is sure to catch more or less of its spirit by reason of indwelling sin. All that can save it from infection, is the aggressive spirit of Home Missions—strengthening the things that remain, and thus securing the favor and protection of the great Head of the church.

As a measure *of self-preservation*, therefore, we are impelled to increased exertion in behalf of the H. M. enterprise. Those churches are strong very much in proportion to the healthy action of sister churches around them, just as the union of these states is strong in proportion to the interest which they mutually feel for each other. The poor saints of the mother church at Jerusalem would have been doubly poor, if they had not felt, in the time of their poverty, the reaction of churches abroad established by themselves in the day of their prosperity. And what would have been the condition of our favored commonwealth at this moment, if no Home Missionary influence had ever been exerted upon it?

And then in addition to all this, it should be remembered, *that every new church formed, and every feeble one strengthened, are so much added to to the salt of the earth and the light of the world.*

In a dark world, the true policy certainly is to kindle as many lights as possible—and to keep them burning brightly. And wherever there is a church, founded on evangelical principles, and manifesting the spirit of the Gospel, it is certain to shed the light of truth on the surrounding community. It will do for the morals of men what light and salt do for the natural world. Ten good men in Sodam would have saved the city from the judgments of heaven not only, but, acting in a right spirit, would doubtless have preserved the *morals* of the people from utter corruption. He, then, who loves his country and the souls of men, will give his prayers, his efforts, and his benefactions to the H. M. enterprise, nor will he be satisfied, till the knowledge of the Lord is thus extended through the

land, and his saving health enjoyed by all the people.

VERMONT D. M. S.

TWENTY-SECOND ANNUAL MEETING.

The twenty-second Anniversary of the V. D. M. S. was held at Burlington, Sept. 10, 1840. Rev. Dr. Marsh presided. Addresses were made by Rev. Messrs. J. Scales, of Cornwall, T. S. Hubbard, of Stockbridge, A. J. Parker, of Shipton, L. Canada, and A. Bullard, of Boston.

NOTICES OF THE REPORT.

From the report presented by Rev. Samuel Delano, the Cor. Sec., we learn, that, as in other parts of the field, so in Vermont, the past year has been one of peculiar difficulty in the pecuniary department of this enterprise. Yet, the good hand of the Lord has been continually upon the Society, and if clouds and darkness have sometimes gathered, light has sprung up, and the clouds have been dispersed. The churches aided have been 50: ministers employed, 43: the labor performed, 34 years and 7 months.

Not less than five thousand souls have been brought, directly and constantly, under the influence of the stated administration of the ordinances of the Gospel. There have been organized, and have received Bible instruction, eighteen hundred children and adults. There have been received into these churches two hundred additional members, most of whom have, during the year and under this ministration, been translated from the kingdom of darkness into the kingdom of God's dear Son.

Three of these churches have settled your missionary as pastor. Ten have, during the year, completed and dedicated to the worship of the great God, our Saviour, houses of worship. Three churches have been so far strengthened, as to be able to go on without your aid, and no doubt will, from year to year, help to enlarge that stream, from which they the selves were watered in the days their weakness.

Then there is to be consider that class of results, which cannot set forth in measured quantity. T great amount of evil prevented these several fields of operation the good impressions which ha been made upon thousands of mind —the progress of truth, though sile and unobtrusive, yet not the less re —the knowledge and light which h thus come in,—the edification a comfort which the saints have exp rienced,—the enlargement of fait —the confirming of hopes,—the i spiring of an animation in effort,—t bringing to view things invisible,- and the bowing the soul in obedien to the powers of the world to com —here is an amount of good effecte which probably is not less than a others together, and yet is so uno trusive in its character, as never be seen, unless searched out; a can scarcely be discerned, even af diligent search, except by the eye faith.

There should also come into t above the pecuniary results. The feeble churches have paid into t treasury of the Lord, to sustain t great operations of the day, mo than one-fifth of all that your trea ry has paid out to assist them. connection with this work of the S ciety, there have been raised, in the fifty fields, on an average not le certainly, than two hundred doll for the support of the Gospel amo these places, which will make t thousand dollars. If any, certai but a small portion, of this wo have been paid, but for the operati of the Society.

All this in one year. And w has all this cost? In answer to t question, we must speak only of d lars and cents. For all the anxi and care, all the faith, and hope, a fear, and prayer, and effort, howe large, are not to be spoken of un the designations of expense and c

FINANCES.

There have been received fr



the churches $2474 60. To this has been added $1872 28 from the funds before in the hands of the treasurer; making in all $4346 88, including all expense, of every kind, incurred during the year in carrying forward this enterprise.

Great difficulty has been experienced in conducting the financial operations of the Society for the last year. Prompt payment could not be made, which has caused great embarrassment and suffering to the missionaries. Under the pressure which was felt, the churches, in some instances, *passed by this cause entirely.* Only seventy-seven, of the two hundred and two churches, which the minutes of the Convention show exist in the state, contribute any thing to this work.

FACTS NOT TO BE OVERLOOKED.

Of the one hundred and thirty ministers in the State of Vermont, as shown by the minutes of the last Convention, forty-three of them are sustained in part by this Society—one-third of the whole. The mind of every one rushes to the decision, —*these cannot be spared.* Let but the operations of the Society cease, and most of these, if not, in fact, all the forty-three, must retire from the field. Think of this. Reduce the light in Vermont one-third,—diminish the power of the ministry one-third,—take away one-third of the leaders in the sacramental host of God's elect; and what should we do? How could the church sustain the shock? There is another consideration, naturally connected with this. In very many of the missionary fields, society is in a state of infancy. Especially is this true in the north part of the state. Now, is emphatically the time for bringing into those places the influence of the Gospel, and the power of the truth, that society may be rightly moulded,—that its important movements may receive a true direction,—that these rising communities may not only be saved, but come early into the great work of preaching the Gospel to the world, that the world may be given to Christ. How much less difficult, and of course less expensive, the work of planting the Gospel in these places now, than it will be if it be deferred a quarter of a century.

DESTITUTIONS.

Another great fact here presents itself. The field for the Society's operations is greatly enlarged and constantly enlarging. Had the Society the means, its operations would be increased immediately. There are a large number of feeble churches which need aid,—which are ready to die of want;—we see them,—we hear their groans and their sighing; but cannot help them according to their necessity. There are also many places, important geographically, and in wealth, and in the number of immortal souls; but there is no living preacher to instruct the people, and feed them with knowledge and understanding. The people in these places, for the more part, may be said to dwell in darkness, to see no light; and knowing no other way, they desire no other, but love to have it so. The number of such places in our state is not small; and in most, if not all such, there would be found no other objection or difficulty, in introducing gospel order, than is found any where and every where, where there is no heart unto it.

And yet, notwithstanding these wants and encouragements, we are assured, that the whole that is done, is done by comparatively few. Only about one-third of all the churches in Vermont, contribute to this cause, and of the sum raised by this third, the missionary churches themselves give about one-eighth part. The report states—

We have in Vermont not less than 23,000 members of the Congregational church. Last year, the sum raised for the Domestic Missions was equal to *fourteen cents and five mills* to the member. It need not so be. How easily might this state of things be changed? If three members would give to this object a dollar, through the state, and so raise seven thousand dollars, how could the operations in

the Home Missions of Vermont be enlarged? And what a flood of blessing would this bring in upon our state?

Vermont belongeth to the world, and Christ can never rule the world, till Vermont is subject to his truth. And it is to be brought to bow to Christ, and own him King and Lord, through the foolishness of preaching. And the seed, thus sown, is to be watered with tears, and nurtured with prayer. It is to be given to Christ, as every other part of the world, in answer to prayer. Let the church do whatever else may be, if there be no prayer, all will be in vain. When the church of Vermont shall come up together, in the union of the Spirit, with a due sense of responsibility, and with adequate ardor and devotion, put forth effort to redeem that portion of the field of the world, which God has committed, in a special manner, to us: then may we expect, in due time, and that not distant, to see the dark places in this field become light in the Lord; all, that is wilderness, bud and blossom as the rose; and whatever is rough, and desolate, and barren, become the fruitful field.

CONNECTICUT MISSIONARY SOCIETY.

The Anniversary of the Connecticut Missionary Society, Auxiliary to the American Home Missionary Society, was held in the Centre Church, New-Haven, on Wednesday evening, June 17th. The Report of the Directors was read by Rev. Horace Hooker, Secretary, and the meeting was addressed by Rev. Milton Badger, Secretary of the A H. M S., Rev. Mark Tucker, D. D. of Providence, and Rev. H. G. Ludlow, of New-Haven.

We take the following extracts from the report of the Directors:—

The whole amount of appropriations for Connecticut, during the year, is $3161. This is $213 75 more than the amount of appropriations to Connecticut during the preceding year. The Directors made a grant, during the year, of $1000 to the Domestic Missionary Society of Rhode Island, to be expended in that state, under the management of its Board. Only a part of the appropriation has yet been drawn.

The receipts of the Society, from June 1, 1839, to June 1, 1840, were $4537 78. To this should be added $6098 76, paid from this State, directly into the treasury of the Parent Society, making an aggregate of $10,672 54. This is $2483 39 more than the receipts of the year previous. This increase has been without any extraneous agency, and during the severe pecuniary pressure which has embarrassed the operations of our benevolent institutions, in common with the business of the country. To the above amount we may add $2012 22, received by the Missionary Society of Connecticut, making the whole sum devoted to Home Missions in our state, last year, $12, 684 76.

The amount expended by this Auxiliary, during the year ending June 1, 1840, is $3620 39.

THE UTILITY OF HOME MISSIONS,

And even their necessity, for the well being, if not continued existence, of many interesting churches, has been shown by the experience of the past year. This is seen especially in the case of churches in manufacturing villages. While business is flourishing, some of these churches are able to support the institutions of religion, with very little, or no foreign aid. But a decline in trade scatters the laborers, and in a short time a church, before comparatively strong, is reduced to dependence on external support. At such a moment is manifested the value of our Society, whose benefactions, often small, afford present relief, and encourage the burdened and desponding to struggle on, until an improvement in business shall revive their energies. If all the instances of this sort, in Connecticut, and in other sections of our country, could be embraced in one view, it would need no other argument to prove the value of Home Missions.

They help to create a public sentiment which will not suffer desolations among the churches to remain, year



after year, without any effort for their removal. Once, such desolations might exist, not only without a thought that the ruins could be built again, but with only slight care for their existence. These churches, themselves, if not regardless of their condition, were often without hope of a return to vigor; while their neighbors, long accustomed to the sight, if they had not entirely ceased to sympathize, considered the evil past remedy. But now it is discreditable for a church to remain desolate, without effort, while so many others, once in a like condition, have succeeded, through the help of benevolence, in regaining their prosperity. And if they are insensible to their own wants, churches in the vicinity will not suffer the evil to continue, without an attempt to relieve it.

Though there are now more feeble churches in Connecticut, than there were twenty-five years ago, it is not because Home Missions have failed of their object. A part of this number consists of churches formed through the agency of our Society, which, therefore, we may regard as striking evidence of success; another part consists of churches which, in consequence of various changes, have become weak, and which, without the patronage of the Society, might have ceased to exist; while in most cases, where this patronage has been enjoyed, the churches, though still ranked among the number that need aid, are as unlike their former selves, in all that constitutes the strength and ornament of religion, as a living body is unlike a tenant of the grave. What is now called feebleness, is a far different thing from what was designated by that term, at the origin of the Society. What was then meant by "desolations," and "waste places,"—which were visible, too, in almost every section of the state—can now be found only after a diligent search. If a new and neat house of worship has taken the place of one, whose appearance of neglect and decay, only imaged forth the moral state of the church; if the assembly at the tavern on the Sabbath, has been transferred to the sanctuary; if the school-house has been repaired and made comfortable, or even attractive; if intemperance no longer reels without shame through the streets—if error and profaneness retire abashed from the public gaze; if the ministry has regained its respect, and religion its moral power; if the voice of prayer and praise has succeeded to the boisterous notes of mirth, or the coarse language of licentiousness—call the scene of these changes what you may, it will afford proof, in a radical transformation of character, that Home Missions, through the blessing of heaven, have converted a waste, howling wilderness into a fruitful field.

WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY.

This Society held its anniversary at Euclid, Ohio, Sept. 19th, 1849; at which time the Annual Report was presented by the Secretary, Rev. W. F. Curry. The following extracts show that amid the peculiar difficulties of the year, the Society has not been unblessed in its efforts.

Notwithstanding the embarrassments which have checked our progress and sometimes threatened defeat, the cause which God in his providence has confided to our care advances with a steady pace.

Our collections, though far from being adequate to the demand, have been increased. Our agent has generally secured a greater amount on his second visit to the churches than was obtained by him at any previous time. Those Christians, too, who are most deeply interested for the conversion of the world, are beginning to understand the importance of our work. They begin to regard the churches of our land as the fountains from which a multitude of streams shall flow, to carry the water of life to the perishing heathen. These fountains, say they, "must be enlarged and purified by the power of truth at home." Divisions in the churches are fewer and less appalling

than they were one year since, and there is a reasonable prospect that the things which make for peace will soon prevail, and teach by happy experience, how good a thing it is for brethren to dwell together in unity.

But the Lord has done yet more for us. He has poured out his Spirit on several of our churches, and put a new song into the mouths of many who were sitting in darkness and in the valley of the shadow of death.

Our collections during the year, in cash, have been $1079 25.

At the commencement of the year, seven missionaries were in commission within our bounds, two of whom were sustained by the Parent Society. Fourteen have been since commissioned—eleven of whom had not previously received aid; and eleven are now in commission.

A missionary, after saying that he could not report a special awakening, writes:

"Still I am not prepared to say that my labors have been in vain. Some few who have not been accustomed to attend upon the means of grace until six or eight months past have been brought under the influences of the Gospel, and I trust have been savingly affected by it. Two mothers in particular, in one neighborhood, who have been very far from God, and have not for years attended upon the ordinances of the Gospel, have become deeply interested in the subject of religion, and are now rejoicing in hope. One of them, although her husband is in comfortable circumstances, so far as it regards property, and she possessed of considerable intelligence in relation to many things, I found very ignorant on the subject of religion; nor is it to be wondered at. She had no Bible in her house; her parents were, one an atheist, and the other an infidel, and her husband a Universalist who still continues to throw obstacles in her pathway and disturb her peace and joy. But I trust, through the assistance of God's grace, she will be enabled to overcome every difficulty." In this church, also, it is believed that the cause of truth is making steady progress.

Another, in his first report, says:

"Two very striking instances of conversion have occurred since the establishment of these (Sabbath evening) lectures. One, a laborer on the canal, the other a young woman who had long hardened her heart against God and often grieved away the Holy Spirit. Both of these instances are marked cases of the most pungent conviction that I have witnessed for a long time. Their deep sense of the awful guilt of sin, and their full consciousness of their helpless misery, served to bow them down low in the dust before God. The young woman, in particular, was so deeply distressed in view of her guilt and ruin that she scarcely ate or slept for a week before she become reconciled to God."

In his next report, this missionary gives an account of the origin, progress, and results of an awakening. He says:

"Many old backsliders were reclaimed; cold hearted and lukewarm Christians were revived, and perishing sinners in great number professed to submit to God; and among these were persons of almost all descriptions, and characters, and sentiments, from the gray-headed sinner down to the youth of 11 and 12 years. More than thirty new family altars have been erected, and some whole neighborhoods have become almost entirely converted to God. Where before immorality, profaneness, and Sabbath breaking, were the order of the day, now you find the family altar, the stated prayer meeting, and the devout follower of Christ. God has indeed wrought a great change in this place and in this vicinity. As the first fruits of this work, we have examined 60 for admission to our church on the first Sabbath in May. The Methodist church have received nearly as many more, and a number more have connected themselves with the Baptist and Episcopal churches, and there are others who



will be examined soon to unite with these different churches.

"On reviewing the past year, we feel that we have very great cause of gratitude to God for what he has done for his cause in this place; and we feel, also, to acknowledge most cordially, our obligations to *your Society*, through whose instrumentality the Gospel has been continued among this people. And we trust that we are all prepared, unitedly, to ascribe the glory "to him that hath loved us and washed us from our sins in his own blood."

In his last report, this brother says:

"The change which has been occasioned by the revival is more and more apparent every day, in the different habits and general conduct of the people here. As an evidence of the interest taken in the Sabbath School cause, the different denominations in this place turned out more than 250 children and teachers, and attended the celebration on the 4th of July.

"Last Sabbath I administered the Lord's supper to the largest number of communicants that ever met in our church before. It was an interesting day. Eight were added to the church by profession; 8 received the ordinance of baptism, 5 children and 3 adults, making in all that have been added to the church as the fruits of the revival, 62, which makes our present number 125. One hundred have been added to our *tee-total* temperance society, chiefly from the converts, and about 160 have united with the different churches, as the fruits of our protracted meeting. And I am happy to be able to say, that thus far, the converts appear well, and show a good spirit."

Correspondence of the A. H. M. S.

IOWA.

From Rev. R. Gaylord, De Moines Co., I. T.

I have endeavored to fill up and improve every opportunity of usefulness that has opened before me, and yet I do not see those fruits that I desire.

I visited Farmington on the first of August, at the request of brother Turner, and completed the organization of the church which he had formed there; and administered the Lord's supper to them for the first time. A description of the place you have from brother Turner in his report. [See Home Miss. for Sept. 1840, p. 100.] Although the morning was ushered in by a very heavy shower of rain, attended by thunder and lightning of a frightful character, yet a very respectable congregation were assembled, which listened with great eagerness to the word of truth. They should have a minister forthwith. There is a densely settled community on all sides of the town.

INCIDENTS OF MISSIONARY LIFE.

The month of August commenced with showers almost every day for a fortnight, in which an unparalleled quantity of water fell upon the earth. I left home to go to Tuscarora, to assist in a protracted meeting. I went part way, when I was overtaken by the most violent storm of wind, rain, thunder, and lightning that I ever experienced. This was followed up during the night, by two or three others of the same description, so that it seemed as if the windows of heaven were opened. The streams were raised to an unusual degree, so that I could not proceed. I therefore attempted to go home; when, to my surprise, I found that Skunk river was full to overflowing, leaving some of the houses with but little more than the roofs out of water. This

was at Augusta. The water continued to rise till it reached a point 8 feet higher than it ever has been since the settlement of the country.

In consequence of these unprecedented rains, followed by hot weather, sickness, to an unusual degree, has visited us of late. Sickness, too, has proved more than usually fatal. Nor has my family escaped the visitation of God. On the 13th of Sept., my wife was taken with the bilious fever, and continued to decline till the 23d, where she sweetly slept in Jesus; and left us to mourn, not her loss, but ours. Her death was eminently peaceful and happy.

MISSOURI.

From Rev. F. R. Gray, New Providence, Marion Co.

PREACHING TOURS.

During the quarter, I have held several meetings abroad. I preached two days on Sugar creek, in Pike county, embracing the last Sabbath in July, received one member to the church on profession. She seems to have been awakened to her need of an interest in Christ, at a meeting I held in the same section last fall, and hopefully converted at the meeting I held in the town of Louisiana, in June last. She was the only one added to the church at that meeting. Two or three others appeared to be under awakenings. From Sugar creek I went to Louisiana, and preached on Wednesday night; but it was during the time of a large political convention. Most of the male population were absent from town: and such was the political commotion among those that remained, that you could not get their attention to religion for an hour. The congregation was small, and the interest seemingly not very great.

From Louisiana, I went to Louisville, Lincoln county, and preached there three days, embracing the first Sabbath in August. This was just preceding the general election in this state. Political matters were still the all absorbing theme. There was some apparent seriousness and interest in the meeting, but no addition to the church.

SICKNESS.

From Louisville I returned home, and found sickness spreading considerably through the country, and that of a most malignant character. There have been more deaths around here since the 20th July last, than during four years preceding. The prevalent disease, has been a malignant grade of bilious fever, tending to congestion; the patient almost invariably in a raving delirium, with violent pain in the head, and in several instances death has followed in three or four days. We have lost one member of our church here—several others have been sick, but are mostly convalescent; the disease seems to be abating. I have had to preach at as many funerals during the past quarter, as in four years previous.

In September, I spent Saturday and Sabbath at Newark. The weather was rather inclement, and the house open; but still the meeting was interesting. On that occasion six persons added to that little church; four on profession, and two by letter.

CAMPBELLITES.

The Campbellites came on here last week, after the close of our meeting, and commenced at Houston. They held on for five days together, had four or five preachers, denounced every thing that is really religious; calling it superstition, heresy, mystery of Babylon, &c., &c.; called on every body to be immersed, or be lost; said they did not see that it was possible for any one to read the New Testament and be saved without immersion, and many such like things they did; and they succeeded, first and last, by begging, urging, ridiculing, flattering, &c., in getting about 25 under the water. The great matter with them seems to be to get



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FE WARMED AND FILLED."

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—who thus apologizes for making
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ILLINOIS.

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eligion. For more than a
ad been an inquirer, until a
weeks before he presented
s a candidate for admission
to our church. It was then he was led rightly to view the unsearchable riches of Christ, and to trust in him for pardon and eternal life. But it was at an hour when we were called to mourn the sudden and unexpected death of his father.

DEATH OF A PATRIARCH.

This venerated man, (Joshua C——,) reminded us of Joshua who led the armies of Israel into the promised land. His declaration was, that "As for me and my house, we will serve the Lord." Behold now his last son, coming forward, and with all the household covenanting to serve God. Brother C. had brought a large family from Ohio, and furnished them all a home in this land of promise. Then he consecrated a town lot in this village, for the site of a church; one acre of land convenient for a church burying ground; and also furnished nearly all the materials for the edifice, and paid the carpenter for finishing what was not completed by the co-operation of our members. Thus, you see, in fact, that he led a small host into this land of promise. For them a dwelling is prepared and a place to worship the true God; and I may add, that he has been the foremost in procuring a priest to minister at the altar, for this consecrated band. This patriarchal benevolence is seldom equalled, and perhaps never surpassed. The greater part of his family live in this vicinity, and are members of this church. His death was occasioned by the intermittent fever, which, at its third paroxysm, terminated his valuable life. To us it is a severe loss. As an officer and benefactor of the church, his loss is apparently irreparable. To his numerous family, it is a sore bereavement, and in the community his place cannot soon be filled.

HARD TIMES.

Owing to the hardness of the times I have had to struggle with poverty and to labor, working with my own

hands, knowing I could not pay if I hired. It was, obviously, necessary to make considerable repairs on my dwelling, so that considerable of my time has been appropriated to fixing it. And, in the true language of one of our benevolent committees, I have been fixing a "*shelter*" for my family. Now, sir, could you see its still unfinished state, entirely open—my family sick—probably caused by this frontier exposure—you would say, "work with all your might in your appropriate calling, and doubtless some benefactor will promptly afford you aid." Secular labor is a resource to which I reluctantly resort, but it is a "work of necessity."

APPLICATION FOR AID.

In the exercise of unfeigned gratitude for the past, we renew our request for aid. Through the Society's assistance we have been enabled to sustain—or at least to *retain* our minister. The church and people are happily united in him, and feel that they must enjoy his labors still. At present, we are unable to sustain him without foreign aid. Indeed, we find ourselves actually *less able* than we felt ourselves to be when we first subscribed for his support. Some that subscribed, have with their poverty, been long sick, and cannot pay any thing. This season we realize a general failure in our wheat crop, from the rust. Many of us have suffered an entire failure. Others, who would have had from five to eight hundred bushels, had it not failed, will not have enough to pay their subscription. Added to this, all are in distress how we shall meet the coming sale of our lands by the Government. We do hope for a brighter day ere long, but at present must submit to be beggars—yet for nothing but the BLESSED GOSPEL. How can we and our children live without this, in our infant state? As it respects the future, every thing is depending upon the hand that moulds us now. May God save us from the spoiler!

From Rev. A. Gaston, Gap Grove, Lee Co.

SICKNESS.

The last quarter has been one of constant labor. I do not remember for years, to have experienced three months of more pressing duties. The merciful visitation, mentioned in my last, has been speedily followed by one of judgment. For *this place*, the sickness has been alarming, and the *deaths* frequent. One of the prominent members of this little church has been called away from the earth—his loss is deeply felt. On him rested one-fifth of the responsibilities of the church, both temporal and spiritual. All the other deaths here, have been among the impenitent. Surely God has spoken in language of fearful import! This community has been solemn in the midst of these judgments, but as yet manifest no disposition to forsake their sins and obey the Lord—they appear like men astonished at some sudden and alarming dispensation, but whose amazement is soon succeeded by a stoical indifference, and return to their former course. The carelessness which a portion of this community manifest on the subject of religion, is really distressing. Many of these individuals too, either are, or have been professors of religion—they belong, however, mostly to that class of religionists who reject some of the cardinal features of the Gospel.

At Rock River Rapids, both of the physicians, and a great portion of the inhabitants have been sick. For the want of medical attendance and proper care, many have died. Sometimes, before reaching my home, after attending a funeral, a message has reached me to attend another. In the space of three weeks, I have received as many as twelve such messages. In the midst of the affliction that has surrounded me, I have enjoyed comfortable health. Providence has mercifully shielded myself and family.

The congregation on the Sabbath, at this place, has decreased considerably since the sickness commenced;

ınd the Sabbath school, for some veeks, has been almost extinct.

Our Bible Society is progressing vith considerable success, in explor- ng and supplying this extensive re- ion. Our agent has been in the eld, most of the time, since March.

INDIANA.

VARIOUS TRIALS AND SUCCESSES.

Since the receipt of my commis- on, I have had almost constant af- ction in my family. My wife is at is time in bad health, and in a state mental derangement. My afflic- ons and trials are many and heavy; it the grace of God will be sufficient r me. Although we have not had ch precious seasons of refreshing ithin our bounds as usual, yet, we ve not been left without some mer- drops. During the last missiona- year, we had an addition of about enty to the church, by examina- n. In the period that has elapsed the present year, only two addi- ns have been made, though I trust, od has been done. For about : months, I have preached part of ; time at ———; and here, also, e or six have been added to the ırch on examination.

Among our greatest hindrances, he high political excitement pre- ling universally through the coun- . On this subject, professors of gion think they are doing God vice to expend almost all their l. But we trust this storm will n have passed over. We have more than usual sickness in my rch. Several worthy members e been reduced very low. But h myself, it has been a season of cial trial. Billow after billow of ction has gone over me, but the d holds me up. I greatly need r prayers that all these things be sanctified to me. I think that heart is drawn more closely to . than ever before; and that I am e determined, if my afflictions are oved so as to allow it, to double my diligence in the cause of my blessed Master.

There are those—and they are becoming more numerous—who do not reserve all their religious interest for marvellous and romantic themes; but have also the sense to appreciate, and the heart to pity, the labors and the sorrows of the faithful laborer in the west. We feel confident that the perusal of the trials of our brother will awaken the sympathy of the friends of Home Missions, and that they will remember him and his afflicted companion, in their prayers to the compassionate Saviour.

MICHIGAN.

From the Rev. O. C. Thompson, Port Huron.

This last quarter began with the same encouraging prospects that have cheered us from the commencement of our labors in this place, one year ago. A church of 20 members was formed in the spring, to which 8 have been added during this quarter. A religious society has also been organized, by the choice of trustees; as the law provides. Our little meeting house was well filled, and the Sabbath school well attended, and the effect has been such, that every body here admits that a favorable change is taking place. But we have had a sad state of things for a few weeks past. Disease has entered every family and laid hold of almost every individual. Many have died very suddenly. Among the number that are gone, are some of whom we have no hope. O how distressing for a pastor to see his people dying without hope! But in the midst of this distress we have joy. Some have left the cheering hope that they have gained even more than we have lost by their death.

JUST IN TIME.

One was a beloved and substantial member of this church who hoped that he gave his heart to God this last year. He was a young married

man. Until the commencement of *this year* he had lived entirely indifferent to religion; and when I first preached in his neighborhood, it was a matter of surprise to his neighbors, that he should go to meeting. He and his wife came into the church in July, giving most satisfactory evidence of true conversion. The last time I saw him, he led his three children to the baptismal font and gave them to the Lord. His work thus done, he died, leaning upon the support that David said would sustain him while walking through the dark valley.

But he is not the only one in this place that I hope has given his heart to God during this year, as blessings attending the means that you have helped to sustain, and which without your help would not probably have been used. O tell the rich churches, that $125 has been the means of building up a church of 28 members on the frontiers of our nation; and what is more than all, of gathering precious, immortal souls into the Redeemer's kingdom, and of feeding them who are famishing for the bread of eternal life! O yes, tell them SOULS ARE PERISHING and unless help arrives soon it will be too late. To have neglected this place *one year more*—O how different the condition of some of its late inhabitants! Methinks I hear R. K. G. praising his Savior and his God in paradise, for the beneficence bestowed through you for the last year.

There is still no fellow laborer in this county. I have now completed a church organization in each of the four villages on the river St. Clair, which is about 20 miles long. All these I have to look after. Do send us help—for help is needed.

TRIALS GREATER THAN MERE PECUNIARY WANT.

In addition to other embarrassments of churches here in the wilderness, our little society has been sorely afflicted with sickness, which at times, has greatly diminished our numbers upon the Sabbath and other religious meetings.

I fully believe that none but a missionary can duly appreciate all the trials of one who is stationed on these outposts of Zion. Pecuniary embarrassments, however great, sore and trying they may be, are but an item in the account. Most of the professors of religion come to this country to get rich; and this they mean to do. Many of these come here, and never connect themselves with any church, feel any responsibility, or do any thing for, but much to hinder the work of God. Others have connected themselves with our churches, but in the time of our late speculations, purchased so much land, imbibed such loose and unchristian habits, that they are not only embarrassed now with their debts, but are dishonest men—worse than drones in the church. They may be called "troublers in Israel." This throws an intolerable burden upon those who "have a mind to work." Indeed in many of our churches the whole burden of labor in meetings, visiting and pecuniary affairs, falls upon a few men—and your missionary, pressed down under accumulated labors, cries out, "Lord, who hath believed our report,"—and in his groans and intercessions, often waters his couch with his tears, when he thinks of souls about him ready to perish. He feels willing to live and die in the field, if it be the will of the Lord. But what shall he do?

A minister here with a bleeding heart has to watch and pray, lest he lapse into the snares of the devil. Then he must rebuke, entreat, advise—must preach publicly and from house to house. He must know whereof he affirms, and be ready to defend it. He must traverse swamps, ford rivers, travel on foot—in short, become all things to all places and to all men. His closet and study must not be neglected, though amid the accumulated labor, he has to attend to these duties as by stealth. Do not think I am complaining of my lot. No, I counted the cost as well as I could before I came here. I feel contented and happy to remain here as long as it seems duty, though many, and before, *untried* discouragements appear.

OPE OF THE COUNTRY.

are hoping for better times. The
expects a political millenium,
dear people shall elect the men
his views of government. The
and the agriculturist are hoping
ved currency and better markets.
ht about by some great financial
or by the commotions of the old

indeed, hope for this land; but
from sources such as these.
pe that the Gospel will so per-
ing channels of the social body,
health and vigor to every part.
to the great men assembled at
, and in our respective state
it we look for the most important
make the people happy. Their
y assuage, or their folly aggra-
nptoms of our national maladies.
God, our hope for this country is
nised, and almost unnoted labors
et men, who, scattered here and
ghout the land, are teaching the
nor God and to love man—who are holding up before every conscience the portraiture of the divine character, and thus rebuking sin and winning to the practice of virtue. They are the best legislators who make every man a law unto himself, and erect a tribunal in every bosom, and seat thereon an enlightened conscience. An agency like this is the nation's great hope. It can make the covetous to delight in generous deeds—the grasping hand of avarice to unclench at the cry of distress—the reckless to respect the authority of law, and observe the order of society. It can meliorate, if it cannot remove, half the evils of which men complain, and can forestall the other half, by taking the rising generation by the hand and leading it into the safe paths of piety and intelligence.

This is our country's hope. O, shall not such an instrumentality be sustained and enlarged? Shall the ministry of God's appointment be trodden down in the tumultuous rush of political strife, or starved into inefficiency by a failure, on the part of those it has already blessed, to appreciate its value?

nts by the Executive Committee of the A. H. M. S., from October 1st to November 1st, 1840.

Re-appointed.

ray, Cong'l ch. Portland, N. Y.
ally, 5th ch. Rochester, N. Y.
Judd, Eden, N. Y.
illar, Cong'l ch. Chateaugay, N. Y.
re, Presb. ch. Black Rock, N. Y.
ck, Tellico Plains, Ten.
wry, Parkersburg and Rockville, Ind.
r Brown, Bloomingville, Ill.
nnoyer, Griggsville, Ill.
larsh, Leoni, Mich.
rnell, White Lake, Mich.

Rev. S. Ellis, Triangle, N. Y.
Rev. J. S. Lord, Borodino, N. Y.
Rev. A. G. Orton, Green, N. Y.
Rev. J. A. Northrop, Massena, N. Y.
Rev. Phinehas Bailey, Ticonderoga, N. Y.
Rev. B. F. Morris, Carthage, Ill.

Not in commission last year.

Rev. Philander Barbour, Presb. ch. Fort Ann, N. Y.
Rev. R. N. Wright, to go to Belvidere, Ill.
Rev. James A. Hawley, to go to Illinois.

urer of the American Home Missionary Society acknowledges the receipt of the following sums, from October 1st to November 1st, 1840.

SHIRE—
gacy of the late Mrs. Susannah
y S. Ambrose, Esq. $200 00
m individual, by F. N. Fisk, 1 00

SETTS—
part of bequest of the late
rge Cowles, by Rev. J. Q. A.
dm'r, 187 50

RHODE ISLAND—
Providence, Benjamin Dyer, to const. John D. Potter, of Leicester, a L. M. 30 00

CONNECTICUT—
Darien, Cong. Ch., by W. Whiting, 41 12
Fairfield Co., West H. M. Soc. by G. St. John, Treas., viz.,
Bridgeport, Desc. W. De Forrest, 3 00
Stamford, First Cong. Ch. 90 00

Fairfield, Friend,	9 00
Harwinton, Rev. C. Bentley,	5 00
Mystic Bridge, Aux. H. M. Soc. in part to const. Benjamin F. Hoxie a L. M. by Eliza H. Palmer, Treas.	10 00
New-Haven, East Dist. H. M. Assoc., by H. E. Hodges, Treas., viz.,	
Durham, Benev. Soc.	30 00
New-Haven, West Dist. H. M. Assoc., by A. Townsend, jr., Treas.,	
Waterbury, in part of legacy of the late Ann Clark, C. Nettleton, Ex'r,	10 00
New-Haven, A. H. Maltby, L. M. 30; Simeon B. Chittenden, L. M. 30; Titus Street, L. M. 30; others, 30,	120 00
New Milford, Ladies' Mite Soc., Miss G. M. Merwin, Treas.,	17 00
Simsbury, in part of legacy of the late Thames Wilcox, by B. Ely, Ex'r,	50 00
Stonington, Fem. Aux. by Miss Sheffield,	29 00
NEW-YORK—	
Centreville, Green Co., N. Y., Presb. ch., by Rev. T. Blair,	30 00
New-York City, viz.,	
Bleecker St. Ch. mon. con. coll. by M. Wilbur,	12 95
Central Presb. Ch., W. C. Smilie,	10 00
Pearl St. Ch. mon. con. coll., by H. Aikman,	43 75
Second Avenue Presb. Ch., viz., Rev. W. J. Armstrong, D. D., a L. M.	30 00
Friend, First Annual Subscription,	6 00
Sand Lake, Presb. Ch. by Rev. J. W. Dana,	7 50
Ticonderoga, Cong. Ch., by Rev. P. Bailey,	25 00
Troy, 2d Presb. Ch. Ladies' H. M. Assoc., 40 20; Gent. H. M. Assoc., 59 80, by C. Lyman,	100 00
West Point, Mrs. Sophia B. Ford,	5 00
NEW-JERSEY—	
Hanover, Presb. Ch., in addition to 6 75 to const. Rev. T. Sydenham Ward a L. M.	23 25
Madison, Ladies' Sew. Soc., by T. Hastings,	35 00
Morristown, Mrs. C. R. Arden, by Mr. Cone,	50 00
Newark, David Hayes, to be appropriated by the standing committee of the N. Y. Cong. Assoc.,	100 00
PENNSYLVANIA—	
Wyoox, A. C. Human, by Rev. M. Thatcher,	2 00
INDIANA—	
Greenwood, Rev. P. S. Cleland,	1 00
ILLINOIS—	
Waynesville, coll. by Rev. J. Porter,	62
MICHIGAN—	
Ypsilanti, in part of coll. by Rev. I. M. Weed.	10 00
WISCONSIN TERRITORY—	
Milwaukie, Mrs. James H. Rogers, 1; Mrs. E. Human, 1 50, by Rev. S. Peet,	2 50
LOWER CANADA—	
Huntingdon, legacy of the late Wm. Clyde, by Rev. D. Dobie,	100 00
HOME MISSIONARY,	28 58
	$1376 77

J. CORNING, *Treasurer.*

Receipts of the Philadelphia Agency, from June 1st to July 1st, 1840, Rev. E. R. Fairchild, Secretary.

PENNSYLVANIA—	
Lower Providence, Presb. Ch. coll. in part,	10 50
Marple, Presb. Ch., bal. of col.	3 00
Neshaminy, Presb. Ch. do.	54 00
New London,	10 00
Philadelphia, viz.,	
First Presb. Ch. bal. of coll.	95 00
**Third Presb. Ch.* B. N. Lewis, 3; unknown, 0 50,	3 50
Fifth Presb. Ch. bal. of coll.	391 62
Northern Liberties, 1st Presb. Ch. bal.	36 00
Southwark 1st Presb. Ch.	25 00
Westchester, a lady,	2 00
York, Rev. Dr. Catheart,	10 00
DELAWARE—	
Cantwell's Bridge and Port Penn Presb. Churches, bal.	15 00
Christiana, Presb. Ch.	10 00
St. George's do bal.	30 00
MARYLAND—	
Elkton, a Friend,	20 00
	$715 62

Receipts of the Central Agency at Utica, N. Y. from August 1st to Oct. 22d, 1840, Rev. A. Crane, Secretary.

Alter Creek,	9 25
Baldwinsville,	12 48
Binghamton, Curtis Thorp,	50 00
Borodino, J. S. Lord,	1 50
Burrville,	6 50
Constableville,	4 00
Cooperstown,	26 10
East Whitehall,	25 50
Fairvale, Fem. H. M. Soc., Mrs. Oliphant, Treas.,	16 00
Glen's Falls, to const. Rev. J. T. Scovill a L. M.	30 00
Jefferson Co., Young Men's H. M. Soc., T. C. Snow, Treas.,	25 00
Keeseville, coll. 50 49; mon. con. coll. 27 51,	78 00
Kingsboro, Henry Jones,	10 00
Louville,	16 50
Middlefield Centre, coll., 34; A. Parmelee, 3,	37 00
Middle Granville,	21 78
Plattsburg,	22 25
Rodman,	11 22
Rome, 2d Ch. bal.	2 00
Sackett's Harbor,	25 00
Volney,	3 37
Watertown, 1st Ch.	25 00
West Leydon,	1 00
Whitehall, to const. Rev. Lewis Kellogg, a L. D.	100 00
	$562 24

Receipts of the New-Hampshire Miss. Soc., from Sept. 1st to Oct. 1st, 1840, Rev. B. P. Stone, Secretary.

Cent Institution,	283 10
Antrim, Cong. Soc.,	51 67
Gilmanton, Mrs. Moody, ann. sub.,	2 00
Temple, Rev. Mr. Jewett's Soc., 17 89; mon. con. coll., 7 11,	25 00
Amherst, Cong. Soc., 56; Maternal Assoc., 5,	61 00
Milford, Nath'l Jewett,	5 00
Hollis, Cong. Soc.	31 30
Mount Vernon, J. A. Starrett, 10; M. A. E. Starrett, 10,	20 00
Concord, legacy of Mrs. Susannah Brown, dec'd, per S. Ambrose, Ex'r,	100 00
Chester, Mrs. Persis Bell,	6 00
Hanover, Dartmouth College Cong. Soc.,	46 00
" Prof. A. Crosby,	10 00
Pembroke, Cong. Soc.,	7 00
Canterbury, Mrs. Leavitt Clough,	5 00
Candia, Mrs. Elizabeth L. Brown, 0 37; Gent. Assoc., 6 21,	6 58
New-Market, Mrs. Garland,	1 00
	$670 65

* *Omitted in the last acknowledgment.*

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

A PASTOR'S TESTIMONY,

RESPECTING THE INFLUENCE OF DEATH UPON SURVIVING FRIENDS.*

I was ordained to the work of the ministry in 1818. In the twenty-two years which have passed over me, as a pastor, I have witnessed changes among the flocks committed to my charge, (for in these revolutionary days I have not been stationary,) similar to those which every pastor witnesses—the breaking up of many happy families by that destroyer which spares neither age nor sex; that regards not the widow's sorrow, —that is not moved by parental tears, nor the anguish of orphans, nor the writhing agonies of the lovely, cherub-like forms clinging to the mother's bosom, nor the preparatives for the bridal hour. Now, as gray hairs are thickly sown over my head, I gather up a few statistics from my journal, and transmit them to you, and, in the present article, will refer particularly to the records of death, and some of its results on survivors, so far as known.

The funerals I have attended have varied from ten to thirty in a year. The average number has been fifteen, the whole amounting to three hundred and thirty. Most tender are the recollections associated with the reminiscence of these more than three hundred families while passing through scenes of affliction. It has been my impression, even from the early period of my ministry, that families in sorrow were singled out by the providence of God, as those who demanded the prayers, the sympathies and faithful instructions of a pastor, and I have attempted to study for the ways in which good might be done to those, on whom God has thus laid his chastening hand. And as the destroyer has thrice entered my own dwelling, the impression has gathered strength, that the afflicted should be the objects of pastoral labor and solicitude, and that hours so marked, are critical hours in human existence. More than three hundred times I have thus, as a pastor, been admonished of my own mortality, and in a most interesting manner reminded, that what I have to do for those over whom I watch, must be done quickly. It gives me a sensation of alarm for my own soul, to think that I have been benefitted so little, if, indeed at all, by the events to which I now refer.

It would seem that a pastor, amid such scenes, in studying how to guide mourners, and assist them by precept, and example, and prayer, to derive benefit from these lessons of God's providence, would certainly have his own heart subdued and softened, and in some degree, conformed to the image of him who took our infirmities and bore our sicknesses; who was afflicted in all the afflictions of his people; but I cannot recur to these pages of my journal and review the records of sorrow, more than three

* The result which the writer of this article deduces from his own observation, is one of so much interest, that it is desirable to know whether the experience of other pastors is of the same character. We, therefore, invite communications from those whose age and familiarity with the incidents of pastoral life, qualify them to bear testimony on the subject.

hundred times repeated, without having occasion to cry out in anguish, "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgression. Pardon mine iniquity for it is great."

"As from the wing, no scar, the sky retains,
The parted wave, no furrow from the keel,
So dies in human hearts the thought of death."

It is not in *affliction*, however severe or oft-repeated, to make the heart better, but in the operations of the *Spirit*, whose province it is, to perform this wonderful work, by means of his own choosing. No quality or quantity of sorrow on account of the loss of friends, will transform the heart and fit it for heaven. This is the office of Him who reproves of sin, and takes of the things of Christ, and reveals them to the soul, and enstamps the blessed image of Jesus there; and he will never give this glory to another.

Of the number of mourners, with whom twenty-two years of pastoral experience allows me to speak, I can say, that of those who had previously given evidence of piety, the effect has generally been to enliven the christian graces, embitter sin, render the world more empty, endear the Savior and cherish the temper of the heavenly. Some delightful illustrations are recollected where the children of God have been heard saying, "It is good for me that I have been afflicted." Fathers, mothers, widows, orphans, have felt that God was wise and faithful, and kind, and paternal, in correcting them, and one like unto the Son of God has been seen walking with them in the furnace. But of those who were impenitent, connected with the three hundred and thirty families —most of which I have visited repeatedly in the attempt to discharge pastoral duties—it is astounding to me to think how few have given any evidence of having been savingly benefitted by their sorrows.

I can recall to memory but six affording evidence, followed by a holy life, who dated the commencement of their serious impressions to the providence of God in chastising them. I have known many others who have had their attention arrested, their feet turned to the sanctuary, who, in the process of months or years, became humble Christians, and they date the incipient moment of tenderness to those afflictions which broke their hold of the world, and led them to the hearing of the Gospel and the study of the Bible; but the affliction was rather the means *to other means* than immediately connected with their conversion. It has not been death, or sorrow from the loss of friends, which has done good to their souls, but the glorious truths of revelation. Only six out of the multitude of the impenitent who have wept at the more than three hundred funerals, have indulged hope that the sorrow on account of the loss of friends has been connected with that godly sorrow, which needeth not to be repented of.

In connection with other means,—particularly parental faithfulness and Sabbath school instruction, and the preaching of the Gospel, and the reading of evangelical books—the cases of hopeful conversion have varied from eight to thirty annually, averaging about ten each year. I speak not now of those who have *thought themselves* Christians, but of such as, by their lives, have made the impression on others, and brought forth fruit by which Jesus has authorized his people to form an opinion respecting character,—there has been such love of the discriminating doctrines of revelation, such delight in the duties of the Gospel, such decision and meek, patient continuance in well-doing, so Christ-like, such an anticipation of heaven, as to lead others to see their good works. Out of about two hundred who have indulged hope, not more than one in forty have traced the means of their change, to events which it would seem might have awakened the most heedless from their stupidity.

The inquiry has often arisen, why have these visitations from God's hand left no oftener such impressions as are connected with the salvation of the soul? Perhaps, it may be said as an



swer touching this very topic, that is not without an important meaning, that God has authorized an inired writer to say, "Thou hast ignified thy word above all thy me." No other communications om himself have had this honor, instrumental of saving the soul. has not pleased God to convert men sickness, or by the death of friends, t by the foolishness of preaching, the presentation of the doctrines the cross, in conversation, in readg and parental instruction.

But the inquiry may still come up, ay are not people aroused by these rtling events to consider their ways, d look for the light which revela- n affords? May it not be, that the stoms of society in regard to mourng, have their influence in diverting e attention from God, and drowning s voice when he speaks? In lookg back to the affecting events to ich this article refers, about fiveths of the families thus visited by ath, within the circuit of my pas- al labours, have immediately called dress-maker, and their houses ve been turned into milliner's ops for several days, after God's ice has been uttered in their dwellg. One instance may illustrate my eaning: A family suddenly beaved of a lovely child, scarcely ntured out of their dwelling for me weeks, and it was not till the ird Sabbath, that a note was presenasking the prayers of God's peo- e in the sanctuary, because the antua-maker was so occupied, as t to be obtained, thus giving indiions that the customs of society specting mourning apparel, were ore thought of than God and his ings. Something near to this would scribe a multitude of cases.

In the instances where there has en a passionate and vehement exbition of grief, leaving the impreson on every beholder that death oke in upon the circle as a very unpected obtruder, as though they d not thought it possible that they d their friends could belong to a ortal race, I have never seen any idence that an individual has been rmanently benefitted. There have been bitter tears and heart-rending sighs, but of such violence as to prevent reason, and reflection, and piety from performing any office. Animal emotion has predominated, while the rational nature has not been visible. Passionate grief may be as sinful as anger, it may betray as much recklessness and exert as blinding and hardening influence on the immortal nature of man.

It is evident too, that there has been a common impression that the death, the providence merely, independent of Him who has sent it, is somehow to effect a change of feelings and of character in the mourner without a personal and determined attention to duty.

One, not my parishioner, but a highly honored servant of Christ, gave the following account of his own reflections on this theme. At the age of sixteen, or eighteen, the subject of his own salvation, was one on which his mind was deeply exercised as the all-important business of his life, but after many self-righteous attempts to secure it, he came to the result, that it must be some extraordinary event that would subdue his heart and soften so rock-like a thing as was in his bosom. And he gave over seeking till something remarkable should occur. After the lapse of some few years he was sent for in haste to visit his dying father. He arrived just in season to receive his last counsel, hear his expiring groans, and all was over, with the son's best friend. The funeral solemnities were attended and he was expecting that so affecting a providence would move his heart. But it was like the nether millstone. He could weep for his loss, but not for his sins. He could tremble, but it was from fear of hell, and not from the fact that God was so near, and was actually speaking to him of his soul's salvation. Months passed away and he was left more hardened than ever. Death coming so near to him, accomplished no good for his soul.

In a subsequent period of his life, while travelling in the stage as he was watching the rapid revolution of the wheels, and thinking that every

motion brought him nearer to the end of his journey, he pursued the following train of reflections: This is like my journey to the grave and to the retributions of eternity. Every moment, every pulsation is like this revolving wheel. It hurries me on. Where am I going? What are my prospects for eternity? Now he was not thinking that some wonderful event must occur to arouse him, he was not thinking that death would make him feel, but his mind was active, his energies were aroused, something must be done, and the result was, an application to Him who can save the lost.

May not one of the causes why the death of friends is so seldom connected with salutary results to the living, be found here? There is an expectation that the soul will be benefitted, without the personal resolute performance of duty?

EVILS OF INTERMARRIAGES BETWEEN CHRISTIANS OF DIFFERENT DENOMINATIONS.

[Furnished by a Pastor.]

It is abundantly evident to every well informed Christian, that one design of the Savior in establishing the church, was to concentrate the influence of his people. Any course of conduct, then, among the people of God, which goes to weaken this influence, must be an evil, if not a sin; and that intermarriages between different sects of Christians has this effect, I think facts fully prove.

Deacon S—— was among the best Christians of the age, and exerted a happy influence in the church to which he belonged; but his wife belonged to another denomination, and her influence was given to a different church. Consequently, the deacon had to act alone; and there were many cases where he might have done much spiritual good but failed, because the appropriate way of access must first be opened through female influence, which he could not command. Again, he could and did labor for the conversion of his children, but still there were some doctrinal points which he fully believed, on which he was compelled to be silent, unless he would wound the feelings of his companion. The children had to be allowed to attend her meeting as well as his; and this produced a habit of running about to different churches, consequently they cared little for any meeting. Some of them, however, the Lord has mercifully converted, but others are unbelievers. Another evil was, that when his brethren and sisters visited him, they suffered a restraint, and could not unbosom themselves freely, and therefore failed of his instructions on some points where they much needed it. Besides this, he must also attend meeting with her a part of the time, and then his seat in church was empty, and he failed to exert that influence over the church and the world, that a constant attendance there would otherwise have given him. Moveover, he must pay something to her minister, which deducted so much from his subscriptions to his own, while his own church needed all that could possibly be raised, and his pastor was compelled to labor with his hands in order to support his family, and the church to which his wife belonged was abundantly able to support the Gospel.

In the instruction of his children, he was necessarily silent on those points on which his wife and himself differed. They compromised the matter, and agreed to leave those points out of their instructions. How often have I heard him sigh and lament over this subject, and acknowledge when his head was fully blossomed for the grave, that much of his influence for the cause of Christ had been lost by this connexion, although he had lived happily with his companion in other respects. The same embarrassments were equally true in the experience of his wife. Then why should Christians form such connexions?

QUERENS.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. JANUARY, 1841. No. 9.

WHAT THE COUNTRY DEMANDS AT THE HANDS OF THE CHURCH.

THE mind and heart of this great nation have been engrossed and agitated by extraordinay excitements. Commercial and political convulsions have, for the last four years, drawn largely on the resources, and on the physical and mental strength of the people. In this distracted state of things, the moral interests of the community have necessarily suffered. Human passions cannot be so greatly roused in reference to the absorbing interests of property and politics, without injury to the integrity, the truth, and the respect for things divine, in the great mass of the people.

It is therefore high time for good men—for all public spirited men, who are careful for their country's welfare—to look ahead, and provide against the exhausting effect of such excitements upon the public morals. With its present amount of goodness, our nation cannot often bear such tempestuous agitations. But we are liable to their recurrence, at every change of our rulers, and at every crisis in commercial affairs.

What then must be done? If these convulsions cannot be averted, the nation must be prepared to pass through them without injury, by strengthening its principles of virtue. The people must be taught industry, contentment, justice, and the value of peace and good order. And the only way to do this, is to preach to them the Gospel of Christ, which enjoins upon all men obedience to law, the love of each other, and the fear of God.

DOES THE COUNTRY DESIRE THE GOSPEL?

It does. All our Missionary Societies are plied with urgent appeals for ministers of the Gospel to be sent to the new states, and to other destitute parts of the land. The American Home Missionary Society has many such applications every month.

CAN MINISTERS BE FOUND TO GO TO THE DESTITUTE?

While it is a painful fact that the number of educated and intelligent preachers falls far short of the real need for such laborers; there are many

—perhaps hundreds—of unemployed ministers in the eastern states, who ought to be at work in the appropriate duties of their office in the west, or other needy portions of the land. Some of them, it may be, have not the spirit to "endure hardness as good soldiers" of Christ; but the majority, we are persuaded, would gladly enter the field. When inquired of, "Why stand ye here all the day, idle?" they may justly answer, "Because no man hath hired us."

WHY DOES NOT THE HOME MISSIONARY SOCIETY SEND THESE MEN INTO THE FIELD?

Because it has not the means. The A. H. M. S. would be glad immediately to send to the west (and it could doubtless find the men,) FIFTY MISSIONARIES more than it has ventured to arrange for, if it could get the money to sustain them, as circumstances may require.

When a missionary goes to the heathen, the public sentiment of the church says to him, "Go, and you shall be sustained. Take no thought for your support, we will be answerable for that." It ought to be so in the case of Home Missionaries. They have, in general, as trying prospects before them, as it respects health and temporal comforts, as most Foreign Missionaries. If the bounty of the churches will but enable the A. H. M. Society to pledge to men with families a comfortable support, it could soon relieve the eastern states of the apprehended burden of surplus ministers. Many of the ministers above referred to, have families. Not a few of them have been, through the parsimonious assistance of the church, involved in debt for their education. What shall they do with these debts? How shall they transport those families to the west, and sustain and educate them there, without a more certain income than the impoverished and embarrassed congregations there can at present furnish? Are they to blame in saying to the A. H. M. S., "We are willing to go away from the homes and the associations of our youth, to labor and to bring up our families in society and in climates to which we are unaccustomed, and to share in all the hazards which are involved in such an enterprise; but we owe it to our usefulness to require, that those whom we leave behind shall promise us at least our food and raiment. We ask not for luxuries; but we do ask, we have a right to ask, that our time and strength may not be exhausted in solicitude concerning what we shall eat, what we shall drink, and wherewithal we shall be clothed."

ALL THINGS, THEN, ARE READY.

The state of the nation demands that the truth and morality of religion be every where promulgated; the people are calling for the Gospel; and its preachers are saying, "Here are we, send us." All things are ready for doing a great work for our country, for the advancement of the cause of Christ and the salvation of souls.

WILL THE AMERICAN CHURCHES EMBRACE THIS OPPORTUNITY

Shall these hundreds and thousands ask for the Gospel in vain? Shall



they deplore their own desolate condition, and point to their children, growing up in ignorance and sin, and tell us that the missionaries of error and infidelity are there before us—and shall nothing be done? Must the laborers who are in the field, be starved out of it? Must those who are willing and waiting to go, be kept back, and compelled to turn to secular pursuits to get their bread? There can be but one *christian* answer to these inquiries. Every man of piety and of true patriotism will say, "these things must not be. Home Missions must be sustained."

WHAT, THEN, IS NEEDED?

To sustain its present scale of operations, to relieve from painful embarrassment the missions already established, and take possession of fifty new fields in the West—planting in each a well qualified and faithful minister—the Society needs at least *thirty thousand dollars* more than it received last year; i. e. it ought to have for the current year, an income of $110,000.

And is it a great thing for all the christian people who act through this Society, to give $30,000 more than they did last year? What self denial would it require? A small part of the people of a single city give as much as this in a few nights to a foreign dancer. Many towns have each spent more in contesting a recent election. And are Christians less generous—have they no motives of equal urgency to awaken their zeal? It were a shame to multiply such questions. But how much greater the reproach, if the occasion of them shall be permitted to remain, year after year, upon the conscience of the church!

May we not address ourselves to each patron of the society, and respectfully, but importunately, urge an increase of his charity to this object? In the name of our Master, in the name of souls ready to perish, we entreat each one to DOUBLE—or if any *cannot* do this—to add ONE THIRD to his last year's donation to Home Missions. Be assured, it is *needed*, and if it is received, we feel confident it will be the means of INCALCULABLE GOOD.

Correspondence of the A. H. M. S.

WISCONSIN.

CONVENTION OF PRESBYTERIAN AND CONGREGATIONAL MINISTERS IN WISCONSIN.

In the Home Miss. for Nov., p. 152, we noticed the proposed convention for uniting the ministers and members of these denominations on some basis that would involve no sacrifice of conscientious preferences. It will be seen from the two following letters, that the contemplated arrangement has been made. We rejoice that so early in the religious history of Wisconsin, measures have been taken which, it is believed, will prevent much of the waste of moral power, that has afflicted some portions of the country where no such provision has existed.

This was a very solemn, interesting and important meeting. Brethren were present from every extremity of the territory—Porter from Green Bay, Chaffee from Plattsville, Adams

from Beloit, &c. It was found that there are already eleven Congregational, and seven Presbyterian churches in the te ritory, many of which are stretching out their hands for pastors. After a very affecting discussion of the question of union, an ecclesiastical body was formed, called the "Presbyterian and Congregational Convention of Wisconsin," in place of the Presbytery. A committee was appo nted to prepare the proceedings for publication, and submit them to the next meeting of the convention, in Feb., 1841, when they will be forwarded to you, to lay before the churches.

From Rev. Jeremiah Porter, Green Bay, Wis. Ter.

After a tedious journey of two months, being hindered five weeks of that time by the sickness of an infant son, we arrived at this place on the 12th of June. Our babe, still incurably diseased, lingered five days after our arrival; and we had the melancholy pleasure of receiving so early the tender sympathies of the community, and of burying the child in sight of our field of labor; so that though dead, that dear sufferer speaks often to us from his cold bed, of our feebleness, our hopes, and our great responsibility.

Our own parents could not have received us more cordially, than did this dear church, to which, notwithstanding this severe and early affliction, the Lord seemed to have sent us. With many of the members, we had formed a very endearing acquaintance, in the former years of our labors on this north-western frontier; and our emotions were mingled of joy and grief, in renewing it under such circumstances.

I was disappointed to find the church and congregation so small, and if I had not learned not to despise the day of small things, I should have concluded that I had mistaken the path of duty.

With regard to the number of church members, I was not disappoin ed, but in regard to their location, I was. Instead of finding them residing in town, about one-half the number are scattered hrough this, and one or two adjoining counties. This, though it diminishes the interest of my Sabbath congregations, does not render it a less important field of labor. Those few sheep in the wilderness" need a shepherd not the less on account of their situation.

The more I become acquainted with this field, the more its importance increases in my estimation. This county contains 2100 nhabitants. Of this numbe about 500 are French Catholics. In two or three counties south and east of this, there are 300 or 400 inhabitants, among which are some of the members of our church, and who have no Presbyterian minister nearer than myself. For these, I cannot but feel a pastoral interest.

EXCURSION.

I preached here and at Des Pères, the county seat of this county, six miles south, twice or three times every Sabbath, for about three months, during which time I once administered the Lord's supper, having the body slips of the church nearly filled with communicants. I admitted one by letter, and two by profession, to the church. I next made an excursion to the interior of the territory, which gave me an opportunity to visit the members of this church who reside along the Fox River, from his to Fond du Lac, a distance of about seventy miles.

CONVENTION OF MINISTERS AND CHURCHES.

My principal object in this journey was to attend the meeting of presbytery and a convention called by the Presbyterian and Congregational churches of the territory. My distance from the place of meeting, about 175 miles, made it necessary for me to be absent over two Sabbaths. After travelling five days on horseback, in company w h a delegate from this church, during four of which days it rained a considerable part of each, I reached Milwaukie,

and was happy to find Brother Peet in so inviting a field, and to preach to his interesting congregation three times on the following day, the Sabbath. On Tuesday, the 6th of Oct., I met the convention at Troy, a day's ride south-west of Milwaukie. There I saw much to delight me, and to inspire high hopes for the religious prosperity of this new land. There were present twelve Presbyterian and Congregational ministers, four-fifths of all now residing in the territory, and delegates from more than that number of churches, who had come together, praying for the peace of Jerusalem. The object of the convention was to see if these two denominations could cause the prayer of our Savior to be answered, so far as it related to us—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Many of us deemed it highly important that in laying the foundation in this region so lately redeemed from the heathen, there should "be no division among us." For this we prayed very earnestly, and a union was consummated after two days' candid deliberation, and after a touching, melting season of social prayer. God seemed evidently in that place by his Spirit, moving upon the hearts of his ministers and members, drawing them together, as kindred drops soon mingle into one. The two denominations unite in one ecclesiastical body, (though individual churches are not deprived of any of their rights, and retain their previous government as far as they choose,) to be known by the name of "The Presbyterian and Congregational Convention of Wisconsin." This body is to be subdivided and make minor or district conventions where the number of ministers shall make it necessary. This will then be the General Convention of the territory or state, as it may then be. Many brethern felt they had received "an unction from the Holy One" at this meeting, and that a blessing would follow them to their people.

In returning from the convention, I passed a Sabbath with brother Arms, recently Foreign Missionary at Borneo, now at Aztalan, or as it is here called, "The Ancient City" of Wisconsin. Brother A., like myself, has been afflicted since his arrival, having buried, a few weeks since, his only child at Milwaukie, before reaching his field of labor. He is my nearest neighbor in the ministry of our denomination, (except Brother Marsh, of the Stockbridge Mission,) being distant about 130 miles. His field is inviting, and the Spirit seems evidently now moving upon the minds of his hearers.

SCATTERED MEMBERS OF THE FLOCK.

As I came within 70 miles of home, I began to find the scattered members of the Green Bay church, and found it very pleasant to spend an hour or two in each family, leaving tracts and giving such counsel or reproof, as seemed necessary. Buried in the deep forests of Fox River, I found an aged mother of this church, who has six daughters living within a few miles of her, five of whom are married and all of whom have hope that their sins are pardoned through the blood of Christ. When such families people the wilderness, will they not soon blossom as the rose?

After an absence of sixteen days of fatiguing travelling, but of much rich enjoyment, I was welcomed to my family and people. "Hitherto the Lord hath helped me."

ILLINOIS.

PRESSURE IN THE WEST.

I have never seen a time, since I have been in the ministry, when I have been more embarrassed in pecuniary matters than at the present. The scarcity of money throughout this vicinity is exceedingly great. I have not received a solitary farthing in money from this church for the two years (and more) that I have labored with them. My whole dependence for clothing, merchandise and incidentals, has been on the A. H. M. S. If

that fails, my all fails, except barely my food. But with food *alone* a man cannot live. I have been obliged to borrow money to meet some of my family expenses.

I feel at times, somewhat disheartened in view of the embarrassments under which I have labored. During the whole time I have been in the West, I have been destitute of a place to study, and, until within about two months, of a comfortable shelter for my family. For more than two years, a single room in a log cabin, has been to us, kitchen, parlor, study, cellar, chamber, and woodhouse. For this, I paid $20 per year rent. I endured, until endurance failed, and then built a small house for myself, which is now enclosed, and my family are in it. But it is neither lathed and plastered, nor has a single partition been put up. I am endeavoring to make a part of it comfortable for the winter, which has already given premonition of his approach, and makes me sit shivering as I write. I will not complain; I only wish that some of my brethren in the older states and the churches could realize what many of your missionaries experience.

From Rev. J. J. Miter, Knoxville, Ill.

MEETINGS IN THE ADJACENT REGION.

During the latter part of September, and the fore part of October, there were opportunities to hold a series of meetings at three different places situated ten, fifteen, and twenty-five miles from this place. On all these I was urged to attend both by the people, and by a sense of duty. Nor did the result convince me that I was not acting in obedience to a call of Providence. A large proportion of the scattered population was brought under the sound of the Gospel; old prejudices were removed; a good impression was made in favor of evangelical truth, and a few were hopefully converted. To this I should add, that a number of backsliders were reclaimed. At one of the places—Lafayette—a little church of seventeen members, was organized.

WISDOM AND NECESSITY OF HOME MISSIONS.

The renewal of my commission was received with devout thanksgiving to the "Head of the church," and to you, as almoners to his feeble heritage in these borders of Zion. And, depend upon it, the funds of the Lord's people can never be expended more judiciously than in sustaining a competent and efficient ministry on these fruitful prairies, which *even now*, exhibit the mark of political greatness and moral power in miniature. The money, therefore, expended *now*, on the *right* men, and at the *right* points, will accomplish more than the same amount, quadrupled, at some subsequent period.

ADDITIONS TO THE CHURCH.

On the first Sabbath in September, we received an accession of thirteen to our communion, eleven on examination, and two by letter. Five of these were from one family. The father and daughter had been members of the Presbyterian church in Kentucky, but had not lived in communion with the church for several years. Some time since the wife and mother died, and when I returned from the east, I was called to preach her funeral sermon. The scene was a deeply affecting one. There sat the bereaved father, surrounded by his four sons, three daughters, and an aged colored woman, who had been brought up in his family. All remembered the exemplary life and devoted piety of the deceased. The children, *all* remembered her dying prayer. And through those lips, now sealed in death, the Spirit pressed eternal considerations with an eloquence that could not be resisted. Impressions were made not soon to be obliterated.

Two weeks after this interesting season, I visited the family again with one of my elders. In the afternoon I preached, and in the evening we had a most precious season of prayer

together. It was a family prayer meeting. The father had the inexpressible joy of having five of his children lift their voices in prayer, four of them for the first time. The young man, also, who resided in the family, joined in this delightful concert. Likewise the colored woman, referred to, was rejoicing in Christ her Savior. When I inquired how she felt, "O," said she, "I feel a *heap* better than when you was here before." Do you think Christ has forgiven your sins? "Yes, sir." Do you love to pray? "O yes, sir. I do try to pray for this dear family that they may all be saved. And that dear Misses, I know her own children can't love her more than I do. I waited on her when she was sick, and she prayed for us all." This is but a faint sketch of the scene which transpired in this family. The father called upon me, "To return thanks to Almighty God for this signal display of his kindness to" him and his "household."

On the last communion season this father with three of his sons, one daughter and the young man living with him, made a public profession of their faith. Another daughter and the colored woman will, probably, unite with our church at the next sacramental season. If they lived in town they would add much to the efficiency of our church through the week. But they live ten miles out. And yet the father and some of his family, have been in almost every Sabbath since my return. Thus the Lord is establishing "The lights of the world," at different important locations in this new country. To his great name be all the glory.

From Rev. Chauncey Cook, Aurora, Ill.

I commenced my labors in Aurora on the first of May last, and have preached two or three sermons every Sabbath since. Our congregation has been quite respectable for a new country, three or four times as large as ever was known before. We are gathering the people for 6 or 7 miles around us. All do not attend, it is true, but a large proportion for this country. We are made up of all classes of men, here, and some utterly refuse to attend worship, or to regard the Sabbath. They profess themselves to be infidels, and their conduct proves that they are such. The prospects of a large and able society in Aurora, before many years, are good, and I think much more so than in most places around us.

Our church is indeed small; I could not find over 24 names on their records, and not as many persons. Some had moved away, and those remaining are generally poor. They are willing to do what they can, and but little can be obtained from the world, so that without aid, they cannot enjoy stated preaching.

I have visited from house to house, not only in the village, but for 6 or 7 miles around it. I have found several old professors, six of whom have been brought to unite with the church. There have been several hopeful converts, two of whom have professed their faith in Christ, by uniting with us. Some others have gone to the Methodists, and a few more remain, who have joined no church. We have had no general revival, but a deep solemnity appears to rest on the minds of our congregation. Temperance has gained some attention here. An effort has been made to prevent the sale of alcoholic drinks, and success would have attended the effort, had it not been for some defect in the law. Licenses are not granted. A substitute for a Bible class has been introduced. I expound a chapter, or some part of a chapter, then desire the people to ask such questions as they wish; and the meeting has become quite interesting, and a large number attend, much larger than could be drawn out to a Bible class.

INDIANA.

From Rev. J. H. Shields, Putnam Co., Ind.

I held a communion season in the

Poplar Spring church, on the last Sabbath in October. There were none added to the church; but there were a number powerfully awakened. I believe I never witnessed a more interesting season. I hope there were impressions then made which will never be forgotten. I also had a communion last Sabbath in the Green Castle church, which was an occasion of some interest. Six were added to the church. I trust the Lord has not yet forsaken us.

OHIO.

From Rev. J. Cable, Reynoldsburg, Franklin Co., O.

COPIOUS REFRESHING.

When I commmenced my labors on this field, one year ago, the number of Presbyterians was small, and their means very limited. I had to labor in three congregations, and even then they could not promise an adequate support, but had to ask assistance from the A. H. M. S. One church consisted of 14 members, another of 16, and the third of 4. There have been added to the first, 15, to the second, 41, to the third, 50. The first and second have more than doubled, and the third is more than twelve times as large as it was one year ago. This church, like the tree that grows by the river of life, bears her fruit, every month, and like that tree, too, I hope her leaves will be for the healing of the nations. Other churches in the neighborhood have shared richly in these blessings; and many have been added to the church of those who, we hope, will be saved.

I have held in each of the congregations, a protracted meeting, prayer-meetings, Sabbath schools, Bible classes, and inquiry meetings. These, with the frequent preaching of the word, in a plain and practical manner, constitute the means that have been blessed. The inquiry meetings were for the benefit of members of the church, as well as others. To these meetings, especially, the Lord has set his seal of approbation, in bringing sinners to a saving knowledge of the truth, and in building up and strengthening the faith of the saints.

Of those who have united with the churches under my care, I know of no one who has apostatized. Every head of a family holds family worship. Most of them belong to the Bible classes. A great proportion are engaged in Sabbath school instruction; and, to say the least, these young converts are as active in every good word and work, as the older members. This is the more remarkable, as among the converts were persons from all classes of society, from the refined and polite, and the debased and profligate. Some were infidels and Universalists of the most hopeless class.

Some of these cases are so striking, that even the infidel himself cannot deny that they are exhibiting a new life, "*if it do but last.*" But it has lasted far beyond their prophesy. Truly it is the Lord—to him be all the glory!

The patrons of the A. H. M. Society have no reason to be discouraged. This western field is already beginning to blossom like the rose through their instrumentality, and they may expect to reap a bountiful harvest, if they faint not.

DISCUSSION WITH CAMPBELLITES.

We have had *desperate* opposition these two years past from the Campbellites. They have tried every possible means to destroy my character and influence, and to hinder people from going to our meetings. But the truth has appeared, and their misrepresentations, are turning to their own disadvantage. They drew Brother —— and myself into a public discussion a few weeks since, in our court-house. They had commenced a 14 days' meeting, and had 7 or 8 ministers. In the evening of the third day the discussion began. Their error was brought into such glaring light, they became ashamed

of it, and gave up the contest, and went home, on the fifth day. Their cause received a desperate check. Public sentiment is now in our favor. I should now begin to hope for our church, if I could see their worldliness broken up. But politics have raged so furiously here, it seems impossible to get the attention of the people turned off now to any thing else.

A QUESTION OF DUTY AGITATED.

In *these* times, the question is not how much I *ought* to have, to "live of the Gospel," but how much can I *get?* The most I can expect from the people is $150; and an equal amount more, being the least I think I can live on, is all that I ask, that I may be able to break the bread of life to this people. If I leave, all this region that I occupy must *remain* destitute of Presbyterian preaching; as my people say, "If they cannot support me, they cannot support any one, and they must remain destitute, for they cannot expect to become able *without* preaching." Many of my friends in the east and west, have said they thought it was my duty to go. I have not thought it best to consult with flesh and blood, but have long and seriously inquired for the will of the Lord; I came here, as I thought, by the direction of Providence, and I want the same authority to leave. I have still hoped the Lord has better days in store for us. The power of the enemy is apparently just broken, and we begin to hope. If I leave, the Campbellites will triumph and take possession; and all that has been done, will be lost. I have therefore lately concluded to stay a while longer, if I can be sustained, and see what the Lord will do for us. I hate to leave my charge until I feel that the Lord has given them up. "With Christ in the vessel, we smile at the storm." My friends and self-interest say, "Go to a larger and more wealthy congregation;" but conscience says, "Is it right to take the Gospel from the poor and give it to the rich?" When I entered the Lord's vineyard I agreed to *labor* in any part, or in any condition he assigned me. I ask not, I desire not, the riches, nor honors, nor pleasures of the world—give me the *luxury* of doing good and glorifying God—it is enough.

I cannot say, dear brethren, that this is a *promising*, or very important field, compared with others; nor can I say that the funds of the church are spent here to the best advantage, considering other places. I write fully to let you know just how we are situated, and our prospects, and leave you to decide, as the Lord may direct.

AN ESSAY TO DO GOOD.

In addition to our stated meetings, and the ordinary means used, it has been proposed that each member of the church *select some individual*, (an impenitent sinner, or back-sliding professor,) as a subject of our *special attention and labors* for their conversion to Christ, or restoration to his favor:—that, after a suitable preparation of heart for this work has been obtained, by a special season of humiliation and prayer for ourselves, we will take opportunity to converse with such individual for the direct object of producing the immediate exercise of Gospel repentance, faith in the Saviour, and entire consecration to the service of God:—that earnest prayer for such individual shall be offered up in our closets, preceding and following such conversation, that the word may be effectual to salvation, and that, if the opportunity be favorable, our interview with the individual shall be closed with prayer. It was proposed that we seek such an interview, if practicable, as often as once a week: and that these efforts be continued till the object be attained, or till all reasonable grounds of hope for success, have manifestly failed; and that, in that case, some other subject shall be selected. It was proposed, also, that we report to each other the result of these labors, and confer together on the best means of rendering them effectual, in our monthly conferences.

The proposal met the cordial ap-

probation of all present. What will be the actual result of such an effort, can only be known when the effort has been made.

Without endorsing all the details of the foregoing plan, we cannot resist the conviction, that if carried out in the appropriate spirit, it must result in the winning of many souls to Christ. All observation shows that there is nothing in christian conduct that tends more powerfully to awaken the conscience of the impenitent, than the belief that the people of God are in earnest. When the careless soul first opens to the fact that some faithful Christian is indeed filled with vivid apprehensions of its danger, and is laboring and praying for its salvation, the long slumber of sin is disturbed, and the inquiry is excited "What must I do to be saved?" Happy would it be for the church, if *effort directed to specific cases* were more common, and the people of God relied less exclusively on mere general results.

INDISPENSABLE AID.

Your letter was gladly received. I had almost come to the conclusion to abandon the field for want of support. The congregation are behind in their last year's subscription nearly $150, and I am that much in debt. My situation is distressing to me. The necessaries of life we have in abundance, but the consciousness of being involved, is what makes my situation painful. I should have abandoned the field at the close of the last year, had it not been that I loved this little church, and felt that if I should leave, it must go down. I will not go away, if I can be sustained. This community needs the influence of our little church, and its influence is evidently being felt for good. In behalf of my church, I thank you for the amount paid me last year, and the amount promised for the present year, and I trust we shall soon be able to refund the whole with interest, and compound interest, too.

MICHIGAN.

PERSEVERANCE UNDER DIFFICULTIES.

I have received only ten dollars in cash on my salary during the past year. Although the times are hard at the east, yet the brethren in the ministry there, know comparatively little about privations. My wants and those of my family have been supplied, so far as the necessaries of life are concerned; but debts have accumulated which possibly may distress us before they can be discharged. Yet the field is too interesting to be abandoned to the devil. I feel no disposition to leave the ground if I can have a prospect of a competent support.

From a Missionary Report.

Your letter was duly and gratefully received. Its reception was the occasion of joy to my people, as well as to myself and family; for our continuance here depended upon it. None but those, whose means of living are limited, and who are in straightened circumstances, know how to prize the necessaries of life, and much of its conveniences and comforts. We have had some opportunity for learning the value of the *common* blessings of divine providence; and I hope we have not thus been instructed in vain. When I last wrote to you, my family had been for months visited with sickness; but God who is rich in mercy to all who call upon him, has appeared for us, and restored us to usual health, which we would cheerfully devote to his service.

I have in several instances visited neighboring churches, which are destitute of the stated ministrations of the Gospel, and preached to them, and endeavored to edify and comfort them, for which I have received many thanks.

There has been the usual attention to the means of grace, and I think I may say in truth, that there is an increasing desire manifested among

my people, for Gospel privileges; and that they are as willing, according to their ability, which is indeed small, to aid in supporting the Gospel, as any people I have ever been acquainted with.

A CANDIDATE FOR THE MINISTRY.

One of our young men who is distinguished for talents, and so far as we can judge, for piety also, has recently gone to Hudson, Ohio, to prepare for the work of the ministry, and we have several others, perhaps not less promising, who would be glad to accompany him, but it seems as if they could not be spared by their parents at present, who are in great need of their services for the support of their families. Should their lives be continued for a few years, some of them I think will surmount every obstacle, now in their way, with respect to obtaining an education for public usefulness.

We are pleased when the missionaries take pains to select and bring forward suitable candidates for the ministry. Such are more likely than others to settle in the West, and, other things being equal, they are also, on some accounts, the better adapted to that field of labor from having been reared on it. It is particularly needful that such efforts be made from the fact, that in the eastern states, at the present time, comparatively few are encouraged to offer themselves as candidates for the ministry. If the annual supply of these be cut off, in a few years there will be a corresponding deficiency of ministers. To guard against the effects of this deficiency upon their own field, the ministers in the West should do all in their power to bring forward suitable laborers for the ripening harvest around them.

From Rev. S. Cochrane, Vermontville, Mich.

Ministers located in this western country do not generally pass through a great variety of scenes. We of course cannot furnish you with such thrilling narratives as we often meet with in the journals and reports of foreign missionaries, and at the present time, when a state of depression has settled upon every branch of business, and when people of almost every class are struggling with difficulties and embarrassments of a temporal nature, we are too frequently unable to report to you any great advancement in their spiritual concerns. In regard to our own church and people, however, there has been a state of things, in some respects, more encouraging than usual.

There has been, during the past season, an addition of some eight or ten members to our church, mostly by letter. Some of these promise to be useful and efficient members. But still we want, and greatly need some who have a more elevated and enduring standard of piety. For reasons which are obvious, a high degree of moral courage and piety, which burns with such ardor that nothing can extinguish it, is not of very frequent occurrence in our western churches. Speculation has had its day—and this day has gone by—but its footsteps are still seen in the ruinous havoc it has made, and in the disastrous track it has left behind; and years to come will feel the tremendous consequences of the shock. Then comes the hard, but indispensable labor of building houses, clearing lands, making fences, and procuring the means of subsistence for the first two or three years in a new country. And for the last six months past, the rage of political excitement has swallowed up every thing else. These are some of the causes which extinguish the flame of piety among us, and cause the church to bleed at almost every pore.

A BIBLE CLASS.

Still, however, during the summer past, a good attention has been paid to the means of grace. Our meetings on the Sabbath have been well attended, and the preaching of the word has been listened to with apparent interest. But perhaps the most profitable exercise that we have attended to, has been our Bible class. So long as

my health permitted, the lesson of the class was attended to as a third exercise, at five o'clock. The meeting was usually as well attended as the other exercises on the Sabbath; and all who were present, whether professors of religion or not, generally took a part in the lesson; and many of those who make no pretensions to religion, have seemed to feel a deep interest in the examination of religious truth. During the spring and former part of the summer, we were occupied with an examination of the ten commandments. These we took up in all their different bearings. We usually spent from three to five Sabbaths on each commandment of the decalogue. By examining the law thus fully, we have been led to see very clearly that it is indeed holy, and just, and good.

From Rev. E. Child, Albion and Concord, Mich.

I commenced labor in Albion and Concord, about two years since. The churches were about equal in numbers, containing about twenty-four members each. Since that time they have gradually increased till they number—the church in Concord, about 40, and the church in Albion, about 56 members. There have been, within that time, precious revivals in both congregations. Within the last six months there has been no peculiar religious interest in either society. But there has been a good attendance upon the ordinary means of grace. The institutions of religion may be said to be in a flourishing condition. There are usually some at every communion admitted to the churches by letter or profession, or both.

We labor under a great disadvantage at Concord, in not having a meeting-house. At present, we meet one quarter of the time in a school-house, which is a tolerably comfortable place. The other quarter, we occupy a room that is far from being comfortable, yet the best that is to be obtained. There will probably be some effort made next winter to secure a house of worship in process of time. Money at present is out of the question in Michigan.

The church at Albion is better off in regard to a house of worship than the congregation at Concord, having in the early part of this summer completed a small yet commodious session house.

The cause of temperance in both places is advancing. In Albion we have two temperance stores, and one temperance tavern. We have societies on the plan of total abstinence in both congregations, very respectable as to numbers. Frequent efforts are made to keep the cause alive, and with considerable success. All the benevolent institutions of the day are warmly cherished by the churches, though their limited means prevent them from doing much.

On the whole, I think the aid rendered by the A. H. M. S., is accomplishing all the good which could rationally be expected. The work of giving the gospel to dying men is a glorious work, and whether we do it by declaring the precepts of the Gospel ourselves, or aiding others in doing it, we shall have our reward.

GRATEFUL RECEPTION OF AID.

I have received my commission: and I assure you that it was received with grateful acknowledgments to your Society for the timely aid thus proffered me in my present embarrassed situation. My mind feels relieved from the pressure of trouble, and I look on your Society as an angel of mercy to minister to the afflicted consolation and hope amid depression and want.

REMARK.

It will be perceived from the general character of the extracts which we have given above of letters from Michigan, that the situation of the churches and ministers calls for the sympathy and aid of their eastern friends. An active friend of Home Missions

who has done much by his counsels and personal aid to cheer the heart of many laborers in that field, writes to us under date of Oct. 23d—

What Michigan ministers are to do this winter, the God in whom they trust, alone can tell. At the synod, last week, your agent, Mr. Curry, was present and made an address; and then we all talked, and wept, and prayed, and resolved to toil on. Oh, how different the lot of ministers and Christians in Boston and New-York!

CANADA.

From Rev. David Dobie, Huntingdon, L. C.

My labors have formerly been confined principally to the village and the two neighborhoods, in which most of my people dwell. But on the 1st July, the Lord opened to me another field, little visited by any christian minister; thickly inhabited; and in the language of some of themselves, perishing for lack of knowledge. It is eight miles distant. Invited to preach there by a member of another church, and thinking, by the blessing of God, thus to extend the borders of Zion, I sent them notice that they might expect a sermon once a fortnight on Sabbath evening. The first meeting was crowded and attentive; and the feelings of some, there is reason to believe, have gradually become more tender and solemn. Whether I shall be able to supply them regularly is uncertain; but the importance of the field is such, that no pains should be spared, so long as there remains any prospect of doing good.

FRUIT AFTER MANY DAYS.

It will be remembered that the work of grace which commenced amongst this people in March last, was traced to the death of a little child. [See H. Miss. for June, 1840, p. 33.] In the family in which it died, there lived a Roman Catholic, a young woman from Ireland, able indeed to read, but who had never received any common school instruction. During the funeral service, it was observed that she wept; but an attempt having been made to converse with her on the concerns of her soul, she instantly suppressed her emotions and put on an air of the greatest apparent indifference. In the course of the meetings, which were frequent about that time, it was often remarked that all in the settlement seemed affected but herself. Yet she never directly opposed the work. When addressed, she would reply in a monosyllable or a laugh, as though what was said might be true, but she was determined to continue in her present faith, as well as practice. An individual of the same creed as herself had publicly renounced it; but even this event had no effect for the present. Her mind seemed to be proof against the Gospel. None of us had the faintest hopes of what I am now about to record; for it appeared in vain to hope.

How wonderful is the arm of the Lord! We have been rebuked for our unbelief by the wonders which he has wrought. When we had ceased to remember that poor benighted soul, God in his rich mercy was effectually drawing her to himself—that all the glory might be his own. She *had* felt keenly the death of the little child. It was the first arrow that ever pierced her heart; although she successfully, for a time, concealed the wound it made. The next arrow came from hymn 83, of the village collection. While this hymn was singing she had, unobserved, burst into tears and retired to another room. She here spent a season of deep agony. But the veil yet remained upon her heart untaken away. Nevertheless, conviction for sin had commenced, and ripened at length into repentance. A painful impression, she knew not how, had taken firm possession of her mind, that her religious connections were about to be sundered and destroyed. This was to be traced to the incompatibility between holding on to the errors of Roman Catholicism, and a

well grounded hope of salvation. Of this incompatibility she was fully aware; and it finally became the turning point, in the great question which now agitated her whole soul. The necessity of a new heart she always acknowledged. Holiness of life, she knew God required of all who entertain a hope in Jesus. But to forsake her friends, her priest, her *religion*, required a struggle, the bare conception of which tended powerfully to throw her back into her former stupidity.

Divine grace was at length victorious, and the man of sin driven from his last refuge. On a certain day, while sitting at her wheel, her mind being wholly occupied with what she ought to do, the controversy was narrowed down to a single alternative, "God or my friends." Suddenly the wheel stopped: the thread fell from her hands; and, while joy involuntarily spread itself over her countenance, at the clearness with which she now saw her duty, she cried out: "I will cleave to God." The battle was fought and won. The Lord gave her a new heart. Her former reserved and obstinate disposition is clean gone. "Old things are passed away: behold all things are become new." She has since applied for admission, and is now a member of this church.

Death has again entered my little flock; and taken an aged disciple to his rest. He died eminently happy. His last days were his best. On the awful verge of eternity, he exclaimed in my hearing, with uplifted hands: "Thanks be to God, my fears are all gone!" Being asked how they were taken away, his joyful answer was: "By the peace speaking blood of Jesus." Full of years, this old man has gone down to the grave poor, unnoticed and unknown; but we trust he has been exalted in heaven to honor, glory and immortality, being made a king and a priest unto God.

The quarter past seems to have been one of sowing; the gathering I hope will follow soon. Three weekly prayer meetings are uniformly well attended; a fourth has been recently established in this village in the face of great discouragements. We hope the Lord will hear us, for his great name's sake. The brethren are at peace among themselves; and I trust making progress in grace. There are but few Sabbaths in which any are absent from church; and at our communion seasons, once a quarter it generally happens, that *all* are present.

From Rev. N. B. Fox, Granby, L. C.

PASTORAL LIBRARY.

I ventured to solicit aid from some of my particular friends, towards purchasing a few books for a theological library. It was a measure novel to me; but after consideration, prayer, and consultation, I determined to adopt it. Although trying to my feelings, I ventured to make known my wants. The result was favorable beyond my hopes. Seventy dollars were put into my hands, which money was expended in the purchase of a few standard works. In my little library now stand Edwards', Dwight's, and Stuart's works, &c., &c. For this expression of interest for me and for Canada, I wish to be truly grateful to the Father of Mercies.

TEMPERANCE EFFORTS NEEDED.

What I had done before I had a commission from you, to promote abstinence from ardent spirits, and afterwards to abstain from all intoxicating drinks, I trust is like a "little leaven," gradually but slowly leavening the lump; having recovered several individuals, and excluded the evil from many families. Yet the great body of the people in some parts, are getting worse and worse, deceiving and being deceived. Two men died near me lately by drinking; and much liquor was drunk, and many were drunken at the funeral; and what is worse, most, if

not all of them, were church members, admitted to all church ordinances. The people, as of old, love to have smooth things spoken to them; and whether smooth or otherwise, they can easily forgive the preacher, if he will receive them as Christians, just as they are, and as they choose to live.

RELIGIOUS BOOKS.

One token for good is, that five or six of the libraries, sent out at half price by the Religious Tract Society in London, containing 100 vols., are bought and read in the different places where I occasionally preach. I hope they will do good to the young in Sabbath schools, as well as to others.

NEW-YORK.

From Rev. R. A. Avery, Edinburgh, N. Y.

A BRAND PLUCKED FROM THE BURNING.

In my last quarterly report I mentioned one or two conversions within a few days previous to its date. One of those cases was a man about thirty years of age, who spent the last winter—the season of our revival—in the "far west," and had returned to this place to spend a few weeks with his friends, and then remove his family, a wife and three lovely children, to the land, the *wilderness* of his choice. Soon after his arrival here, he was awakened in view of his condition as a sinner against God, and at my first interview during the intermission, on the Sabbath before his departure, his inquiry was, "Sir, what must I do to be saved?" He had formerly imbibed the doctrine of universal salvation, but now seemed teachable as a child. I tried to direct his mind to Christ Jesus, as the only help for the guilty, returning sinner. Before he left, which was on Thursday, he seemed the most happy of human beings, rejoicing in hope of immortal life, and exhorting his former associates to abandon their errors and ungodliness, and flee to the hope of the Gospel. After he had started on his journey, he called on several families of his acquaintance, to tell them "what God had done for his soul." In a few weeks his friends here received a letter mentioning his safe arrival at his destined place, with much that breathed a *new* spirit in the writer, and many admonitions and exhortations to those who were still unreconciled to God! A few days more brought the intelligence that his work for this world was done—that he had gone to his final account—that he died in the triumphs of faith, exhibiting the most satisfactory evidence that what was so great a loss to his dear family, left in a land of strangers, was his unspeakable gain.

In reflecting upon the many aspects of this event, "a brand plucked"—just *snatched* out of the fire—a dead sinner raised to life, immortal life—the new songs—the harp of gold—the crown of glory—the unending state of purity and holiness—I am led to exclaim "how good, how noble, the self-denying work of preaching the Gospel to the poor; and how grand, how heaven-like, the enterprise of the H. M. Society, which sends the bread of life to those who, but for *its* efforts, might wail in despair?" Were this case the only one which you could see as the immediate reward for your contributions, or we for our labors, well might we unitedly rejoice to be made co-workers with God. But when we reflect that within the last nine months some sixty or more are indulging the same hopes, and may one day unite in the same song, how should the friends of missions be encouraged, and your missionaries humbled and stimulated to renewed efforts?

From Rev. James Hildreth, Haverstraw, N. Y.

ENCOURAGING PROGRESS OF A NEW CONGREGATION.

Since the organization of this

church, we have not enjoyed a communion season without the addition of one or more to our numbe We have, in all, thirty communicants; thirteen of these were our original members, twelve have joined us upon profession o their faith, and the remaining five are from other churches. The congregation at first was discouragingly small, numbering not more for several Sabbaths, than from 15 to 30 persons. We have by perseverance in our efforts to sustain our meetings, succeeded in obtaining a permanent attendance of from 300 to 400. The causes which operated against us at first, are almost entirely removed, and the encouragements which, under the blessing of God, now present themselves, give unequivocal testimony that our "labor is not in vain in the Lord." Interest has greatly increased in our evening meetings, as well during the week as on the Sabbath, and some of our young converts take a decided and active part in the meetings for prayer and exhortation. An increased interest appears to have been awakened in the reading of the scriptures, and not a few of our people follow the noble example of the Bereans of old, and as they return home from the sanctuary, they "search the scriptures" to see whether the things taught them are so. And thus a knowledge of scripture truth is doubly communicated to their minds.

Another cheering aspect of our affairs, is presented at the family altar, reared amidst groups of tender minds. Under the roof of obscurity, and sometimes of great indigence, the voice of thanksgiving and the sound of praise is heard to ascend, from lips newly opened by the power of the Spirit, and prompted by hearts but lately made acquainted with the tender mercies of a covenant-keeping God.

A board of Domestic Missions for the southern states has been organized by a convention of ministers at Cassville, Ga.

THE FIVE CONTRIBUTORS,

OR

THE PROPORTION OF LIBERALITY ILLUSTRATED.

The tenth, or any other proportion of a rich man' income though larger, is not so *liberal* a gift, as the same proportion of a poor man's: hence our ratio of giving should ry, as he excess of our income above our necessary wants. The principle here stated is thus illustrated by an English writer.

1. Here is a person in the middle rank of life: he has an income of two hundred pounds a year; but he has a large family, wholly dependent upon him for their support and for their future settlement in life. They need every farthing he acquires but he loves the cause of God, contributes to it in various ways, and from him a Missionary and a Bible society each receives an annual pound.

2. Near him resides a christian friend with a similar income, but no family whatever, and no one dependent upon im he lives in comfort, and contributes a similar sum to the same societies.

Is there any reasonable proportion between the liberality of these two persons? One with difficulty parts with what his family needs; the other gives what he scarcely feels. The former denies himself to impart his aid; the latter exercises no self-denial whatever, nor lessens any of his comforts.

3. Near him dwells a third individual; he too is professedly a Christian. He has five hundred pounds a year. He lives in the same style a his friends and when he has defrayed his yearly expenditure, he has three hundred remaining to lay by Out of this he gives a similar subscription to the same societies.

Now is there any comparison between the generosity of the first individual and this latter? The first squeezes his subscription out of a sum that will barely defray his expenditure; the last presents his from what forms—as far as the present time is concerned— n unneededsurplus. The first cannot lay up a single pound the last lays up his hundreds, and by them is continually accumulating more. The first deducts his two pounds from an income that will barely supply his wants, but he denies himself, that he may contribute that sum. The last gives

but the hundred and fiftieth part of a surplus above his wants. Would he vie with his less wealthy neighbor in liberality? It is evident he must contribute not his two pounds, but his surplus three hundred pounds, to the cause of God.

4. In the same church is another, whose annual income is a thousand pounds. He is not esteemed a miser, nor is he peculiarly deficient in acts of kindness to the poor around him; but when he has given something to them, and abundantly supplied his own wants, he still adds to his property five hundred pounds. He contributes to the Bible and Missionary cause the same sum as his friends.

5. In the same church is a poor girl, who supports herself, and in a great degree her mother, and whose weekly earnings are seven shillings, yet she gives to the same societies two-pence a week.

How little proportion exists between the liberality of these individuals! How contemptible are the annual subscriptions of those deemed respectable, when compared with the poor girl's weekly donation! She gives the forty-second part of her income; the most liberal of them gives but the hundreth part of his. The next contributes but the two hundred and fiftieth part of his income, and the hundred and fiftieth part of his accumulating surplus. The richest imparts but the five hundreth part of his income, and only the two hundred and fiftieth part of a spare sum that he hoards up—he knows not for what or for whom. Let him with two hundred a year be as liberal as his poor neighbor, and he would change his two pounds annually to five. Let him with five hundred give the forty-second part of his income, and instead of two pounds, his subscriptions would swell to nearly twelve; and let him with an annual thousand contribute in the same proportion as his poor neighbor, and we should no longer see two pounds the amount of his two subscriptions, but they would rise to nearly twenty-four. At the sight of such subscriptions, some would exclaim, "What liberality!" No! the poor girl would still far outdo them all. She gives the weekly two-pence from her necessity; their splendid subscriptions would be but a small part of their superfluity—in neither case the twentieth part of a sum not required for present wants, but heaped up as treasure upon earth. Would he with a property yielding annually five hundred pounds, vie with the poor girl's humble donation, he must give to the cause of God, at least his superfluous three hundred pounds; and would he with the thousand approach her in generosity, he must at least contribute his treasured five hundred. Even then their liberality would not equal hers, for they would bestow what they do not now want, and never may, while she gives what is required to meet her daily necessities; and every farthing she contributes substracts some comfort from the few she enjoys.

THE LAW AND THE GOSPEL;

OR

A COMPARISON OF THE CLAIMS UPON THE BENEFICENCE OF THE JEW AND THE CHRISTIAN.

Contributions which were enjoined on the Jews.

1. The *tenth part* of the produce of the land of Canaan was required for the maintenance of the Priests and Levites. Num. xviii. 21.

2. The *tenth* of the remaining nine parts, was, two years out of three, expended in religious feasting at the place of the sanctuary as an expression of gratitude to God for the bounties of his providence. Every third year, this feast was observed at home, for the special benefit of the Levite, the stranger, and the fatherless. Deut. xiv. 22—27.

3. The fruit of all trees newly planted was for three years regarded as unclean, and the use of it forbidden. That which grew the fourth year was devoted to the Lord. Lev. xix. 23, 24.

4. The first of all the fruit of the earth. Deut. xxvi. 2, &c. Also, the first born of all animals. Ex. xiii. 12, 13; Num. iii. 44—51.

5. The Jews were required to leave the corn in the corners of the fields for the use of the poor. Lev. xix. 9. And to avoid frauds which might be practised in this case, it was determined to leave the *sixtieth* part of the land as a just proportion for the poor.

6. The spontaneous produce of the land, every seventh year, was a common stock for

the poor, but not to be gathered and appropriated by the owners. Ex. xxiii. 11.

7. All debts contracted among the Jews were released at the end of every seven years. Deut. xv. 1, 2.

8. To the above are to be added, extraordinary expenses for sacrifices, oblations, journeys to Jerusalem at the three solemn feasts, annually, (Deut. xvi. 16,) the third of a shekel yearly to the sanctuary, (Neh. x. 32,) and various other items connected with the political state and ceremonial worship of the Jews; so that *more than one fourth*, and perhaps nearly *one half* of their income, was in such ways devoted to public and religious purposes.

What is required of the Christian?

"The Gospel does not, with the minuteness of the Mosaic law, prescribe rules as to the portions of income that should be devoted to benevolent and religious objects, but it cannot be reasonably supposed that its spirit is *less generous*, or that the obligations of its friends to support religion, and relieve the afflicted, are less than were those of pious Jews. Nor can the importance of their upholding religion by their property be less now than it was in darker ages, three thousand years ago. Without, therefore, intimating that Christians are bound, by the letter of precepts peculiar to the Mosaic law, it may be fully maintained, that whatever is noble and generous in the law, is *outdone in the Gospel;* and that the spirit of a Christian should, in no case, be less benevolent than the spirit of the pious Jew. Can this be reasonably denied? Can it be refuted? Can it be maintained that where there are *greater obligations* to benevolence than Israel knew, *less* benevolence and love are required?"

[*J. G. Pike.*

"It is related in Roman history, that when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying, "We deliver up all," they were received. The voluntary surrender which you, Christian, have made to Christ, though not so detailed and specific as this formula, is equally comprehensive. And do you not account those your best moments when you feel constrained to lament that your surrender comprehends no more? Can you recall to mind the way in which he has redeemed you, the misery from which he has snatched you, and the blessedness to which he is conducting you, without feeling that he has bought you a thousand times over? that you are his by the tenderest, weightiest obligations? And when you feel thus, how utterly impossible would it be for you at such a moment to stipulate for an exception in favor of your property!—to harbor a mental reservation in favor of *that!*"

[*Harris.*

SYSTEMATIC BENEVOLENCE

IN ITS

RELATION TO AGENCIES.

In proportion as the devices of christian enterprise are multiplied, the number of distinct applications for contributions increase. When the American Bible Society was the only important public charity, the calls on a given congregation for pecuniary donations were few. But as Foreign Missionary, Education, Tract, and Home Missionary Societies, with many others, have come successively before the American churches, each demonstrating its claim for patronage, there have not been wanting loud complaints that the calls are too frequent,—that such a perpetual solicitation by agents, is becoming a burden too heavy to be borne.

To this our benevolent societies may answer, "Well, brethren, take your choice. Raise the funds yourselves, without the presence of agents, or else receive the agents cheerfully, for their work's sake." There is not a benevolent society in the land, but would joyfully lay aside its agencies for raising money, if it could do so without ceasing all operations. No part of the moral machinery of the age causes its conductors so

much toil and care as this. So thankless is this work, that as a general rule, no man undertakes the duties of a soliciting agent, until he has made up his mind to endurance, far more difficult than the bearing of mere bodily privations, which wins for the Foreign Missionary so much sympathy and eclat. Although the agent goes to the churches *on their own business*, (for our benevolent enterprises are no private affairs, they are the proper work of Christ's people—the very work for which he permits them to exist,) yet in nine cases out of ten, he is received with some other feeling, than a *hearty welcome*. Either his object is opposed outright, or the people are too poor to give any thing, or they have given so much already, or it is the wrong time, or (which is often the real reason) the minister has so failed to instruct his people in their duty, that he is afraid if he do not interpose himself as a shield between their purses and the solicitations of agents, they will be dissatisfied.

If the churches, then, have to complain that the charitable societies send so many agents, the cause of Christ has an equal right to complain, that the backwardness of the churches, and their want of a system of charitable contributions, render agencies indispensable.

The obvious remedy, therefore, for an excessive use of the agency system, is a system of individual and congregational charity.

In favor of systematic charity,—by which we mean, *frequent giving, according to some rule that fixes the time, objects, and amount of our charity*,—we mention some arguments, viz.

1. It is a means of grace to individuals. Benevolence is *holiness*, and the want of it *sin*. Occasions for exercising benevolence are therefore means of grace. A man who lives without giving, lives without growth in the grace of benevolence. It is just as rational to suppose a man will grow in piety, who lives without stated seasons of prayer, as that his heart can expand and his love flow out to the kingdom of Christ, without stated seasons of contribution to help forward that kingdom. If he have no system to insure the measure and the time of his benevolence, but leaves it to be directed by the mere impulses of feeling, which may or may not occur; there are many probabilities to one, that selfishness and Satan will never allow him the occasion or the desire to give.

2. In no other way than by a *system* of benevolent effort, can a church be *certain* of doing its duty. That it is the duty of churches to do *something* for the spread of the Bible, no Christian will deny. But the Bible Society cannot send an agent *every* year to *each* congregation. Those congregations, therefore, where no provision exists for a regular presentation of this object, will fail of their duty in contributing to it; and so of other societies. Whereas, if the congregations had all a *system* by which the annual exhibition of each great object of benevolence were made certain, they would present to the great Head of the Church the sight never yet beheld, of every one standing in its lot, and doing something for the conversion of the world.

THE NEW YEAR.

REMEMBER THE MISSIONARY.

How many millions of happy hearts greet the dawn of the new year with joyous gratulations and kindest wishes! How many thousands of pious families gather around the domestic altar to praise God for the circumstances of comfort amid which they begin another year! How many tables are spread with the bounties of Providence, and surrounded with smiling faces, unclouded by sorrow or the fear of want!

We sympathize in all this grateful joy. We would not diminish the number of its subjects nor detract from its sweetness. May the cup of happiness overflow and be dashed with no drop of bitterness! But in the exuberance of their domestic and social delights—surrounded with plenty and exulting in the hope of pleasures yet to come, let Christians REMEMBER THE MISSIONARY. Think of the cabin in the wilderness—is there joy *there*—is there health—is there plenty? Or do the faces around that scanty board, look pale with sickness and grief; and does the memory of past privations cloud the father's and the mother's brow with anxious fears, that the new year's sorrows will be like those of the old, only much more abundant?

Appointments by the Executive Committee of the A. H. M. S., from November 1st to December 1st, 1840.

Re-appointed.

Rev. Alvan Parmalee, Middlefield Center, N. Y.
Rev. Milton Bradley, Parishville, N. Y.
Rev. H. R. Howe, Huntington, O.
Rev. W. N. Sayre, Pine Plains, N. Y.
Rev. Jenkin Jenkins, Welch Ch., Clifford, Pa.
Rev. D. F. Palmer, Marion, Pa.
Rev. Edmund Garland, Watertown, O.
Rev. L. C. Gilbert, Bristol and Rock cos. Ill.
Rev. A. J. Parker, Shipton, L. C.
Rev. D. Dobie, Huntington, L. C.
Rev. H. B. Pierpont, West Avon, N. Y.
Rev. D. S. Morse, Ricford, N. Y.
Rev. G. T. Everest, Rock-Stream, N. Y.
Rev. J. W. Hopkins, Hornellsville, N. Y.
Rev. O. Frazer, Bath, N. Y.
Rev. Wm. P. Jackson, Clarence, N. Y.
Rev. Wm. B. Worden, West Dresden, N. Y.
Rev. Moses Jewell, Peruville, N. Y.
Rev. Lemuel Leonard, Portageville, N. Y.
Rev. Noah Cressy, in the Bounds of Chemung Presbytery, N. Y.
Rev. Tyrrell Blair, Centerville, N. Y.
Rev. T. J. Haswell, Warrensburgh, N. Y.
Rev. John W. Davis, Sand Lake, N. Y.
Rev. Jonathan Cable, Reynoldsburgh, O.
Rev. J. H. Shields, Greencastle, Ind.
Rev. D. Rockwell, Bloomingdale and Elk Grove, Ill.
Rev. O. C. Thompson, Port Huron, Mich.
Rev. E. J. Sherrill, Eaton, L. C.

Not in commission last year.

Rev. H. J. Gaylord, Hartford, N. Y.
Rev. C. A. Hoyt, Fayette co., O.
Rev. L. H. Parker, Destitute places in Pa.
Rev. J. Moreton, Bellevue, Mich.
Rev. J. G. Kanouse, Saline, Mich.
Rev. —— Holmes, Ellicottville, N. Y.
Rev. Isaac Oaks, East Evans, N. Y.
Rev. —— Moore, Black Rock, N. Y.
Rev. H. G. Pendleton, Hennepin, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 1st to December 1st, 1840.

NEW-HAMPSHIRE—
Jaffray, Cong. Ch. com. coll., by Rev. J. D. Crosby, $11 00
MASSACHUSETTS—
Pepperell, Ladies' H. M S. to const. Rev. David Andrews, L. M., 30 00
Williamstown, A lady, by Rev. W. A. Hallock, 10 00
CONNECTICUT—
East Haven, Sab. Sch., by Mr. Donaghe, 5 00
Fairfield co., H. M. S., per G. St. John, Treas., viz:
Norwalk, 2d Cong. Ch. bal. 8 50
Farmington, Mrs. Phebe Janes, to const. Mrs. Ruth M. Gay, a L. M., 30 00
Norfield, Cong. Ch. coll., by Rev. G. Hall, 18 25
Pettipaug, Fem. Rel. Soc., by Mrs. F. Bull, 11 50
NEW-YORK—
Brooklyn, 3d Presb. Ch., Mon. con. coll., by J. Howard, 25 00
Nassau, Ladies' Sew. Soc., by Rev. S. Bryant, 10 00
New-York city, viz:
Bleecker St. Ch., Mon. con. coll., by M. Wilbur, 4 85
Duane St. Ch., C. O. Halsted, 100 00
Mercer St. Ch., Mon. con. coll., by T. S. Nelson, 50 64
Pearl St. Ch. coll., by R. Aikman, 70 37
Second Avenue Ch., W. E. Dodge, 40 00
West Presb. Ch., Sab. Sch. Miss. Assoc., by A. L. Earle, 140 00
A. R. Wetmore, 30 00
Pine Plains, Ch. 12 50; Rev. W. N. Sayre, 12 50, 25 00
Prattsburgh, E. and B. Bridges in part, 25 00
Troy, a Lady, 3 00
Union, Broome co., coll., by Rev. J. M. Rowland, 12 26
West Bloomfield, bal. of legacy of the late Mrs. F. Taylor, by Rev. W. B. Tompkins, Ex'r., 130 80
Yorktown, Cong. Ch., 27 76; Fem. H. M. S., 11 06, by Rev. J. B. Loring, 38 82
A Friend, 45 00
" to const. Henry C. Bowen, a L. D., 100 00
NEW-JERSEY—
Springfield, coll., by Rev. J. C. Hart, 53 94
OHIO—
New Lexington, coll., 20; Rev. E. Garland, 10, 30 00
ILLINOIS—
Galena, E. Ripley, 5; Mrs. Stillman, 2; by Rev. F. Bascom, 7 00
Pecatonica, by Mrs. Wright, 10 00
Pleasant Grove, by Rev. E. S. Huntington, 15 00
Rockford, Ill., Cong. coll., by Rev. F. Bascom, 9 15
ARKANSAS—
Fort Towson, Mon. con. coll., by Lieut. Field, 16 50
HOME MISSIONARY, 22 17
$1138 65

J. CORNING, *Treasurer.*

Receipts of the Western Agency at Geneva, N.Y., from September 20th to November 20th, 1840, Rev. J. A. Murray, Secretary.

Alexander, by Rev. Mr. Miles, 25 00
Black Creek, by Rev. A. Caldwell, 25 00
Branchport, 8 00
Buffalo, *First Presb. Ch.*, Thomas R. Stocking, L. M., 30 00
Park Ch., 28 04
East Bloomfield, 9 50
Elmira, 25 67
Geneva, C. A. Cook, 50; J. Crittenden, 5; E. P. Earl, 3; Mary Mann, 1; others, 65 10, 124 10
Kennedyaville, 4 35
Knowlesville, 21 00
Le Roy, 45 70
Lima, 20 85
Medina, G. P. Pruden, 10; others, 12 66, 22 66
Mumfordsville, by Rev. L. Mills, 10 00
Naples, by Rev. Mr. Everett, 13 25
Rochester, *First Presb. Ch.*, Frederick Starr, to const. Mrs. Lucy Ann Starr a L. M., 50; others, 2, 52 00
Fifth Presb. Ch., 3 00
Rock Stream, 24 00
Rushville, 10 00
Victor, Mrs. Nathan Jenks, 100 00
Youngstown, Deac. H. H. Smith, 100; others in part, 28, 128 00
$730 13

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SKETCHES OF PASTORS AND CHURCHES;

OR,

GOD DEALING WITH THEM AS THEY DEAL WITH EACH OTHER.

[Furnished by a Clergyman.]

No. I.

In the early period of my life, in the providence of God, I stood in the relation of intimate acquaintanceship with two fathers in the ministry, both very excellent men, men of high reputation in the community. They were both pastors of churches in agricultural districts, and their congregations, for many years, of nearly equal numbers. They were of similar sentiments on the great doctrines of revelation. Salvation by free grace through atoning blood, was the keystone in their system, though they differed somewhat in the manner of presenting their doctrinal views. Mr. A. very seldom preached a sermon in which there was an attempt explicitly to explain and prove and apply some one leading point in theology, as the doctrine of entire depravity; the nature, necessity, and evidences of the change requisite to enter the kingdom of heaven; the sovereignty and freeness of God's grace in saving the self-ruined; the eternal purposes of God touching the communications of his grace, and the kindred doctrines; but he had a very happy manner of taking them for granted, as what all his hearers admitted and understood, and founding upon them very earnest appeals to ther consciences and hearts, to perform the duties and cultivate the graces, which grow out of the cordial belief of these doctrines. His sermons were hortatory and practical. His hearers were impressed with his ingenuity, his pathos, and his power.

Mr. B. took a different course. It was a practice almost uniform in his ministry, to devote half the day, at least on the Sabbath, to a carefully studied, clear elucidation of some great doctrine, and no topic of the Bible ever looked small in his hands. The discriminating doctrines of grace, were brought out with a prominence and distinctness that to such as were only occasional hearers sometimes seemed almost like bare bones, and that these were "worn the outside." But by those who heard him constantly, this objection was never made to his preaching. Bones were recognised, but they were well proportioned, well articulated, and well clothed. If he took it for granted that his hearers understood the doctrines, it was of those of which he had just finished the discussion, in language which even the children could not misapprehend, and come to a conclusion in which the point to be demonstrated was actually made clear as the light itself.

Their manner of doing things in the respect mentioned was in striking contrast. There was also a marked difference on another subject. When at Mr. A.'s, though it was said kindly, sometimes facetiously, and never seemed to be dragged in, there was often some allusion, directly or indirectly to the want of enlarged and enlightened generosity on the part of his people. When at Mr. B.'s, I never heard the subject of salary al-

luded to, except in commendation, and sometimes the wife was desired just to open the pantry door, that the good things, the fat turkey, the loin of veal, or something bestowed might be exhibited with tears of gratitude. "See how kind our people are; help us to be thankful." You might be in the family a month, and never hear the subject of support introduced. Doctrines were discussed, difficulties suggested, doubts removed, and the various plans for doing good, were familiar topics; but never any complaint of hard times, or of the contracted and mistaken policy of those who seemed to give grudgingly for the maintenance of divine institutions. Nothing of this kind does an acquaintance of more than twenty years recall to my mind, as a theme of conversation in that family.

Mr. A. thought he foresaw clearly, very early in his ministry, that he must provide for his own, by an application of the intellectual and physical energies that God had given him. He would not neglect his ministry, but he *must live*. He used to reason, that as it was one of the first dictates of nature to try to live, he should violate the plainest obligation, not to provide for the wants of his rising family. So he enlarged his lands, and vigorously prosecuted the business of raising provisions for the support of the ministry among his people. The more his people saw him doing and prospering, the less they gave; but his farm not only grew more productive, but it grew in magnitude. He became one of the best agriculturists in the neighborhood, and went on increasing in prosperity. He did not neglect his studies or his parochial labors. His intellectual vigor gathered strength, and rose under pressure and load; and not a more popular or welcome preacher ascended his own or any neighboring pulpit.

Mr. B. directed his energies solely to the ministry that he had received of the Lord, to make full proof of it. In process of time his salary was increased, while he never opened his mouth on the subject, except in gratitude to God and his people. As the church gained strength, they went on adding to the comforts of their pastor, till they raised his salary to seven hundred dollars, and by innumerable little kindnesses which no statute can reach, spread plenty and charms around his habitation. His hay harvests were gathered with such christian cheerfulness as made the old men and lads glad to meet and lend a helping hand in the enterprise. When the wood-house was to be filled, or any similar service performed, there were many ready to take hold, and many a Dorcas brought stockings and other garments to clothe the children. That parish now pays their pastor eight hundred dollars, and raises from four to six hundred annually, for the various benevolent institutions of the day.

Mr. A. increased in property, though his salary was never raised from the old order of things, one hundred pounds; and his family was large, expensive, and well educated; and some of the members suffering from long-continued ill health. His buildings, his farm, his stock improved, and he was a prosperous man. But his parish grew poor. After a series of years, they reported themselves to a Domestic Missionary Society, and were entered on their list of beneficiaries.

No. II.

Some years ago, there was settled near me an interesting young minister, in a parish which had passed through no ordinary share of trials, and had been somewhat divided and come near to the borders of discouragement. The young man appeared well suited to that field. He was ardent in his temperament, of a well disciplined mind, and deep devotion to the Master he served, and to the work he had undertaken. The people offered him all the salary that any one acquainted with their condition, supposed they could cheerfully raise, and as much as any minister in the vicinity received. The young pastor early entered into a family state, and no one doubted but that good sense and piety were exercised in the

choice. He had expended all his patrimony in his education, and was a few hundreds in debt, and without a library. The woman whom the Lord gave to be with him, had, by her own well-directed efforts, and some little aid from her parents, just enough to furnish her house with such a setting out as good taste and piety would dictate in a pastor's establishment. There was nothing extravagant and nothing deficient. A charming, neat, consistent simplicity pervaded the establishment. Though they had the honor of Christ and the welfare of souls in view in all their doings, they were determined to live within their income, and pay the debt for his education. But it cost more to live than they were aware. The first year came round, and they could not quite make out sufficient to pay the interest on the debt. They thought their expenses had been more that year, and their economy less perfect than it would be for another, and they brightened up their hopes for the future. But a precious gem was added to their family treasures before the expiration of the second year, and the health of the pastor's wife required additional help. There was also a larger demand upon their hospitality, so that at the close of the second year, instead of paying a part of the interest, there was an accumulation of expenses, which added to the old debt. The minister and his wife had gained upon the affections of the people. From many a one did I hear, "I do like our minister; the Lord has been very kind to us; he preaches better and better."

But the young pastor looked pale and sickly. He was wholly devoted to his work, and by hard study and arduous pastoral labors, he had taxed his strength beyond his ability to endure, with the load upon him. His people were very kind, and offered him their horses and carriages, that he might ride for his health, but the evil was not remedied.

His people had not been in the habit of giving. Very few of them knew the expense of maintaining a family where every thing was to be purchased. The young pastor had determined to be nothing but a minister, to do the best he possibly could, and make no complaint.

It was at length kindly suggested to some of his best parishioners, without the young minister's knowledge, that it was difficult to get well with a borrowed horse and chaise, which must be returned at the appointed time; that if they would present their pastor with one, it might have a good effect. The suggestion was favorably received. The effort succeeded, to their own amazement; and without feeling it at all, a few individuals made the present. This provoked others to love and good works: provision was made for the keeping of the horse, and other things were done for the accommodation of the pastor. In the course of a few years a parsonage was built, the expenses of the family were diminished, he was able to pay his debt, the burden was taken from the heart of the pastor, his health was restored, his usefulness increased.

The church and society have been richly blessed. There has been a building up, and numbers of very lovely youth are now gathered around their pastor when he administers the ordinances of the Lord, who promise to be pillars when the fathers are removed. It would do you good to see that pastor and his flock together. Such a pattern of ministerial propriety on his part, such union and intelligence and devotedness to Christ on the part of the church.

No. III.

In another church, where every visitant can unite with every resident in saying, "the lines are fallen in pleasant places, they have a goodly heritage," the following incidents occurred while the writer was a pastor in the vicinity.

The parish was favored for a short time with the services of a young man of unusual preaching talents. He united more of the dignity and gracefulness of a public speaker, than are often found blended in one man. Truth, argument, tenderness, in very impressive proportions combined in the matter and manner of his pulpit performances. Listening crowds

hung upon his lips, and the hour which he spent in his sermon seemed but a few moments. But he was not suffered to continue by reason of death. It was difficult to find a successor. After many attempts the people finally united in one of the excellent of the earth, and he entered upon his work in that beautiful garden. He preached the precious Gospel in its purity, "not with excellency of speech and wisdom," but with a heavenly simplicity. In the devotional exercises of the sanctuary he excelled. Such intimate fellowship with the Father and the Son did he seem to have, that his prayers were marked by every hearer, as coming from a heart accustomed to pray, and to take large and near views of God's truth, and affecting views of human wants and wo. He had unusual qualification for performing a pastor's duties in the sick room and among the mourners of his flock. There was such tenderness, such intimate acquaintance with all the workings of the human heart, such ready access to Him who took our infirmities, and is afflicted in all the afflictions of His people, and such ability to comfort others with the comfort where with he had himself been comforted of God, that his visits on these occasions seemed almost more than human. But there was nothing startling in his preaching. It fell like the dew over the congregation, rather than like a storm of hail. It filled no newspaper paragraph. There was nothing to make people wonder and run and cry huzza. A few persons in his congregation, not perhaps remarkably overstocked with discernment or grace, were often abroad and heard some of the great preachers; and these began to speak of not being edified with the preaching of their pastor. He is a good man, but he does not build us up. He does not draw people after him like Mr. ———. This leaven spread and worked its usual effects. The pastor was translated to another field. A successor was sought by the people, and there was a determination to have a great man, and a great preacher at any rate. It is not very difficult to find such, in the estimation of their friends, or in their own, and so one was soon introduced. "*He is a preacher*," was industriously circulated. "Do come and hear our minister, we have got the right one now," was said while he was a candidate. A flourish of trumpets was made at his settlement, and he began on the top of the wave. Not many months had passed before it was ascertained that, after all, there was not more instruction given in this preaching, bordering upon the profound obscure, than in the transparent thoughts of the minister who had left them and was eminently happy and useful in another field. "We should like to hear our former minister pray," spontaneously escaped from the lips of many a member of the congregation. And especially when affliction came to their families, they sighed for the visits of him who had so greatly endeared himself to mourners.

God gave them their request, but sent leanness to their souls. They show it, they feel it, they acknowledge it.

THE BEST IS LEFT.

"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve; and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them, too. And still I sleep, and eat, and digest, and drink; I read and meditate; I can walk in my neighbor's pleasant fields and see the varieties of natural beauties, and delight in all that which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. FEBRUARY, 1841. No. 10.

SELF-DEFENCE.

"EXTENSIVE frauds," "daring robberies," "shocking murders," have almost become standing captions for newspaper articles. In New-Jersey, on the day set apart for public thanksgiving, a prominent citizen, beloved for his private virtues and without a known enemy in the community, was barbarously murdered. No outbursting of excited passion prompted to this bloody deed; it seems to have been done as a matter of cool and calculating design, for the purpose of obtaining possession of certain papers. Before the month had expired, a similar case of murder occurred in the state of New-York. A man went to the house of another, and because he would not settle a pecuniary account on such terms as were dictated to him, first shot, and then beat and butchered him in the very bosom of his family. Flagitious and almost incredible as these events are, they belong to a class of crimes which are becoming more and more frequent in our land.

WHAT IS THE REMEDY?

What security has any man that he shall not himself become the subject of such fiend-like barbarity? How does he know, that as he goes forth from his hearth in the morning, the assassin's steel may not prevent his return to it at night? Or that as he sits down in confidence amid his family, at his own table, avarice or revenge shall not direct the deadly shot at his breast? Correct morals, exemplary public and private worth, and general popularity, are no defence. The laws present but feeble barriers to such atrocities. It was not for the want of legal enactments and severe penalties, that SUYDAM was murdered in open day, or HASBROUCK butchered beside his own table, and in the arms of his agonized wife. The ruffians that shed their blood, knew themselves to be murderers, and that murder is punishable with death. They doubtless felt some restraint from the existence of those laws; but it was not enough to prevent the commission of the direful deeds. Something more was wanting—it was the *law within*, the moral restraints of conscience, enlightened by the precepts of religion. The civil law forbids the *overt act* of murder, but it has no way to reach the *heart*, and impress there the precept, "thou shalt not covet," nor that

other, "pray for them that despitefully use you and persecute you." This can be done only by the word of God, enforced by his own Holy Spirit.

And yet, though these truths are obvious to every reflecting man, how little interest does the community evince in those institutions, whose object it is to diffuse this indispensable influence! How many stand aloof from the Home Missionary, the Sunday school, and the Tract cause, or give to them but a meagre support, while yet without some such means to make men a law unto themselves, scenes of violence and bloodshed must multiply around us!

The Christians of the nation are its strength. In the virtue which regulates their own actions, in the atmosphere of intelligence and benevolence which they diffuse around them, and in the efforts which they make for the moral improvement of society, are found the vital principles which must keep our persons from violence, and protect this republic from ruin. And *this* is the day of our merciful visitation. We may not safely neglect the moral interests of the great mass of the people any longer. The fearful crimes to which we have alluded, and the terrible frequency with which such occurrences are announced, show that too much time has already been lost by delay. If the preaching of the Gospel can be planted and sustained all over the land, as it should be, and may be, ourselves and our children will be spared the infliction of such outrages. But if the citizens of America will not bear the expense of our public societies for the moral culture of our country, nor provide some suitable substitute, then let them prepare for scenes that shall make the ears of those that hear of them to tingle. There are but two ways of self-defence—*public virtue*, and the *strong hand*. If men will not provide the means of the former, they must arm the latter. It is for the wise to consider and choose which they will prefer for their reliance.

Auxiliaries.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

The New-Hampshire Missionary Society held its *thirty-ninth* anniversary at Hampton, August 25th, 1840. The Annual Report was read by Rev. Benjamin P. Stone, Secretary of the Society. Addresses were delivered by Rev. Mr. Lawrence, of Claremont, Rev. Jonathan Clement, of Chester, Rev. Warren Nichols, of Illinois, and Rev. Milton Badger, Secretary of the A. H. M. S. The meeting was one of deep interest; and the cause of Home Missions has a hold on the churches of N. Hampshire, which will not suffer them, we trust, to rest till all her waste places shall be built up, and our whole land become Immanuel's. We give the following extracts from the Report.

During the year fifty-six churches and places have been under the patronage of the New-Hampshire Missionary Society, and have received more or less aid: 11 churches that received aid the preceding year, have received none the past year.

The trustees have appropriated for the support of the ministry in the above mentioned 56 churches and places, $4003. This is $946 less

than the amount appropriated the previous year. About half of the latter sum has not been solicited, and the remainder, for various reasons, has been withheld.

There have been in the employ of the Society during the year, 45 ministers of the Gospel, viz., 1 general agent, 22 pastors of churches, 20 stated supplies, and 2 missionaries for a few weeks each. Of this number 32 have ministered to one church each, and 10 have divided their labors between two churches each. During the year 6 ministers have been settled as pastors of churches, 2 have been dismissed from their pastoral charge, and 4 stated supplies have removed to other fields. Six new houses of worship have been either wholly built or finished, and two others are in a course of building: 1 new church has been organized, and 5 churches have enjoyed seasons of more or less religious interest.

The number of hopeful conversions reported in 2 congregations, is 123. There have been added to 31 churches, 178 by profession, and 61 by letter, making a total of 239.

It is evident that the general condition of our feeble churches is quite as encouraging as it has been in former years. Though there have been a less number of revivals of religion than it was our privilege to report at our last anniversary, yet there has been on the whole an increase of peace and harmony among the churches, and greater effort to sustain the institutions of the Gospel. To the friends of humanity, who have the impression that the cause of temperance is losing ground in our state, it must be gratifying to learn that it is making actual advances in most of the towns where our missionaries are laboring. This fact shows the importance of Home Missions as a means of carrying forward the temperance reformation in our land, and it testifies also that the influence of a preached gospel is indispensable to the promotion of a permanent reform in the morals of community. If, therefore, we would see the temperance banner waving in proud triumph over all our desolations, and the blessings of individual sobriety, of social order, of domestic happiness, and of national prosperity, springing up from enduring foundations, let us labor to bring the great truths and precepts of the Gospel to bear upon the hearts and lives of men.

STATE OF THE TREASURY.

The past has been a year of unusual pecuniary trial to the Trustees. The Treasury has been in an exhausted state for most of the time. In April, they obtained a loan of $500, for the purpose of meeting the claims of the missionaries. Little being received by contributions, during the spring months, they found themselves in debt, by the 1st of June, more than $1000, including the sum borrowed. The cause of this embarrassment has principally arisen from the fact, that at the last anniversary, there were $1359 80 less received than the preceding year; while the liabilities of the Society for the ensuing year were not diminished to meet this exigency. It should be remembered that this deficiency in our funds has been occasioned in a great measure by the redemption of life-member pledges. From this source alone the receipts of the Society last year fell off $800. But while the means of the Society have been diminishing from this cause, as well as in consequence of the pecuniary troubles of the country, they have been improving from another quarter. In 1837, the Female Cent Institution paid into our Treasury $563; in 1838, it paid $773; and in 1839, it paid $1081—the amount being nearly doubled in three years. The whole number of Cent Societies now in the state, is about 65, embracing more than 2000 members. As this is less than one-fifth of the whole number of ladies connected with our churches, it is obvious that the cause of Home Missions in New-Hampshire might easily be sustained by *female* benevolence alone; and, therefore, that it does not languish

because the hands are unable to perform what the heart should devise.

But, though the Society has been much embarrassed for most of the time since the last anniversary, it is a matter of gratitude to God, that he has finally moved its friends to come up to its help. The receipts of the Society, since the 1st of October, the time when the account was audited, have been $4419 32, and its expenditures $4052 60; leaving a balance on hand of $366 72. The whole sum received for the year, closing at this time, is $4723 13, which is $179 04 more than the amount received the preceding year. Thus you see, that we have been prospered far beyond our anticipations, and are reminded of the exhortation—"Be not faithless, but believing."

Correspondence of the A. H. M. S.

IOWA.

From a Report.

SICKNESS AND DEATH.

The Lord hath laid upon us his afflicting hand. Some of our little number have been called home in a short time. Death came in an unexpected hour to two of the sisters. We had not the consolation to know how they felt, as the "king of terrors" approached. But the last three who died had the perfect exercise of their minds, and were enabled to triumph over the last enemy. These happy and peaceful deaths carried conviction to many hearts, of the reality of religion; and I feel that I have now one more unanswerable argument in beseeching men to be reconciled to Jesus Christ.

IMPORTANCE OF PRESENT ACTION IN IOWA.

I cannot but feel that there is some failure on the part of the fathers in Israel, in the land of the Pilgrims. If the field were contemplated as it should be; if the spirit of Christ dwell in their bosoms, men *will* come. Now is the critical moment for this territory. It is the seed time. One man, now, is worth as much as many will be twenty years hence.

From the Rev. John Stocker, Bloomington, I. T.

In commencing my report for this year, I am able to do it under more favorable auspices than I could have anticipated. I moved to town in April, and our health soon became quite good. During the winter and spring, the Bloomington Education Society, as it is called, erected a commodious building for schools, and have generously proffered its use for religious meetings. The Presbyterian church have it one half of the time, and since the 1st of April, our congregations have been large and quite interesting. We have had a weekly prayer meeting most of the time, and sustained mostly by the Methodists, as we have but a few members in town. Efforts have been made for a Bible class, but nothing important effected. We have had a Sabbath school during the season, and it has been somewhat prosperous. Ten have been added to our church—7 by letter, and 3 by profession; one of whom has recently been called home, leaving our number 17.

But little has been done here since the 1st of August, owing to the sickness which has prevailed. It has been quite general, though not as fatal as last season. Since the middle of August I have been able to preach but a very little, but hope I

shall be able soon to fill all my appointments which will be confined to the county. This section of the territory is one of vast importance, and will soon, in all probability, be most densely populated.

MISSOURI.

From Rev. T. Eustace, Paris, Mo.

My labors during the past year have been uninterrnitted, and yet I am not able to report any very striking results. The political excitement has been as great perhaps here as in any part of the Union, and has operated very injuriously on the interests of religion.

CHURCH ERECTED.

Our building advances, and, as we trust, will be completed next summer. I consider its erection as a great point gained, in reference to the permanent prosperity of Presbyterianism in this section of country, and if no other good should follow my exertions here, I feel that I have abundant reason for thankfulness that my efforts have at least secured as a result, that a neat and substantial brick edifice, 38 feet in width and 50 feet in length, will afford to many in this western world facilities for the enjoyment of the means of grace.

EMIGRANTS OF THE RIGHT KIND WANTED.

I have seen and mourned over many cases of individual suffering in the west, induced by the wanton, heartless, and mercenary conduct of some, who have allured from their pleasant homes in the east, persons who were altogether unfitted for a western life; and many a thrilling tale might be told, upon this subject, without recourse to fiction. It would therefore be with the greatest caution, that I would say a word that might have a tendency to induce any to come out here. Yet I believe that there are many good Presbyterian farmers in the east, with large and growing families, whose pecuniary interests would be vastly improved by their coming out, while, by so doing, they would not be called upon to sacrifice their religious privileges, but would aid in securing the permanency of the means of grace, where they might settle. It is true that there is no land to be obtained here at the government price, near to this place, but it is also true that improved farms may be had on terms which will very poorly remunerate the first settler, but will be very advantageous to the new comer. The fact is, that in the west generally, the first, and in some cases the second settler, is ever ready to sell out and remove farther west, and renew his toils in clearing the forest, or turning up the prairie. And, if I were asked to account for this, I would say, that it is explained to a very great extent by the passage, they say unto God, "depart from us, we desire not a knowledge of thy ways." When the Sabbath and the service of the sanctuary overtake them, they have no choice but to become Christians, or sell out and go further west; and thus, I hope, that the friends of the Redeemer will come on, and drive his foes before them, until the broad Pacific deprive them of the latter alternative, and they shall have nothing left but to submit to Him who has a right to reign from east to west, and through the length and breadth of our land.

Let then those who seek for a support for their families by the cultivation of the soil, and who will bring with them the healthful influences of the Gospel, not fear to come to the west, if Providence appear to indicate that this is duty. Here, and in other places, they may have schools for their children, and the services of the sanctuary and christian communion, while they will find that those who have gone before them as pioneers, have taken many difficulties out of their way, and have put it in their power to accomplish much good at a *comparatively* small sacrifice of personal comfort and privi-

lege. I say *comparatively small;* and yet there no doubt are many, who would think on actual experiment, that the reverse is true. Every thing, in this respect, will depend upon the individual. The timid, the indolent, and the pampered, are not wanted here.

From a Report.

GRATITUDE—NEED OF FURTHER AID.

The last quarter of my missionary year under commission from your Society, closed yesterday. I feel truly grateful to the christian liberality extended to us, through your Society, the past year. Without that aid, I should have been compelled to leave this people, to whom I am warmly attached, and who, I have reason to believe, are as much attached to me, as a people ought to be to their minister.

We are the more reminded of our obligations to your Society, from our late conferences about the coming year. The most of us felt great anxiety to have the Gospel sustained among us if possible, without foreign aid. But after due deliberation, we had to come to the conclusion, that it would be absolutely necessary to ask a continuance of your aid for the next year.

From Rev. F. R. Gray, near Houston, Mo.

During the quarter just closed, the indications are more favorable than in the other parts of this year. Our congregations are rather larger, and the attention more close and solemn. Often a deep and feeling interest is manifest in the whole congregation. And although we are now in the inclemency of winter, our house of worship unfinished, so that we have still to meet from house to house, as heretofore, yet our congregations are as interesting as at any part of the year. There were a few families who once seemed to be prejudiced against religion, whose prejudices seem to be giving way entirely.

CAMPBELLISM.

The most formidable obstacle here of late has been the Campbellite influence—they have done all they can to hinder us. They have made several efforts to provoke me to controversy, but I have pursued a uniform course toward them. As neighbors and citizens, I treat them kindly; but never go to their meetings, nor treat them as christian people, and rarely name them in preaching, and when I do, treat them respectfully, but plainly; as I can point out the error that comes in my way, without ridicule or invective. Some of our people tell me occasionally, that they are much provoked that I do not notice them. What they would call "a notice," is the kind they take of us—it consists in invective and vulgar scurrility. I simply tell them, if they have time and strength to waste in fostering unholy passions and feelings in that way, they must do it alone, for I have none to throw away in reply.

WISCONSIN.

PRESBYTERIAN AND CONGREGATIONAL CONVENTION.

In the Home Missionary for January, we published some account of the doings of the Convention which was held for the purpose of uniting the Presbyterian and Congregational churches of Wisconsin in one body. Knowing that great interest is felt in this subject at the East, we shall continue to publish further particulars as they come to hand. The following is from a Congregational minister who has recently taken up his abode in Wisconsin.

Perhaps the most important event which has taken place within the territory, since its settlement, is the union of the Presbyterian and Congregational churches, in what is styled "The Presbyterian and Con-

gregational Convention of Wisconsin." This desirable event was not accomplished without some difficulty. A convention of the Congregational churches was summoned to meet at Troy on the 6th of October, the day previously designated for the meeting of the Presbytery at the same place. There is reason to believe that prayer was prospectively made, in reference to the meeting. The Congregationalists, in general, seemed to have come to the meeting with their minds made up against a union. On the assembling of the Congregational convention, the Presbyterian brethren were invited to sit and take part in the exercises. As the discussion advanced, the prospect of a union between the two denominations seemed very unpromising, and a committee appointed to report on the subject, brought in resolutions entirely adverse to the plan. These resolutions were warmly debated, and intense interest was excited as to the result. At this crisis, at the suggestion of a beloved brother, further proceedings were suspended, to give opportunity for a season of prayer. It was a melting scene; and when the proceedings of the Convention were resumed, the effects were immediately visible. Views that had seemed to some entirely visionary, began to appear quite practicable; and obstacles were easily got over, that had appeared insurmountable. The result was, that the union was unanimously agreed to, each denomination retaining its peculiar usages, slightly modified. This issue seems to give general satisfaction, so far as I have heard, to the Presbyterian and Congregational churches throughout the territory. The event seems the more important, as a union on similar grounds is contemplated in the adjoining state of Illinois, and perhaps in other western regions.

MORALS AND EDUCATION.

There seems, in this territory, no disposition to stagnation of effort. A Territorial Temperance Convention, is called for January next; and in Walworth county, a county temperance meeting is to be held on the first of the new year. A convention of the friends of education, is also advertised to be held on the first Monday of the year, at Madison, where the legislature is in session. A manual labor school for educating teachers, is in contemplation by an active and able clergyman in a neighboring county; and a disposition for establishing common schools, is general through the territory. This disposition has been greatly stimulated by the admirable policy of the general government, in reserving a section of land in each township for the support of common schools.

Where are the ministers who proposed to go to this interesting territory, last summer? We hope they will not all relinquish the enterprise; but prepare to set out with the opening of spring. Every year's delay makes the work of evangelization more difficult.

ILLINOIS.

From Rev. L. C. Gilbert, Kane Co., Ill.

Our conference and prayer meetings have been better attended for some weeks past than formerly; an unusual degree of solemnity has been manifest in these meetings, and some are indulging the hope that Zion's favored hour is near. A disposition to inquire is manifest among some of the impenitent. Professors of religion appear to feel, to some extent, their guilt in wandering from God, and their need of the reviving influence of the Holy Spirit.

HINDRANCES.

The country here is new, and but few among us have comfortable dwellings, and the attention of the people is so entirely absorbed in providing for their temporal wants, that it is very difficult to induce them to make that effort and give that attention to the subject of religion which their own highest interests demand.

Another difficulty under which we labor, is the want of convenient or even comfortable places for religious worship. Yet I would not forget that the Lord is able to furnish a table even in the wilderness; to cause the dry and thirsty land to abound with springs; and that He has promised to save the children of the needy. At Rock Creek all the difficulties that I have mentioned as existing here, exist, and in a greater degree. But a good degree of union prevails in the church, and most of its members appear to adorn their profession. The Sabbath school is maintained there, and a district school is soon to commence.

From a Missionary in Illinois.

This is a small town situated on the Illinois and Michigan canal. As yet, every thing is in its infancy. It is truly a day of small and feeble things. We have a few good families, and some christian friends with whom we can take sweet counsel, but the majority of our people are living without God, and without hope in the world. We have a great many Roman Catholics living amongst us. They present a sad sight; they fight and swear, and drink and murder. Truly, "madness is in their hearts while they live, and after that, they go to the dead." We have made them an offer of the Bible; some few accepted, and promised to read it; but the greater part rejected it.

We have a very good attendance on the preaching of the Word, and there appears to be some seriousness in the congregation. We have commenced a good substantial meeting-house, which we hope will soon be completed. Upon the whole, we think we have reason to thank God and take courage.

From Rev. J. Wilcox, Genesseo, Ill.

RELIEF IN TIME OF NEED.

Permit me to introduce my brief quarterly report by tendering to the Society, through you, my sincere and heartfelt gratitude for the renewal of my commission for another year, with its specified appropriation. It has relieved me of a great pecuniary burden, and reminded me again—I hope with feelings of penitence and love—of him who hears the young ravens when they cry, and of his abundance supplies every living creature.

VISIT TO A DESTITUTE PORTION OF MICHIGAN.

The recent death of a relative at the east made it necessary for me to leave home, and visit some friends almost at the northern extremity of white settlements in Michigan, on the shore of the lake which has called me from my people five weeks, being unavoidably detained about one half of that time by the state of the weather. This afforded me the opportunity to preach two Sabbaths in that truly destitute region, viz: once at Moskegon, and once at Grand Haven, Ottowa county. At the former, although there is a population that might furnish as large a congregation as my own, with several professors of religion, yet I was the first minister of any denomination that ever addressed them in a public discourse on their eternal interests. And though the day was cold and stormy, (being the last Sabbath in October,) and the snow full one foot deep and no paths trodden, yet I had a respectable and very attentive audience, whose beaming eyes, often suffused with tears, bespoke the adaptation of the glad tidings of salvation to the wants of men—even worldly men—who had banished themselves and families from the religious institutions and privileges of their fathers, to secure earthly treasures that elude their grasp, or if secured are contemptible compared with the worth of the soul that is hazarded to attain them! Often, while among them, did they express a wish to enjoy the labors of a faithful minister, and a willingness to contribute liberally towards his support. Nay, many

of them are determined to do this, or leave for places where they can. But when I reflect and think of the many just such infant settlements on the borders of our vast lakes, at the mouths, and all along on the banks of our noble rivers, on the wide spread and beautiful prairies, and in the midst of the dense and luxuriant forests throughout the length and breath of this mighty valley—perishing for the Gospel, I feel impelled to lift up my soul with importunity to the great Lord of the harvest, and pray that he will thrust out more laborers, for the harvest *truly* is plenteous, but the laborers are few. Often have I thought, while meditating on this subject—could the great mass of our ministering brethren at the east be eye and ear witnesses of these destitutions and wants, only *once* during their ministry, the result would be such a simultaneous coming up to the help of the Lord on the part of the churches, that there would be no lack of men or means to possess this goodly land.

AFFLICTIONS UNSANCTIFIED.

When my last was written, I hoped I should have some better tidings to communicate in my next, but in this I am disappointed. Our congregations on the Sabbath have been much diminished on account of sickness, but through the good providence of our God, health is improving among us.

I believe that the judgments of God upon a community, though just, and designed for good, very seldom, if ever, result in reclaiming the wicked. "If they hear not Moses and the prophets," Jesus and the apostles, "neither will they be persuaded" though God speak in terrible judgments, or even "though one rose from the dead." Chastisements may, undoubtedly, be the means of reclaiming the backsliding Christian, but so perverse and wicked are impenitent men, that what is designed for their good, they abuse to their injury. So that the prevailing sickness does not appear to have operated as an auxiliary to the Gospel, but, in some respects, as a hindrance.

Another difficulty is found in the thousand inconveniences and hindrances, to which the missionary is often subjected in a new country, and in feeble churches. He is so situated that he cannot command his time, nor his mental resources, nor his heart, to such advantage, and render them available to such an amount of usefulness, as he otherwise might do. His study is often the only room in the house, and that very small. His library, (if he have any thing deserving the name,) is small and deficient, and exposed to be devoured by mice, or damaged by the storms driving in upon it; he has no means of replenishing or enlarging it; and the few periodicals which he is able to take, subject him to a large postage bill, which in other circumstances might furnish him with further means of knowledge and usefulness. But I need not repeat what you already know. The Lord knows and appreciates the trials of the missionaries, and he will not suffer them to be tempted above that they are able to bear, if they are faithful.

Reader, if you were such a missionary as is here described, do you not think, that the conduct of the eastern churches, in withholding from you a liberal support, were very unkind, not to say unchristian? "Whatsoever ye would that men should do unto you, &c."

INDIANA.

From Rev. P. S. Cleland, Greenwood, Ia.

MERCIES RECEIVED.

The past has been a year of mercy to myself, family, and congregations. Death has made but few inroads upon us; we have been preserved from wasting sickness, the earth has brought forth her increase, and the Lord has not left himself without witness that he is the God of grace and salvation. During the year

some 18 or 20 persons have professed to have passed from death unto life.

HINDRANCES TO THE GOSPEL—NOT PECULIAR TO THE WEST.

There are evils existing in the church, which cannot be removed without the convincing and sanctifying influences of the Holy Spirit. These evils are such as—a want of a feeling of responsibility resting upon every professor of religion, the absence of that harmony and brotherly love, that should characterize the church of Christ, and a worldly-mindedness that withholds from God more than is meet. Some of my people, as is the case, perhaps, in all the churches in the land, do not seem to realize the *duty* of contributing of their ability to the treasury of the Lord. They do not act from *principle and a regard to the ordinance of God*, in sustaining the ministry, and in promoting the cause of benevolence. And is it not the reason why the ministry is so meagerly supported, and the cause of benevolence so feebly sustained, that these topics have not had their proper place in the instructions of the pulpit? On other points of duty, Christians read line upon line and precept upon precept; why not on *these*, especially as the love of the world has a strong hold upon the human heart? The support of the ministry is a delicate subject, especially to men of sensibility and refinement of feeling, as most of the educated clergymen are. Hence there is a strong temptation to omit this subject in the ministrations of the pulpit. This thing ought not so to be. The good of the church, and the untrammelled energies of the ministry, demand that the people of God be taught to bring *all* their tithes into the store house of the Lord.

DOCTRINAL NOTIONS.

There are here many things to discourage a minister of Christ. The country is filled up with false teachers, who are busily engaged in disseminating their erroneous doctrines. So far as my observation has extended, there is a general desire both to propagate and to hear something new. As a mere specimen, I meet with teachers and believers of the following, among other new and strange notions—The divine, as well as the human nature of Christ died. That since Christ died to atone for the sins of the world, the only sin for which man will be punished, is the sin of unbelief—that a man's body is his soul—that the soul dies as well as the body, and remains dead till the resurrection—and what may seem still more strange, a man regarding himself a good Protestant, and yet a firm believer in transubstantiation. In addition to all, Campbellism, that bane of the west, you find every where.

IMPROVEMENT GOING ON.

There are, however, amid these discouragements, signs that a better day is dawning. Here and there, one meets with sincere inquirers after truth. Many are becoming disgusted with these ignorant teachers, and are willing to attend where the plain simple Gospel is preached; who not only come themselves, but bring their children also. Sabbath schools are making their way into neighborhoods where they were formerly unknown. Those who have been longer in this part of the country, say there is a great improvement in public morals, the Sabbath better observed, and a greater reverence for sacred things.

MICHIGAN.

A MISSIONARY WANTED.

We wish to call the attention of ministers who are disposed to go to the west, to the following statement of circumstances—affording an eligible field and great prospects of usefulness.

The region where the missionary is needed is situated on Grand River,

and comprises the eastern half of Ionia county. The principal settlements are, Lyons, 300 inhabitants; Portland, 300; Bartow settlement, 150 to 200. In the last mentioned place, a Congregational church of 13 members was formed in the spring of 1840. In the other places there are some 15 or 20 persons having letters from eastern churches, and desiring to be organized. There is among these brethren more than usual desire for the Gospel and appreciation of its value, and though the embarrassments of the country will not allow them to promise any definite amount of cash, yet they offer to do what they can.

Particularly, they offer to meet a minister at Detroit, (120 miles distant,) and move him and his goods to the field of labor. If he have a family, they will furnish all the necessary bread, meat, vegetables, sugar, (if such as they make and use will be acceptable,) the keeping of a horse and cow, (and will try to supply the animals also.) They say, "We have an abundance of provisions, and will share with our minister, if he will live as we live, and live with us and upon us." If a single man, they will furnish his board, and such of the above mentioned articles as he might need, or as could be made available for his support. He would still need cash, to a certain extent, to purchase groceries, clothing, stationery, and for incidental expenses. The amount needful for these purposes would depend on his habits, his family, &c. The people, afraid to promise more than they may be able to perform, make no guaranty of money, but ask the Am. Home Miss. Society to supply their lack of service in this respect—a request which the Society will be disposed to grant, as their means will enable them and the case may require.

We submit these facts to the consideration of our brethren, who are desiring an open door through which to enter into labor and usefulness. The opportunity is a good one for a good man, one who is resolute, and can have patience to sow, break up the ground before he puts in the sickle to gather the rich harvest.

CHURCH DEBTS.

The destruction of our wheat crop by the insect is greater than we supposed. Some of our large farmers did not raise the amount that they sowed. Though it brings but 50 cents per bushel, yet for a farmer to lose 700 or 800 bushels, and have nothing else to turn for cash, which he must somehow raise is embarrassing. I must take my people's obligations for salary last year, and keep them. If I turn where I am owing, they will be crowded, and in many cases their property sacrificed, before they can pay. A debt of $125, for the meeting-house, lies against the Trustees, and must be paid this month, or their private property be sacrificed for it.

The above statement affords occasion to repeat what we have already said on the subject of church debts. Experience shows, that it is miserable policy to build houses of worship with borrowed money or labor. We know that the case often appears very urgent —that "the circumstances are peculiar"— and unless a man has faith in fixed principles, and the results of experience, he will be induced to yield to the general desire to have a house built at all events, and think about payment afterwards. But it is bad policy—it is wrong. If ever a debt is a sin, and shows itself to be so by the consequences, it is when contracted by a congregation, to build a fine house in hope of pleasing the gay and worldly. Better, a hundred times, worship in store-lofts and school-houses, in log-cabins and barns, than to load the neck of christian enterprise with the millstone of debt. Build according to your means, and when the edifice is dedicated to God, let it be with no secret uneasiness arising from the fact, that it is mortgaged to man.

THE LOWEST POINT.

Speculation having done its worst in the

fine region alluded to below, we confidently expect the prospects of the church will next year grow better.

Now, with most, the absorbing question is, "how shall I pay my debts. My family have been sick, heavy expenses with the physician are incurred, how shall I meet them?" is the inquiry of many. My church and society is almost wholly made up of farmers. The pressure lies peculiarly on them. Their great crops of corn, potatoes and buckwheat will fetch no cash, and not over one or two shillings per bushel in any thing. And our mechanics keep up, generally, near to the prices of former times. If you should go around among us, and see the barefoot children, and the men and women whose shoes look as if they would soon drop off, and their clothing patched until scarce any thing is left to sew upon it, you would see how we live. But with your help, I think I shall get along and preach to this people, but I never knew times so hard before, though I thought that I had understood the subject of hard times.

LABORS WITH THE SICK.

If there have been any conversions since my last report, in connection with my labors, they have been in my visits with the sick. Of one or two young men I have hope. One has recovered, and manifests a change. I hope it is the "new heart." Another has now a prospect of recovering. His mother, brother, and sisters—all the family except himself and his father, are members of the church. I do not consider his case so clear as the other one. Both of these young men live some miles from me; both had heard me preach; and both in their sickness requested, of their own accord, to have me sent for. In all my weaknesses, and all my sins, perplexed and embarrassed as I am, my God and Saviour have not forsaken me.

MINISTERS WHO TAKE MONEY TO THE WEST.

Ministers who come west, and have money, need to know well how to manage it, or they are likely to fall in with sharpers who will get it away. And what is more distressing, these sharpers are likely to be in the church. A Presbyterian minister, who a short time ago was independent, in consequence of a patrimony which he brought to Michigan, is now reduced to want, by a bargain which he was induced to make with an elder in his church. The impression is strong on the public mind, that the elder has greatly defrauded him. The elder was tried by the session, and condemned, but appealed.

SHALL POOR CHURCHES CONTRIBUTE TO THE CAUSE OF CHARITY?

I have thought, on account of the embarrassments of the people, that it was not expedient to press contributions. I have felt that I could not set an example of contributing, as a large partion of the time I had not a cent at command. But I have changed my mind, and am now determined to press contributions for the various benevolent objects. If I can get but *ten cents*, I will get that.

This conclusion is right. "Every man according to his ability." "It is required according to what a man hath, and not according to what he hath not." Here is the true doctrine. No other is sufficiently comprehensive to meet the cases of all.

AN INCIDENTAL EVIL.

We do not know that it is possible wholly to guard against the error alluded to below. It is not easy to tell in the beginning of a congregation, where its natural centre will be, when the land is all cleared up, and society has assumed a permanent form. Hence, there must be frequent changes: meeting-houses must be abandoned or removed, churches divided, re-organized, or in some way changed to suit the altered state of the community. These things are incident to the settlement of a new country, and are not to be regarded as peculiar discourage-

ments; but to be borne and remedied as kindly as possible, as they occur. In this work, the minister, the missionary society, and the common sense and christian feeling of the people must all co-operate.

There is one difficulty in building up the cause of Christ here, which is felt and acknowledged by many other brethren in Michigan. It is this; that when churches are organized, they are too frequently located in the wrong place; for example, a few familes remove from the east and settle in the same neighborhood, and here they must have a church organized, and obtain a minister and assistance from abroad to sustain him, to labor in their neghborhood, and preach in their school-house, when the labor should be bestowed on another point though in the same field. In almost every section of country there is a point where business naturally centers, and here a village of more or less inhabitants usually arises. In New-England, at these points, you generally find the churches, but in Michigan, in these places, the minister finds churches indeed organized, but they are greatly enfeebled from the fact that other churches of like order are covering the ground which naturally belongs to these centers of business. Much is lost by not commencing aright, by not making the natural centers places for preaching the Gospel at first. I know of several places of this character, where if all the Presbyterians or Congregationalists around would unite in the village, they could easily sustain a pastor without foreign aid. Making such wrong locations for churches, is one cause why many, who used when at the east to travel 4 or 5 miles to church, will not do it here. When the country is first settled, they get the habit of going to *their* district school-houses to public worship, and it is difficult afterwards to prevail on them to go to the center of the town, or to their village adjoining, when it is evidently their duty. This evil prevails to no small extent in this new country. But what is the remedy, or how shall the evil be avoided? The minister cannot always do it alone. I know of cases where the minister has endeavored to do it in vain. The people tell him, we will sustain you to preach at this point, because it is near *us*, and expect to build up a church there, when in the opinion of the pastor, the labor should mainly be bestowed on another place. Let the A. H. M. S. have some two or three good ministers in the neighborhood, to designate the natural business, point or center of the town, or *place* where it appears most expedient to have a church, with geographical territory sufficient to build up a church capable of sustaining itself, and *there* let the missionary labor, a portion of the time at least, if there is not a single church member there. In this way, more good would be accomplished in the end, than is done by beginning in a place which must ultimately be abandoned to another near, and of more importance.

If any such cases exist under the patronage of the A. H. M. S., it is because the information on which the Executive Committee acted, was imperfect. They uniformly require applicant congregations to forward the judgment of neighboring ministers on the propriety of the appropriation asked—taking into account the number of hearers, location, &c., &c. If any of our missionaries will apprise us that our action is necessary to straighten any crooked things of this sort, we will cheerfully examine the case, and do what is right and competent for us to do in the premises.

"MY EXTREMITY WAS GOD'S OPPORTUNITY."

Before the receipt of my commission, I despaired of relief; and the very day it came to hand, I had made up my mind that I could not possibly be sustained any longer. True, we were not reduced to the lowest extremity; but myself and family were almost entirely destitute of shoes, and many articles of clothing, which are essential not only to decency, but comfort and health; and I had

no means of obtaining them without money. I have not yet received a farthing in cash on my salary since I have been on this field, which is now near two years. My people could not obtain it, and therefore I could not. Still, the thought of leaving was very painful to me. But my *extremity* was God's *opportunity;* and the promised aid of your Society was the more grateful. Although it was less than I had hoped it would be,* yet I can assure you it was productive of feelings that are not easily described. We felt that, at least, *some* of our wants would be relieved; and when our family came around the domestic altar, I think I can say in truth, that with heartfelt sincerity we unitedly offered up our thanks to "Him from whom cometh down every good and every perfect gift," for the special mercy conferred on us through your Society. Yes, my dear brother, missionaries at the west know how to appreciate the Home Missionary Society; and would that its value were known from "sea to sea, and from the river to the ends of the earth." Then would its treasury be abundantly replenished, and through its instrumentality and munificence, this whole western wilderness would "blossom as the rose!"

OHIO.

From Rev. H. W. Osborn, Mesopotamia, O.

While I have to mourn that so little good appears to have been accomplished through my instumentality, I cannot but hope that the Lord, whose providence seemed plainly to direct my footsteps here, has used me as an agent in preparing the way for the furtherance of the Gospel in this place. A very unhappy state of things had for some time existed. A troublesome case of discipline, and other circumstances, had caused alienations and divisions. These evils seem gradually to be diminishing. There have been additions by letter to this church on every communion season during the year, fifteen in all. At our last, one offered himself who had been in the place two years, with his letter by him. Our Sabbath school has been revived. Last winter we introduced into it, the Assembly's Shorter Catechism. In the spring, with aid from a benevolent individual in Connecticut, we procured the Massachusetts Sabbath School Library, and Newcomb's question books. These gave a new impulse to the school. We have Bible classes, composed of young people, and of fathers and mothers.

About half of the inhabitants in the town are avowed Universalists. Your missionaries in this region need to be *thoroughly furnished.*

Though efforts have been made to crush this church, and trample it under foot, yet it is rising in influence. With aid from your Society a few years longer, and especially with the smiles of Heaven, I hope this church will soon appear like "a city set on a hill."

NEW-YORK.

A CASE OF HOPEFUL CONVERSION.

Last week, I would hope, that one man in our congregation "passed from death unto life." During the time of his deepest impressions, and clearest convictions of sin previous to his hopeful change; which continued from Friday night till the next Monday, he was in great distress. On Saturday morning he came to my house in a state of great agitation of mind and body, and the first words he said, after I received him at the door, were, "*I am a poor, miserable sinner, and have come to ask you to pray for me.*" I conversed with him for some time and then had

* Why was it less? Because the Society had not the means of granting the whole amount; and because the pledges of the Committee were already as far in advance of their receipts, as a conscientious regard to safety would allow them to go.

a season of prayer with him. During this exercise his whole frame shook most of the time, quite violently.

On Monday morning he came to me again, accompanied by his brother-in-law, the man whom I mentioned in my last report who joined our church by profession last spring. His impressions seemed to be even deeper than before? Though he seemed to have somewhat clearer views of his guilt and of the duty of repentance and faith. And after the other individual and myself led in prayer, he followed in a most humble manner. In his prayer he seemed not to be seeking "a hope;" but mercy through Christ to a hell-deserving sinner. He seemed most fully to acknowledge God's right and justice in sending him to hell. At this time he thought he found "the pearl of great price." He immediately set up the family altar, and up to the present time he gets along well. But still I must feel as at first we always are obliged to, in such cases—I rejoice with trembling. For during several of the last years of his life he has been very intemperate. O pray for him and for me, and for this dying community, that we may be speedily visited with the showers of divine grace!

BECOMING ALL THINGS TO ALL MEN, IN ORDER TO WIN SOME.

I think there never was a more favorable time to send missionaries into —— county. People begin to see the difference between broken, disconnected harangues, and methodical, solemn preaching. I have read the Bible, and the psalms and hymns every Sabbath out of my memory, and not from book, and never exhibited any notes in a single discourse which I preached. This I did to remove the strong prejudice against "reading preachers," so called. This convinced people that I had read my Bible, and that the great object of my preaching was to have them believe and obey it. The people where I have preached appear to be very anxious to have me continue another year. I have travelled on foot, but this is more than I should be willing to do for another year.

From Rev. A. W. Platt, Hector, N. Y.

The year of my missionary appointment has closed. There has been no special religious movement during the year. Two only have been added by profession; they were two promising little boys, members of the Sabbath school. To see them of their own accord, and each alone, come out on the Lord's side, was an interesting sight.

Two of our most important female members have been removed by death. They did very much to sustain the Gospel here, and to carry forward benevolent efforts. But they departed peacefully to their everlasting rest.

The Sabbath schools and Bible classes have been prospered. In the intermission, on the Sabbath, the principal part of the congregation, old and young, sit down to study the Bible lesson. I have superintended the school myself a part of the time, and often preach on the lesson in the afternoon. In the afternoon another school is held in a distant part of the congregation, which has called together, from 40 to 60 children and youth.

From Rev. M. Doolittle, Otto and East Otto, N. Y.

Five have united with this church by profession, since my last report,—three of them heads of families. These were the fruits of the little awakening in our church and society last February. There are others that have not yet united any where.

"SET THY HOUSE IN ORDER."

In the church of East Otto, we have just been called to mourn the loss of a beloved sister, who promised

to be a useful laborer in the vineyard of the Lord, Mrs. M., in the 23d year of her age. The first sermon of the year I preached from these words: "Thus saith the Lord, Set thy house in order, for thou shalt die and not live." After service, she remarked to her husband, that she felt that she ought to begin to set her house in order, although she was then well, and her visible prospects seemed as favorable for a long life for her, as for any one. The Lord has come, and that suddenly. We have abundant reason to think that our loss is her gain.

We have a very interesting little Sabbath school, of perhaps about thirty scholars. We have also an interesting Bible class. The interest in this congregation is more general. People come from a greater distance to attend the preaching of the word. Our little house is generally full on the Sabbath. Since the last report, five have united with this church by letter. We are hoping for still brighter days here.

From Rev. F. Kyte, Lumberland.

To this church, 17 new members have been added during the year, being, for the most part, the fruits of a revival with which we were favored in June last. There are others also, who have not as yet sought church privileges, who indulge a hope of having passed from death unto life.

From Rev. R. West, Walworth, N. Y.

HAPPY RESULTS OF MISSIONARY LABOR.

We received to our fellowship at our last communion, three persons on certificate, whom we consider an important acquisition, as they are all heads of families. These make 33 we have received during the year, all on profession of their faith except 8. These 33, added to the 25 previously received, make in all that have united with this church under my ministry 58—nearly twice as many as the church consisted of when I commenced my labors here, three years ago.

We have raised something on subscription for the A. H. M. S., and part of it is collected. I hope we shall make out $50. Our Sabbath school has been prosperous through the summer. Our prayer meetings are attended generally from house to house by a goodly number, and an encouraging state of feeling exists among the brethren.

"THE PULPIT WORTH MORE THAN IT COSTS."

The National Preacher for November, 1839, contained an excellent sermon with the above title, by the Rev. T. S. Clarke, of Stockbridge, Mass. Appreciating the disposition of the age to test the value of every thing by a pecuniary standard, the author shows most convincingly, that even when judged of by the rule of dollars and cents the preached Gospel is an invaluable blessing.

The text is the question of Judas, Mat. 26: 8. "*To what purpose is this waste?*" "The same question is still asked in view of expenditures, of which the making of money is not the immediate object; and especially is this true in relation to the support of public worship." That the charge implied in this question is unfounded, the preacher argues on the ground, that "*The Pulpit is worth more than it costs for its support,*" and consequently there is no waste, but, on the contrary, the very best economy, in sustaining it. The proofs of this truth are arranged under several heads, which we give with extracts from the illustrations.

1. *It increases the value of every kind of useful property.*

This is a matter of fact, even though I should fail to account for it. That property was worth more under the administration of David and Solomon, than during the reign of the unprincipled Ahab, is a *fact*, apparent to the dullest apprehension. Nor

would the *reason* seem to be *less* obvious. There was, in the one case, a strong moral influence, resulting solely from religious institutions, which threw around the heart of depravity such restraints, that it dared not become aggressive on the rights and property of others; while in the other, a false religion was substituted for the true, and thus the restraints, arising from the fear and love of God, were generally removed from the public mind. Was the vineyard of Naboth, the Jezreelite, as valuable to him, as it would have been, if a man that feared God, and loved righteousness, had sat on the throne, instead of the self-seeking Ahab? What was Lot's house in Sodom worth, liable as it was, every night, to be broken open, and himself and family exposed to all the horrors of unbridled licentiousness? Would this state of things have existed, had the spirit of Abraham generally prevailed in that community? But how came Abraham to be in possession of a *better* spirit? Had religion nothing to do in making this difference?

Thus too in France, during the reign of terror, every kind of property sunk in value, by reason of the insecurity afforded by the government. Whence came that insecurity? Manifestly from the annihilation of all religious restraints, and from the substitution of a rampant and licentious infidelity. The intrinsic value of the soil in Turkey is doubtless much greater than that of New-England; and yet the poorest acre of New-England may be more valuable for purposes of permanent occupancy, than the same quantity of the richest land in Turkey, because in the one case you are protected in your rights by a vigorous conscience in the body politic, while in the other you are constantly exposed to a lawless rapacity, and know not in the morning but the bowstring may be applied to your neck, or the bastinado to your feet, before night. But would this state of awful insecurity to life and property continue, think you, if the pulpits of New-England were transferred thither, rousing the people to the assertion of their rights, and impressing the public mind with the conviction of a personal responsibility to God?

There is another fact in this relation, which should not be overlooked: it is the remarkable one, that no where, except where Christianity prevails, can you find those partnerships in trade and commerce, which are indispensable in order to give to property its greatest value. Their religion, or rather the want of true religion, forbids the exercise of mutual confidence, creating universal distrust, and making every man an *iceberg* to his neighbor. Hence the reason why, in Pagan countries, you cannot find any associations for purposes of trade or commerce—of banking or benevolence. Hence their resources are crippled, and the public mind is stagnant.

Further illustrations of this point might be gathered from not a few villages even in New-England, where the experiment of abandoning the institutions of religion has been tried. In one of the towns of a neighboring county, the people voluntarily deprived themselves of a preached Gospel for several years, till the difference between them and the adjoining towns, in their want of thrift and prosperity became proverbial, and till they themselves were convinced that, in forsaking the pulpit, they had forsaken their own mercies. At length, they repaired their weather-beaten and almost ruined church, and settled a devoted minister of the Gospel, with an effect so marked on the enterprise of the people, that one of their most intelligent men remarked, but a few weeks since, that their farms had increased fifty per cent. in value, and that an entirely new aspect had been put on the dwellings, as well as on the spirit of the people.

2. The pulpit is worth more than it costs, *because the vices and crimes which it restrains cost more than the restraining influence.*

One of the shrewdest lawyers in the land, after a careful and laborious examination of the statistics of criminal jurisprudence, has authorized the following statements.

In the state of New-York, the actual

convictions of criminals are 1 to every 700 inhabitants; and, taking the country at large, it will be safe to say 1 to every 1000 inhabitants. At this rate, we have at least 13,000 criminals already convicted, and 3000 unconvicted. Here, then, are 16,000 accomplished villains. The expense of supporting a prudent man may be estimated at $200 annually—making the cost of supporting these 16,000 criminals *three millions two hundred thousand* dollars a year. Add to this, the loss occasioned by counterfeiting money—the waste in dissipation and riots—the costs attending unsuccessful prosecutions for crime—losses sustained by fires, which have been ascertained to have been kindled by incendiaries, and the sum total of the estimate is nine millions of dollars. "So that the honest part of this nation pay more for the support of crime than is paid for all our naval and land forces, forts, arsenals, navy-yards, ordnance, armories, Indian pensions, and internal improvements put together!"—proof this, that human laws, however severe, can never prevent the commission of crime. But the *sanctified* influence of the pulpit can do it; for, so great is its power of prevention, that criminals, and those who intend to become such, are seldom seen in the house of God. Indeed, the conscience, which is educated in the sanctuary, brings the day of judgment and final retribution too near to allow men to become aggressive on the rights and happiness of their fellow-men. What then would be the effect, if all the costs of crime in this land were consecrated to the diffusion and maintenance of the institutions of the Gospel throughout the length and breadth of our country? Would not the nation be a gainer by it even in a *pecuniary* point of view, to say nothing of the improvement in morals and mental elevation?

3. Again. The pulpit is worth more than it costs, *because it is the pre-requisite and support of civilization.*

It is indeed true, that several nations, such as ancient Greece and Rome, attained to great elevation and refinement without the aid of the Gospel, but not to such a civilization as it is in the power of Christianity alone to impart and perpetuate.

The barbarous, or savage state, is that in which passion habitually predominates over reason—lust over conscience;—in which the *animal*, rather than the *intellectual* and *moral* nature of man, is gratified. Now when this order is reversed; where a people are governed by the decisions of an enlightened conscience, there civilization in its best form exists; and what we affirm is, that such a condition is never reached and maintained without the Gospel of Jesus Christ. The history of the Greenlanders presents an illustration in point. The missionaries to that country spent the first ten years after their arrival in attempting to elevate and civilize the people by the aid of literature and science alone, but the attempt was an utter failure. They then exhibited, with all the eloquence of fervid feeling, the doctrine of a Saviour, crucified for the sins of men—suffering, and dying to atone for the guilt of his enemies, with an effect, which more than realized their most sanguine expectations. The attention of the people was arrested, and the transformation of heart, which followed, laid the foundation for a *permanent* elevation. Thus also, schools among the Indians have failed to reclaim them from the savage state, except as they have been made subordinate to the instrumentality of the Gospel.

But the pulpit is not only the *prerequisite* of civilization, it is also indispensable for its *support*. Civilization cannot be maintained without the same influence in which it originated. The proof of this is seen in almost every town in Christendom; in men who have withdrawn, as far as possible, from the influence and support of the Gospel; and the evidence in such cases is as palpable as it is painful, that they are rapidly reverting to the savage state. The roughness and vulgarity of their manners—the obtuseness of their moral perceptions and sensibilities—and the habitual predominance of

appetite and lust over reason and conscience, proclaim with a loud voice, that the light of civilization in them is nearly extinguished; and that, but for surrounding restraints, arising from those who maintain the institutions of the Gospel, they would soon become downright barbarians.

4. Assuming that mankind will have *some* kind of religion, (an assumption which the history of our race justifies,) we say *fourthly*, that the Protestant, evangelical pulpit, is worth more than it costs, *because it prevents the introduction of a more expensive, as well as a false religion.*

The question submitted to men is, not whether they shall have no religion at all, but whether it shall be *true* or *false—Mahomnedan* or *Jewish—Pagan* or *Christian.* And here it is, that the religion of the Gospel has the advantage over every other, not only on the ground of its *truth* and *excellence*, but as a matter of *economy.* For ministers enough of *some order* there will be; and the number will be in exact ratio to the ignorance of the people, and the corruption of religion. Infidelity has its priest in every man, who is sworn, by his talents and influence, to propagate the scheme. Paganism has its thousands of altars, and its array of priests to attend on every altar. In France, under the Roman Catholic Church, 400,000, or one to every sixty-two of the inhabitants, are ecclesiastics. In Spain, 180,000, or one to every sixty-one of the population, are supported by the church; while the Protestant religion deems one minister sufficient for every thousand souls. It is thus seen to be a matter of *economy* to maintain the evangelical pulpit, not merely because it exhibits the *only true* religion, but because it is the *cheapest*, demanding fewer ministers for its inculcation, and a far less expensive apparatus for worship. If men will have *some kind* of religion, as the entire history of the world demonstrates, it is better, *on every account*, to possess the religion of a regenerated heart—the religion of the Gospel of Jesus Christ.

For these several reasons, therefore, the author concludes:

1. *That the Pulpit is not in debt to the people.*

It pays back more than it costs in the increased value which it gives to every kind of useful property;—in the restraints which it imposes on vice and crime;—in the enterprise which it imparts, by introducing and perpetuating the purest form of civilization;—and in its preventing the introduction of a spurious, as well as a more expensive religion.

2. Again. *The work of Home Mission is a work of self-preservation.*

Appointments by the Executive Committee of the A. H. M. S., from December 1st, 1840, to January 1st, 1841.

Re-appointed.

Rev. R. H. Snoddy, New-Prospect, Tenn.
Rev. Moody Chase, Danville, Ind.
Rev. John D. Wilson, New-Salem and Oak Grove, Tenn.
Rev. Joseph Labaree, Little Mill Creek and Vicinity, O.
Rev. Samuel Payne, Chester, O.
Rev. Warren Nichols, Columbus, Ill.
Rev. John H. Prentiss, Napiersville, Ill.
Rev. Nehemiah Cobb, Genessee, Mich.

Not in commission last year.

Rev. E. B. Baxter, West Essex and Flackville, N. Y.
Rev. A. L. Crandall, West Troy, N. Y.
Rev. Lemuel Foster, Bethel, Ill.
Rev. O. Littlefield, Algansee, Mich., Willow Prairie, Ind., &c.
Rev. T. P. Emerson, Marion, Iowa Ter.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from December 1st, 1840, to January 1st, 1841.

MASSACHUSETTS—
Miss. Soc., by B. Perkins, Asst. Tr., $1000 00
Andover, South Parish, Mrs. Elizabeth Brown, 1; Miss Mary E. Brown, 1, 2 00
North Parish, bequest of Miss Hannah Stevens, by Rev. Jesse Page, 10 00
Conway, H. M. S., to const. Samuel Dunham a L. M., by O. Childs, Tr., 30 00
Falmouth, Mass. Cong. Ch., by Rev. H. R. Hooker, 140 00
Hampshire Miss. Soc., by E. Williams, Trea., 250 00
CONNECTICUT—
Hartford, in part of legacy of the late Norman Smith, by F. Parsons, Executor, 500 00
Madison, David Crittenden, 5 00
New-Haven, East Dist., North Haven coll., 54 25; individuals, 4 75; H. E. Hodges, 10, 69 00
Sharon, Cong. Ch., by D. Gould, viz: D. Gould, 15; B. H. Gould, 30; L. C. Merchant, 2; Laura Peck, 0 25; Mrs. Pardee, 0 25; Cash, 5; Mrs. Smith, 0 25; R. Smith, 2; Elizabeth Smith, 1; Maria Fradesburgh, 0 25; Rev. G. L. Brownell, 1; S. A. Elliott, 0 50; R. Boland, 1; P. Abels, 0 50; C. Sears, 2; Smith Slater, 1; Mrs. Ruth Cole, 0 25; C. F. Sedgewick, 1; R. Sears, 2; Cynthian Sears, 0 50; A. Boland, 2; Laura Gernon, 1; M. Lovell, 0 50; Mrs. S. Chapman and sons, 1 50; John Sears, 3; Col. King, 1; P. Hunt, 0 12; Mrs. A. Boland, 0 50; Eliza Taylor, 0 25; Mrs. Reid, 1; S. Bushnell, 0 50; A. C. Beecher, 0 13; C. Lake, 0 50; Hannah Goodwin, 0 50; Mrs. Goodwin, 0 50; Mrs. Weed, 0 25; Eliza Serkin, 0 25; Betsey Pratt, 0 50; Mrs. Pardee, 0 50; W. M. Smith, 5, 85 25
Stonington, Aux. H. M. S., Miss L. A. Sheffield, Tr. 22 00
NEW-YORK—
Catskill, by Rev. Dr. Porter, 12 00
Colchester, a Friend to the Redeemer; of which, 30 is to const. Mrs. Elizabeth Chapman a L. M., 50 00
Cutchogue, Benev. Soc., by B. Case, 10 00
Fallsburgh, Austin Strong, L. D., in part, 20 00
Jamaica, Presb. Ch., Mon. con. coll., 9 35; J. Rider, 2. 11 35
New-York city, viz:
Bleecker St. Ch., Mon. con. coll., by M. Wilbur, 7 07: Coll, 65, 72 07
Houston St. Ch., Coll., 24 40
Troy, 1st Presb. Ch., J. Raymond, Tr., 46 60
NEW-JERSEY—
Sparta, Presb. Ch., per Rev. W. Torrey, 14 00
PENNSYLVANIA—
Philadelphia, H. M. S., by Rev. E. R. Fairchild, 195 00
TENNESSEE—
New Salem and Oak Grove, by Rev. J. D. Wilson, 20 00
OHIO—
New Madison and Washington, by Rev. B. O. Springer, 10 00
INDIANA—
Bethany and Spencer, by Rev. W. C. Rankin, 5 33
Martinsville, by do., 1 87
Pleasant Grove, by do., 1 35
Friend, by do., 75
ILLINOIS—
By Rev. A. Hale, 50 00
MICHIGAN—
Ypsilanti, in part of coll., by Rev. I. M. Weed, 6 25
IOWA TERRITORY—
Springville, by Rev. W. C. Rankin, 24 63
$2628 85

J. CORNING, *Treasurer.*

Receipts of the Central Agency at Utica, N. Y., from October 22d to December 30th, 1840. Rev. A. Crane, Secretary.
Bainbridge, by G. D. Phillips, 5 00
Burrville, by Rev. T. Bellamy, 6 50
Cluzzy, 3 62
Clinton, to const. Rev. Wayne Gridly a L. D., 100 00
Cooperstown, bal., 6 50
Copenhagen, by Rev. T. Bellamy, 8 50
Elton Village, bal., 6 00
Fulton, to const. Rev. Wm. Fuller a L. M., 40 00
Gilbertsville, in part, 28 24
Hannibal, by Rev. R. W. Condit, 17 43
Lenox, 6 00
New Hartford, 45 85
Owego, First Ch., 41 56
Peterboro, 20 00
Saugerfield, 4 25
Springfield, to const. Rev. Samuel Moseley a L. M., 30 00
Utica, *First Presb. Ch.*, Mrs. Joseph Kirtland, 10 00
First Cong. Ch., 55 00
Volney, 7 17
Waterville, 25 35
$476 46

The New-Hampshire Missionary Society acknowledges the receipt of the following sums, for the quarter ending Jan. 1, 1841. Rev. B. P. Stone, Secretary.
Candia, Cent. Assoc., 12 21; Elizabeth L. Brown, 0 37, 12 58
New-Market, Mrs. Garland, 1 00
Londonderry, Presb. Soc., 18 57
Claremont, Cong. Soc., 22 68; Samuel Stevens, 5, 27 68
West Plainfield, Mrs. Wm. Hutchinson, 5 00
Langdon, Mon. con. coll., 7 00
East Boscowen, Mrs. Nathaniel Webster, 5 00
Walton, Cong. Soc., 2 50
Milford, Cong. Soc., 29 10
Chester, John Folsom, 5; Dorothy J. Folsom, 5, 10 00
Epsom, Cong. Soc. 10 00
Henniker, Cong. Soc. 44 75; Abel Connor, 10; Mrs. Lucy P. Cogswell, 5, 59 75
Francestown, Cong. Soc., 29 80; Emily Darwin, 3; Emily Kingsbury, 5, 37 80
Henniker, George Kingsbury, 5; Moses Fisher, 3, 8 00
Plymouth, Cong. Soc., 7 67; J. Joy, 1; J. M. Rogers, 50; John Rogers, jr., 1; Wm. W. Russell, 25; 84 67
Meriden Village, Cong. Soc., 7 37; Enoch Merrill, 2; Linus S. Richards, 5; Mrs. Ruth F. Damon, 5; Deac. Wm. Shattuck, 2; S. P. Duncan, 5; Mrs. Catharine Farnum, 0 50, 26 87
Lyndeborough, Cong. Soc., 16 00
Lyme, Cong. Soc., 20 25
Warner, Cong. Soc., 8 00
Whitefield Cong. Soc. 2 27
Cent Institution, 132 25
Claremont, G. N. Farwal, 2 00
$538 58



THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE FAMILY PRAYER MEETING.

[Furnished by a Clergyman.]

The year 1831 was distinguished throughout the country for numerous and powerful revivals of religion. Many scenes then transpired of deep and thrilling interest—scenes which, at once, evinced the hand of a wonder-working God; and which gave a totally new aspect to many a family. Of this character is the following.

About the middle of the spring, there were indications that God was about to pour out his Spirit and revive his work in ——, Mass. What was then hoped for, and somewhat expected, became in May, a matter of fact. "God was with us of a truth." The first case of deep conviction, and, it is believed, of hopeful conversion, was that of the oldest son, in a family consisting of a father, three sons and their wives, a daughter and her husband, and an unmarried daughter, all residing in the same parish—the oldest, with the father. The sons' wives, the daughter's husband, and the single daughter, were members of the church. These all appeared to feel deeply for their companions and friends, who, as yet, were without "hope and without God in the world." The pastor often beheld their intense anxiety. They knew where to apply for help in such an emergency. The throne of grace was their resort. They prayed often, and fervently; taking fast hold of the promises—"Ask, and ye shall receive. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Nor was their expectation of a blessing long deferred. Soon were the sons and the daughter rejoicing in "hope of the glory of God." We do not know the heart, but they all appeared to be truly "born of the Spirit."

The father, about 74 or 75 years of age, alone remained in "the gall of bitterness and in the bond of iniquity." For some time had the Holy Spirit been knocking at the door of his heart. He was anxious; but refused submission to Christ. At length, it became manifest that Satan had laid a snare for his feet. He was beginning to indulge a worldly spirit. So much time was spent in meetings, their crops would suffer. "*We shall have very little corn this year.*" The children were all alarmed. They felt that their father was grieving the Holy Spirit; and that if this precious season went by, and he was not brought into the kingdom of Christ, his case would be well nigh hopeless. In all probability his soul would be lost.

In the interim of worship on the following Sabbath, an agreement was entered into by all the children, to spend the afternoon of the next day at the paternal dwelling in prayer for the conversion of the father. They stated to him their purpose, and added, if rightly recollected, "we shall not leave you till you give your heart to Christ, or we have evidence that God has given you up, and will not hear our prayers." Their agreement was punctually fulfilled.

About the middle of the afternoon the pastor called upon the family, and witnessed a spectacle which gave him sensations not to be described. The old man, with a heavy, down-

cast countenance, occupied nearly a central position in the room, the children in a circle around him. With one exception all had offered prayer. The pastor prayed with them, his chief petitions being for the object of their deep solicitude, and after a few appropriate remarks, commending them to the care of the "good shepherd" departed. Again they prayed, and again—till, in the evening, the father professed to surrender himself into the hand of the Saviour to be disposed of for purposes of his own glory. O what a note of thanksgiving then ascended to high heaven, from the family for this undeserved blessing? What a note of praise was sung by the angels of God?

After a suitable term of probation, the father with the other *young converts* in his family, entered into the communion of the church. For several years he adorned the doctrine of God his Saviour, who had plucked him as a brand from the burning at the eleventh hour, and then was dismissed from this vale of tears, and joined, it is confidently believed, the church triumphant, there to praise his Redeemer in purer and nobler strains forever and ever.

"GRIEVE NOT THE HOLY SPIRIT OF GOD."

Some 15 years since, the following narrative was given me, by the individual of whom it speaks:

"When I was young, I attended meeting where Calvinism was preached. I was taught to believe in total depravity, regeneration by God's Spirit, and eternal punishment, and supposed these things were so. At the age of 16 I was brought under distress of mind. This continued for a whole year. I attended meeting every Sabbath, conversed with ministers and Christians, read the Bible, and prayed, but found no relief. After all I heard, and read, and did, I found myself no better off; and I became satisfied, that if there was no way of obtaining heaven but what ministers preached, I could never be saved. I began to study the Bible for myself. I discovered a way which I had never heard of, and which I believed, and now believe."

[The way which he found out, (not, however, from the Bible,) was this—The soul is a part of God, and therefore cannot sin, and at death returns to God,—the body dies and rises not again. From these premises he draws the conclusion that conduct in this life affects not the destiny of the soul hereafter. There is to be no day of judgment, and no future misery.]

"My distress left me. I have had no serious or anxious thoughts since. I have had no trouble of mind, and don't believe I ever shall."

His subsequent life has evinced that he was abandoned of the Holy Spirit. Always somewhat immoral, he has waxed worse and worse. So morose and arbitrary has he long since become, that his wife and children were forced to leave him; and now, an old man, he dwells alone in his habitation, bearing within and without decisive marks of the curse of God—the butt of ridicule for inconsiderate youth, and the scorn and derision of all about him. What a practical comment upon the text, "Grieve not the Holy Spirit of God." What a warning to the young not to refuse subjection to Christ in early life! Youthful readers, beware how you slight the overtures of mercy, how you neglect your soul's salvation. You may be left of God to believe a lie, that you may be damned. Be admonished. Fly to the Saviour.

THE INFLUENCE OF DEATH UPON SURVIVING FRIENDS.

[Furnished by a Clergyman.]

I am several years the junior of the brother who has given in the December No. of the Pastor's Journal, his observation of "the influence of death upon surviving friends;" but so far as my experience goes, it fully accords with his. I was pastor of the church in ——, for 10 years. I then thought that the providences of God toward that people, were peculiarly striking and solemn. I think so still.



Twice, our meeting at one of the places where "prayer was wont to be made" was interrupted by the intelligence in the first instance, that a young lady had fallen into the river; and in the other, that a man in the vicinity of the school house, had fallen into the well. Both were drowned, and the providence, in the first case especially, produced a very deep sensation throughout the community. In one family three children died in the space of as many years, of consumption. The first was the first-born of his mother, now a widow. He had been residing for some time at a distance from home, and returned just to die. He lived but three weeks after his return; his death was sudden, and deeply afflictive. The second was a very lovely daughter. The last time I saw her for I was myself confined during her sickness and was not able to see her,) I had a very interesting conversation with her respecting "the things which belonged to her peace." That conversation, now that she is gone, it affords me a melancholy pleasure to recall. Perhaps it had some influence to produce that state of mind which she manifested during her sickness, and which was the source of so much consolation to her christian friends. The second son, like the first, had resided abroad, and like his elder brother, he lived but just three weeks after he reached his mother's roof. The family had now removed to a neighboring town, but his remains were brought for interment in the old church-yard of his native place. This was the last funeral which I attended while the pastor of that beloved people, and often do my thoughts recur to the congregation of the dead and to the scenes of grief in which I tenderly sympathized, as we committed one after another to the grave, there to sleep till the earth shall give up its dead. The deaths to which I have alluded, and others not less afflictive, made, I have no doubt, as deep an impression on surviving friends as such events usually do. But it may be profitable for the readers of the Pastor's Journal to inquire with me, why such events so solemn, stamping such vanity on earth, and bringing eternity so near, do not make a more distinctly religious impression. I apprehend that the capital reason is to be found in the nature of that grief which is awakened. It is not *spiritual* but *physical*. It is innocent in itself; Jesus wept at the grave of his friend Lazarus. Yet immoderately indulged, it becomes selfish, and is "the sorrow of the world which worketh death." How often is every pastor called to notice the tendency of this absorbing, monopolizing constitutional emotion to divert the mind from the soul's salvation. Attempt to address religious conversation to the subjects of such sorrow, and you pour your words on "the desert air." Put to them questions appertaining to their spiritual condition which the lessons from eternity are suggesting, and they make some faint reply, but immediately become mute, or eloquent with selfish grief. In short, while you are talking about God and eternity, they are thinking of their own desolateness. While you are illustrating the design of afflictions; with the first allusion to the overwhelming theme, their thoughts are all driven inward, or transported to the tomb which encloses all that made life dear. It is owing to the same general reason, that conversions so seldom stand connected with funeral solemnities. I have preached at many funerals—have seen much emotion—many tears shed—but I do not know that in a single instance have I heard conviction dated from a funeral sermon. The emotion which is exhibited on these occasions is, to a great extent, mere animal feeling; and if it be substituted for religion, (and I have often thought that it is, for many seem to make their religion consist in attending funerals,) it is the sorrow of the world which worketh death.

The practical lesson of these facts is, *the importance of improving present opportunities, and the ordinary means of grace, rather than trusting to do at any future time, and under the excitement of affliction, the work which God requires us to do now.*

"God *now* commandeth *all men, every where* to repent."

SORROWS OF A BACKSLIDER.

[From a Missionary.]

Mrs. R. was a member of a Congregational church in Connecticut, and came to the West with her husband, who is a Universalist, seven years ago. There were no religious privileges near them then, and Mrs. R. determined, in an evil hour, that she would not be known as a Christian. The world was so watchful, and so apt to find fault with professors, that she would try to be a *secret Christian*, and thus secure the benefits of religion, while she avoided the carping of the world. As may well be imagined, she did not long enjoy religion. She gradually sank down, and neglecting all the public duties of religion, her closet, from being at first less interesting, was soon entirely neglected; and she succeeded in her purpose of concealing the fact that she had been a professor. She lived in this way nearly six years. But now the scene is changed. She has been for about a year, in the deep waters of affliction. As she lived nearly five miles from me, and in a remote part of the congregation, I did not soon find her out. When I heard of her case, I lost no time in visiting her. I found her perfectly overwhelmed with grief. "All the waves and billows went over her." She literally went mourning all the day long, and watered her couch with tears. I endeavored to point her to the Saviour, but she had so long abused him, and so long been ashamed of him, that she was almost in despair. Twice I called, and left her as sad as I found her. The last time I saw her, I urged her to connect herself with the church again, and she then thought she would send her confession back to Connecticut, and get a letter from the church to which she then belonged. While talking about it, she again burst into tears, and said, "Oh, my children! I have so long neglected them, and set such an example before them. It is scarcely possible that I can be forgiven! Why could not some Christian have searched me out, and labored with me, and shown me my error before, that I might not have wandered so long and so far." I could scarcely refrain from weeping, as the poor broken-hearted creature cried and reproached herself, and expressed her earnest desire, if it were possible, to be again restored to the favor of God, and the light of his countenance. But she had made so many promises that she feared to make any more lest she should dishonor the cause. I could only direct her to the "Man who shall be a hiding-place from the wind, and a covert from the tempest" of the adversary, and endeavor to show her that her strength was in him who had said, "I will never leave thee nor forsake thee." But notwithstanding all, I left her apparently in much the same state of mind as before.

We see here,

1. Another instance of the alarming defection of professors of religion on coming into a new country.

2. The bitterness which backsliders in heart are preparing for themselves. If they ever come back, it will be by drinking to its very dregs the cup of suffering.

3. An argument of almost infinite cogency to persuade Christians to take heed to their closets. Mrs. R.'s defection began there, as does all other backsliding.

4. Secret christianity is an absurdity.

> "Ashamed of Jesus! Just as soon
> Let midnight be ashamed of noon."

5. The danger of yielding to temptation "*just a little.*" Satan *gradually* persuaded Mrs. R. that she could be a very good Christian without letting it be known.

6. Christians who have not piety enough to endure the privations of a new country, and piety that will "bear transportation," had better stay at the east. We have thousands too many in the west, and the cause of God does not want them here.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. MARCH, 1841. No. 11.

MINISTERIAL SUPPORT.

For some years past, there seems to have been a deterioration of principle and practice in our country, in respect to the support of the ministry. While in a few parishes, the provision for the temporal wants of pastors is ample, the majority of settled clergymen are compelled to live on an income so restricted, as to interfere with their peace and usefulness.

This arises partly, from the fact, that the altered sentiment of the community no longer permits a minister to eke out his living, by uniting some secular employment with his pastoral labors. At the same time, the demand upon ministerial strength, by the multiplication of duties, leaves the clergyman of the present day little leisure for the care of his worldly affairs. To live on too small an income, cannot be done without much pains-taking; and for this he has no time, unless he break in upon the hours due to God and the church.

But, probably, a more fruitful source of the evil referred to is found in the reaction of the public mind, consequent on the inordinate pursuit and expectation of gain. When the spirit of trade was most active, and the whole country was rife with extravagant projects and hopes, men were more liberal in the support of the Gospel; for it cost them little, or that which they *regarded* as little, in comparison with their expected gains. Besides, the maintenance of public worship in a town was viewed as enhancing the value of property, and might thus promote the reigning passion of the day. But now, the spell is broken, and the visions of golden glory have fled. The minds of men are filled with chagrin and mortification. Distrust and close-fisted selfishness have taken the place of generous confidence. Even the claims of common justice are met with grudging tardiness. In this chafed and irritable state of mind, men are not prepared to welcome the demand of the Gospel for their generous support. Its claim is moral, not legal. It comes not with bonds and mortgages, and threats of suit and foreclosure; but appeals simply to the conscience. It presents a plea calculated to move the grateful and generous affections; but those affections are not there to listen—they have been driven out, and their place filled by the acerbity of disappointed avarice.

As a consequence of these and other conspiring causes, the income of ministers is reduced, and is paid with a degree of irregularity, which amounts to a serious discount from the sum nominally given. Hence, the unusual number of clergymen driven from their parishes by inadequate support. Hence, too, the multitudes of them, that are casting around their anxious thoughts, to see if other congregations, or some different employment not inconsistent with the clerical character, will not free them from impending debt, and give bread to their families. There are *many* —we dare not say how many—unsettled ministers who are willing to work—anxious to work—suffering in mind and body because they are out of employ—that are in this predicament because they were starved out of their places, and because the destitute churches, which need, and could *afford* to secure their labors, will not pay enough to sustain a minister as he should be, and *must* be, if he give himself to his master's work. The conduct of congregations is often very preposterous. They expect their minister to be entirely above the world, showing an elevated example of devotion to spiritual things; and yet they lay him under an absolute necessity to be anxiously concerned about the details of his temporal affairs—about shoes for his children—provender for his cow—grain for his bread, and the way to get it to the mill and back again. They expect him—and he suffers in their esteem if the expectation be not met—to keep up with the literature of the age—they deem it his business to know all that may be gathered by critics, travellers and antiquarians, which may throw light on the Bible; and to be well acquainted with the current theological controversies; and yet they make no provision for his library; they keep him so poor that he cannot take the requisite periodicals and papers. They would not have their minister a sloven nor a clown; but his scanty income compels him to wear the habiliments of poverty, and exclude him from the associations of the refined. He must be an example of charity, without any thing to bestow; a pattern of hospitality, without a house, or furniture, or food more than barely sufficient for his own family. Jeroboam, the son of Nebat, when he would "make Israel to sin," degraded the priesthood in the eyes of the people. The modern practice of stinting those whose province it is to provide for the moral and intellectual wants of the community, has the same tendency; and is the more dangerous, as the process is indirect, and therefore unsuspected.

It is time there were some general action on this subject. Presbyteries, Classes, Associations and other bodies of ministers, and even individuals, must get above their sensitiveness, and tell the people their duty, and *prove* it from the word of God and the reason of the case. Much of the blame of this state of things belongs to those who have withheld instruction on the subject from the community. It may be, that our position relative to unsupplied churches and unsettled ministers unduly affects our feelings; but we acknowledge our apprehensions, that the continuance of pastoral relations, the respectability and power of the ministry to do good, are in danger from the source to which we have adverted. We have now in mind some cases of secret suffering, imparted to us in confidence, by

clergymen who are agitating the subject of removal from their present relations, in the hope of escaping from the thraldom of actual or apprehended debt, arising solely from the diminution or irregular payment of their salaries. And we have reason to believe, that a free disclosure of facts would reveal sorrows on this subject, which nothing short of the heroism of faith could support, or the meekness of piety conceal.

THE PASTOR'S WIFE.

He needs a good one. His cares, labors and trials make a demand for such a blessing, as high, to say the least, as any other man's. And his wife's great business, as a wife, is to take the best possible care of him. "I will make an helpmeet for him." That is the record. "FOR HIM." *He* is an helpmeet for the parish, and his wife for him.

Now in some parishes they do not seem to understand it so. The pastor's wife is to take very considerable care of the parish. She is to be a kind of minister, and do people's bidding in all directions. She must go hither and yon to execute all sorts of ministrations that can, with any decency, be called religious. She must certainly visit that sick woman. She must ride up to —— district, to see about a "sewing circle," or over to —— neighborhood to take care of a prayer meeting, or down to —— village to attend a missionary meeting, or somewhere else to carry on a Maternal Association. She must be president of this society, and chief directress of that, and secretary of a third, and treasurer of a quarter of a score besides. She must attend all annual, quarterly and weekly meetings, arising from the existence of these institutions. Or else, "Why! where is Mrs. Pastor! Is it possible she is not here? She is the last person to be absent. This will never do."

Thus Madam must be as fleet as a camel, and bear as great a burden. She must drive round the parish, in all directions, and upon all sorts of business, as though there were nothing else for her to do, and especially as though there was nobody else in the parish to do it.

But what becomes of the Pastor all this while? Let us look again at the record. The wife was designed as "an helpmeet FOR HIM." But she cannot be this in very great efficiency, and help all the females of the parish do their duties, or rather, as the case often is, do their duties for them. Her own household is a kingdom of itself, and there are cares and duties enough, in managing it well, to make her as busy a queen therein, as there is on any throne. But she cannot guide her own appropriate affairs with discretion, make the home of her husband all it ought to be in neatness, in order, in faithful family government, in cheerful and cordial hospitality, she cannot do all this and be the Alpha and Omega of all sorts of enterprises over the whole parish. She has duties in her domestic relations, which are her duties, her appropriate duties, duties that stand on an eminence above any and all of the calls of the parish. And she is faithfully to fulfil them, whatever may become of other claims.

We know it is very convenient to make the Pastor's wife a general agent for all sorts of benevolent and religious enterprises among the females of the parish. It is very convenient for twenty other ladies, that ought to divide these responsibilities among themselves, to place the whole upon her. They escape labor, and care and anxiety thereby. They have thus many an hour of ease, while she has as many hours of care in consequence. But we protest against it. It is unreasonable. Many are thus taxed beyond all propriety; and being diffident or unwilling to expose themselves to censorious re-

marks, they patiently and without complaint submit to their burden.

"Well, it is what we expect of a Pastor's wife, that she should be at the head of every thing good among the females of the parish. Our former Pastor's wife did every thing of this kind grandly. It is a pity the present one should not follow her glorious example. She was an officer in all our societies. She was every where in the parish doing good. She often went over West—every week down East—up to Deacon A.'s to a meeting one month, and to Esq. B.'s to a society the next. She was in a constant drive of usefulness. That is what we like in a Pastor's wife."

Perhaps the present one has not the strength of an Amazon, nor the wings of the young eagle, nor the health of her predecessor. Therefore have a little compassion upon her. Should she have the *strange impression* that due care of her husband and household demands the best portion of her strength, you can relieve her on that score by appointing divers committees, who shall do *her domestic duties*, since you wish her to do *your parish duties*. While she is on the wing about the parish, Mrs. C. and E. and F. can take care of the children, make, mend, instruct, &c. Misses G. and H. and K. can watch over the Pastor's apparel, and repair any of the desolations of time or accident. Mrs. L. and M. and N. can have an eye upon the carnal occupations of washing, ironing, baking and the like, since the proper monarch of these matters is no longer a "keeper at home." If said wife should seem to need any time for mental or moral improvement, it would be rather a crooked affair to manage by a committee who should do it for her, but about as likely to succeed in reference to her satisfaction, we think, as the arrangements above mentioned. In this way you might have the Pastor's wife at your disposal, unless she should have intelligence, conscience and independence enough to put herself under the wings of the sacred record, and declare "that God designed she should be an helpmeet for her husband, and she would be so at all hazards."

"But may we not expect the Pastor's wife should be prompt and efficient in every good work? And does not her station in society call for eminence in usefulness?" Most certainly.

She may be efficient and eminently useful without involving the necessity of making her foremost in every enterprise, and thus loading her with cares and responsibilities which it would help both the piety and usefulness of other females to bear. Being deeply interested for the welfare of Zion, she will be willing to bear a portion of the burdens necessary to advance the kingdom of Christ. She will not shrink from this or that office of care and trust, if duties imposed do not interfere with higher ones she owes in another direction. It must not be forgotten that her position as the wife of a minister of the Gospel, from its very nature, places her in very important and responsible circumstances. From this source she must have anxieties and cares not common to those in other stations. The usefulness of the pastor greatly depends upon that peace and quietness of mind which results from well ordered domestic arrangements. Abroad he must encounter almost every day something to wound and dispirit him. He comes in contact with the mournful things in Zion, and sad scenes of guilt and danger out of it. The exhausting labors of the study, too, demand that repose which a well ordered and happy home alone can furnish. That home, therefore, to him should be as "a sunny island in a stormy sea." But the wife is the monarch there. If it be not her care, and the great point of her endeavor to make that home what it ought to be, then it will not be a happy home. If but the feeble remnant of her strength be expended within her own threshhold, and in behalf of the welfare and peace of its inmates, while the chief of it is expended abroad, then there is a capital failure. The Pastor has lost one of the great ends

ing a helpmeet. He will be
of a measure of his strength,
course of a measure of his
ess. And if through mis-
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will only add, the chief duty
astor's wife, next to personal
the exercise of that exem-
re of all domestic matters as
ve the Pastor unencumbered,
her household in neatness,
d cleanliness shall present a
for the parish to admire and

In the religious and bene-
volent enterprises of the parish, let her labors not be necessarily foremost. Let her share with her female associates the heat and burden of the day.

To the honor of many of our parishes be it spoken, that the ladies, some of them at least, are merciful to the Pastor's wife, are tenderly alive to her peculiar cases and trials, generously sharing her responsibilities instead of imposing burdens, ever ready to hasten to her aid, affectionate and sympathizing. May all such receive the honor and reward of those who are not weary in well doing. And to any not like minded, may these hints come in such a voice as one useth when he speaketh very kindly to his friend.—*Boston Rec.*

Correspondence of the A. H. M. S.

ITER LIFE ON THE PRAIRIES.

abors on the Sabbath are still
d upon ——— and ———
rairies alternately, and I think
rest in the means of grace is
ng. The assembly, though
always attentive and solemn.
meetings in different neigh-
s during the week, and they
well attended. In summer
vest, little can be done in this

ssors of religion are so scat-
nd worldly they cannot be
d much for prayer. Most
depend upon ox teams for
nveyance, and it requires an
non share of piety to induce
en and ladies educated in
d accustomed to the luxuries
ast, to leave their log-cabins
Sabbath, and ride several
meeting in the cold, on an

Still some do it. Our as-
s however would be much
all had horses. The inhabit-
generally young, and there
y young mothers, who can-
e their little ones, nor take them to meeting; hence they must stay at home, and their husbands often remain with them to keep up a fire, (which is no small task in a cold day,) and cheer them in their lonely retreat.

Not a few are kept from meeting because their clothes are badly worn, and they are not able to procure better. Whether their excuse be good or not, it serves their turn for the present. The taxes are very high, and many must struggle hard to pay them, many men who hired $200 at 37½ per cent. to purchase land, must pay $6 tax. Not a few are unable to procure suitable clothing for the winter. The reason is, produce is low, and store goods are high, and there is almost no money in circulation. Trade consists chiefly in exchange of commodities. I asked a shoemaker how much wheat he would take for a pair of thick boots? He said he could not receive it in payment. He had too much already. He considered wheat worth 2*s.* 6*d.* per bushel. It would take a load. His boots were $4 per pair. When the farmer thrashes his wheat, and

carries it forty miles to market, he gets 50 cents in trade, and by strict economy, he can bring back a few necessaries to his family.

But while the people are straightened beyond what can well be imagined, they must build school-houses, roads, &c. And although they seem to be growing poorer, yet they have an abundance of corn, wheat, and pork, their farms are being improved and their flocks are increasing. There must however be a great change in the times, or the people will not soon be able to contribute largely for the support of the Gospel. All appear ready to pay their subscriptions; some say if they can buy any thing with produce, they consider it clear gain.

We are better supplied with the means of grace in this region than new settlements usually are, yet not one fourth of the inhabitants in this section could get to meeting on the Sabbath if they would, and not one fourth of those who might attend, can be induced to come. Professors of different denominations join cheerfully in divine worship, and assist in supporting the Gospel. But there are many cunning, bold, and bitter infidels, who exert a woful influence. Some of them however are losing ground.

The temperance cause is gaining ground among us. Societies are being formed in different neighborhoods. A good lecturer would be well received, and effect great good.

We have much to discourage, and much to cheer us in this moral waste. Our trust is in God. We greatly need a blessing from on high. We need more laborers and more of the spirit of the Lord. Brethren, pray for us.

ILLINOIS.

From Rev. G. C. Wood, Winchester, Ill.

REFRESHING SEASON.

At the time when my report should have been made, I was at Whitehall, engaged at a sacramental meeting. The weather was exceedingly cold, and consequently our congregations were not very large, yet I trust we had a profitable meeting. Christians seemed revived, and the little church there had an accession of sixteen members, about one half of whom were received on examination. On my return home by a previous engagement, I united with the Baptist brethren here in a protracted meeting, and my time has since been entirely occupied in preaching, visiting, and attending our various meetings. I rejoice to say, that our feeble efforts have been crowned with success. Yes, God is in the midst of this people, and already have we witnessed rich displays of his grace. Our meetings are full, and solemn on account of the divine presence. Some stout hearts that have long resisted the influences of the blessed Spirit are beginning to relent. Yesterday there were present at our inquirers' meeting, twenty-six, and among these some who for years have been the most hardened and hopeless sinners in this community. Some of these were clothed in their right mind, and sitting at the feet of the precious Saviour. Of the number who met with us yesterday, about twenty are rejoicing in hope. I hope, my brother, that this glorious work is but just begun.

From Rev. A. Gaston, Lee Co., Ill.

During the last quarter, I have prosecuted my labors as usual. I have endeavored to give prominence to the distinguishing traits of christian character, and to furnish tests by which that character may be known. The result has been good.

We are in the midst of a temperance campaign which has awakened much interest. What the result will be, time must tell. The multitude oppose—not so much openly, as secretly and practically.

At Rock River rapids, although there are several denominations to be harmonized, the moral materials are becoming more homogeneous.

the sickness abated, our con-
tion has been steadily on the
se. Prejudices are giving way,
feeling is growing, that con-
ns must be made, if a church
be organized and *sustained.*
Rock River Association have
nted a committee to assist in
ormation of a church here,
ever the way shall be prepared,
will probably be soon.

INDIANA.

OCCASIONS OF THANKFULNESS.

other year of my labors among
people, as your missionary, is
about closing; and with this
communication for the year, I
to express my gratitude to the
ty you represent, for the timely
have received the year past, by
I have been sustained and en-
to prosecute my labors in the field
ed me; and to God for the in-
rable blessings of his provi-
and grace. My family and
lf have enjoyed almost uninter-
d health the past year. I have
een laid aside even a single day
my labors, in consequence of
s; and there has been less sick-
he summer past, in this county,
usual.

ave reason to bless God like-
for the continued union and
ony that exist among this little
of Christians. They appear as
ly attached to me as their pas-
nd as ready to do what they can
stain the Gospel here, as ever.
hey are far less able to do this
than they were two or three
ago.

TRIALS.

e past, has been an eventful
to this little church. Various
s have conspired to weaken our
s, and discourage our hearts.
om the time I first commenced
bors among this people, we have
o contend with a great deal of
dice and opposition from the
l, particularly from infidelity.
As this prejudice and opposition from the world has gradually subsided, opposition from another quarter has increased, viz.: from other christian denominations. During the past year the Campbellites have made strenuous efforts to gain a firmer foothold in this community. They have boldly preached their peculiar doctrines, which, while they please the carnal heart, are at war with evangelical truth.

CAMPBELLITE SENTIMENTS.

They assert that the doctrine taught by Presbyterians, that the Spirit of God operates upon the hearts of sinners in conversion, is absurd and ridiculous—that there is no "Spirit" except that which is in the word—that religion is a thing to be learnt just as we learn any thing else—as we learn arithmetic, or geography, or surveying—all that the Bible requires of the sinner in order to salvation, is to believe and be baptized, (by immersion)—and that this belief or faith is not such a difficult, mysterious, unaccountable thing as represented by Presbyterians—that it is nothing more than the assent of the understanding or intellect to the truth taught in the Bible, that Jesus Christ is the Saviour of the world. Other doctrines of a similar character they hold and teach—baptism by immersion is the principle thing with them.

PROSELYTING.

Another thing which has operated very much against the Presbyterian cause here, is the policy pursued by our —— brethren. They open the doors of their church to all, and teach the doctrine that sinners are not to expect to be converted unless they join the church—that the church is a means of grace, and the place above all others "to get religion," and no church opens her bosom to receive them but theirs—that they do not even require, or deem it essential that those who join the church, should have any seriousness on the subject of religion. And such have been

their strenuous efforts to get individuals to join that church, that it has become rather popular to join them. Some two or three hundred in this county, within a few months, have united with that church, and I do not know of a single individual who professes to have met with a change of heart.

AID SOUGHT.

This church would feel very much distressed to lose the privileges of the Gospel. I verily believe they do all they can. Some of them are illy able to subscribe and pay what they actually do. As far as circumstances admit, they promptly pay their subscriptions.

It seems to me that the present time is a kind of crisis with this church, and I have strong hope that I shall yet see her come up out of the wilderness through which she is now passing "beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners." But God is evidently afflicting us now: one of the most precious members of this church has this very day left us, and all her labors and sufferings on earth, and gone to her reward in heaven.

A MINISTER'S APOLOGY FOR A WANT OF LIBERALITY AMONG HIS PEOPLE.

Your remarks, in reference to the duty of my people to do more for the support of the Gospel among themselves, are very applicable to most of our churches in this country; though, I am aware that they claim the *special attention* of this church. There are some apologies for their failing to raise a very large amount, which would be readily made by any one thoroughly acquainted with their circumstances. Some of them are actually so poor, and have such large families to support, under such great disadvantages, that but little if any thing can be expected from them. This is the case with two of my elders who are humble, devoted Christians. Others have always been in the habit of paying about their present amount for the support of the Gospel; and, though their circumstances may now be ever so different, they can do only just so much. If they were formerly poor, and are now in comparatively easy circumstances, their bounds are fixed—they must not pass them. It would be "removing the old landmark." If they came from wealthy congregations where they were not prominent in the affairs of the church, or especially in the support of the Gospel, they seem not to know how much now depends on them, whether they shall continue to have the preached Gospel or not. There are others who have always been in the habit of having a school-teacher, farmer, or mechanic for their preacher—and he, too, perhaps among the most wealthy citizens, owning a great number of slaves, and loaning money to his good people whenever they had need. Others (only a few, but *some* have *told* me so) don't see what use a preacher can have for so much money. "Why, they would think that one hundred, or one hundred and fifty dollars a year, would be a great plenty for a preacher to have. It makes him proud to have too much. And then he ought not to take so many papers; it costs him ten or fifteen dollars a year!"

That such are the difficulties in the way of the support of the Gospel in many of the churches in this country, I think no one of sufficient acquaintance with them to be a competent judge will question. No one can make a satisfactory apology for most of them. Still, such is the power of habit and association, that not to make *any* allowance for them would be unkind.

Such persons should be told—and told again, till the truth comes home to their consciences—that if no others practised more liberality for them, than they practice for themselves, they could not have the precious privileges of the Gospel of Christ!

OHIO.

CHURCHES TO BENEVOLENT ACTION.

d for this people acknowh gratitude, the timely aid ociety. I think that at least e paid back to the Society, f a donation to the H. M. I think it best to collect g every year for benevolent lthough the church is not ustain herself, that when s to go alone, her charitable ill be already in active exe importance of thus trainurches to benevolent action, earned from the fact that ch, which, a little more ear ago, consisted of but 4 gave $40 the last year to H. M. Society, which is n any other church in the y. Some of these old have not yet learned the ss of giving. This is from to the A. H. M. S.; it is rite Society. *But they have rained.*

iple advanced in this extract, is bly correct. It is a mistaken h withholds from feeble churches of benevolence, because they are that missionary, or other clergyset over a church in its infancy, aking character for many gene- ader obligation to train it up to abits. If he fails in this through dolence, he does the church an injury, the effects of which will ards by himself, as well as by ra. The church that is early o liberality, will probably be a hurch; because they will prompt- minister, and do all those other gs on which the temporal welgregation depends.

D MEETING IN A FEEBLE CHURCH.

a Missionary in Ohio.

county seat—a flourishing ge, and a rich country of land surrounding it. The country is new but rapidly settling. The church was small and unable to sustain a pastor, before the division in the Presbyterian church. But "the powers that be," said they must divide, and divide they did. The minority, having the largest claim to the house of worship, bought out the other party. This church has been long asking me to come and preach a few days for them. At length I consented, and commenced a meeting the last week in December. The church consisted of 4 male members, when the meeting commenced, and I know not how many females. It was evident, very soon after the meeting commenced, that the Lord was with us. The church wrestled with God and prevailed, and sinners began to inquire "what shall we do?" The meeting became more and more interesting, and I thought it my duty to continue two weeks. There were 66 attended the inquiry meetings, and professed to be anxious for their salvation; and 30 or 40 of that number professed to have found Him of whom Moses and the prophets did write. Among these were some men of the first standing, and some who have heretofore been skeptics. Those that were acquainted with M. could not but exclaim, "what has God wrought." To God be all the glory.

The means used were—preaching twice a day—prayer-meeting in the morning and afternoon—and meetings to converse with inquiring sinners. These inquiry meetings were very solemn, and attended with a great blessing. There was great opposition to these meetings at first, but this opposition generally died away, among those who attended the meeting. Before leaving, we received 8 members that had belonged to churches in the east, but had not before connected themselves with any church since they came to the west.

"WHO WILL COME TO OUR HELP?"

If this people had a pastor now, the probability is, that a church could

be built up immediately. But where can one be had? I have now three times as large a field as I ought to have, and that is the way with the most of my brethren in this region. Who will come to our help? Who?

From Rev. A. Boutelle, Johnstown, O.

In a review of the past year, I find matter for rejoicing and mourning. While death has made many families desolate around us, my own family and myself have been mercifully preserved, even from sickness, during an unusually sickly season.

As to the church at J., I can report nothing special. I have statedly preached at that place during the year, half of the time. The members have been most happily united in feeling, and appear ready for any good work. Firmly adhering to the doctrines of the cross, and of the Reformers, it has been saved from the divisions and strifes which have made desolate many of its sister churches.

A CHURCH RESOLVED INTO A SABBATH SCHOOL.

The church and their families constitute a Sabbath school. The parents—who are not needed for teachers—form classes by themselves. From this school we hope much. Temperance, and other objects of benevolence—school and family visiting, have received a share of my attention.

Yet we have our difficulties. We are in the midst of those who regard noise and high animal excitement, as expressive of high religious feeling. Besides, politics have ruled with an irresistible sway, and professors of religion have been quite too much carried away with the current. This, with the general cry of "hard times," "high taxes," and valueless commodities, has apparently absorbed too much the thoughts and feelings of us all. However, the Lord reigneth, let the earth rejoice.

In both of my congregations, we have been employed in building, or completing, meeting-houses, which are now comfortable. In Alexandria, 10 have been added to the church, four on profession. On the whole, though we have done much in external matters, we have not been as devoted as we ought, in spiritual matters. Much seed has been sown, and we believe it will yet spring up and bear an abundant harvest.

Accept, through me, the thanks of this church, for the grant of $75. We trust that their souls have been refreshed in consequence of it.

From Rev. J. C. Sherwin, Berlin, O.

Since my last report, I have been installed pastor of this church and society. The call for settlement was unanimous, on the part of the church, which is an illustration of the union of feeling that exists among its members. Our congregation on the Sabbath is increasing; the Sabbath school is sustained with a good degree of interest—having recently procured the Massachusetts S. S. Library; we have two Bible classes, one for the young people, and the other composed of married persons. That composed of the young people, numbers about 26, and is still increasing; and that of the married people is nearly as large. During the last three or four weeks, there has seemed to be more feeling in the church, and some seriousness among the impenitent, and one hopeful conversion has occurred within a few days.

For these favorable indications we rejoice—yet with trembling; for there is evidently much to be done, before we can expect to see very many of the impenitent turning to Christ.

MICHIGAN.

NO REVIVAL.

or of the following report, laments
tell us of no effusion of the Holy
the people of his charge—that
f his flock are growing up in sin,
ing the broad road to ruin.
ssionaries utter the same lamen-
it is there any thing alarming in
t not a common case? It is in-
mon case; but none the less to
l on that account. What greater
an befal a church, than to have
ces of the Spirit of God sus-
be left to barren ordinances and
ministry—to see probation wast-
one of its indispensable results
But if this state of things be dis-
any church whatever, it is doubly
nissionary church. Of all minis-
who labor in the outskirts of the
most emphatically dependent for
the reviving influences of God's
ey wrestle with flesh and blood,
with principalities and powers.
have they to contend with the
depravity of human nature, but
frontier settlements, and the more
rtions of the land, are to be found
lite of Satan's aristocracy—the
lined advocate of error, the ac-
l and experienced seducer of inno-
l the open and shameless pro-
temperance, gambling, sabbath-
&c. To resist these influences in
il, the mere human advocacy of
ighteousness is often inadequate.
e power of the SPIRIT OF TRUTH.
missionaries feel, or ought to feel.
, they should be the last to sit
tented without evidence that the
it is among their people. When
them, their labors prosper; every
ome obstacle removed, some pre-
come, some souls rescued. But
Divine Spirit is absent, the enemy
they cannot maintain their ground,
y are *gaining* ground. If they
eadway against the stream, they
backward by its force. Missiona-
l therefore *desire* the revival of
hey should *aim* at this result, in
their labors, their prayers and their expecta-
tions; they should count it an evil when
there are no tokens of the work of the Spirit
among the people to whom they minister;
and show great carefulness and assiduity
that the guilt of such a state of things be
not found in their skirts.

Since October, my labors have been much as usual—preaching twice on the Sabbath, and in the surrounding neighborhoods, as I could. We have enjoyed no season of special interest, and have yet to mourn the absence of the reviving influences of the Holy Spirit. It seems as if the stupor of spiritual death reigned all over this region. There are in this community a great number of young people, and my heart has yearned over them, when I see them going down to hell, and so few to care for their souls. May God appear for us and for his own cause and bring them into the kingdom.

Yet we have received to the church since, by profession 4, by letter 3, and dismissed but one. So that our little church increases a little, amid all the discouragements. Oh, that the salvation of Israel were come out of Zion!

TRACTS AND BIBLES.

I have received the welcome appropriation of tracts from the American Tract Society, and am endeavoring so to use them, as shall advance the kingdom of the Saviour.

In this county, (Jackson,) we are about commencing the systematic supply of the whole population with the Bible. I preached on the subject and took up a collection, amounting to more than twelve dollars.

From Rev. Seth Hardy, Pinckney and Plainfield, Mich.

Here, as in most newly settled countries, the Gospel minister has to contend with difficulties. The field of labor is somewhat large, and the

great mass of the population, since their settlement in this country, have not been accustomed to attend public worship. The church in this place, as you are aware, is rather small. But we are expecting soon,—probably at the time of our approaching communion—to receive additions. My audience on the Sabbath, though not large, is quite respectable. It is evidently on the increase. Those who respect religion manifest a good degree of readiness to contribute according to their abilities for the support of the Gospel. In addition to regular preaching on the Sabbath, we sustain an interesting Sabbath school, and in the evening a Bible class; also a stated prayer-meeting during the week. These several exercises are evidently awakening a good degree of interest in the minds of the people, the number of attendants upon them is gradually increasing. Some, who have long neglected the ordinances of religion are disposed to come in, and are apparently becoming quite interested in the study of the sacred volume.

Thus far, we have not been favored with the special manifestation of the Divine Spirit in the conversion of souls. But things are, at present, taking a turn quite as favorable as could rationally be expected in a newly settled country like this. The Pinckney church, though small, is in a measure awake to duty, humbly and earnestly praying—I may say expecting—that Zion in this place will speedily be blessed.

From Rev. H. Smith, Bristol, Lapeer Co., Mich.

My services have been devoted chiefly to this township, and to a part of one adjacent on the south. Within these limits, a greater part of the stated attendants upon my ministrations reside. I have occasionally visited feeble and destitute churches, in other townships near to this, and preached to them, assisted in the examination of candidates for admission to the church, and witnessed their good profession, administered the Lord's supper, and done what I could to encourage, to strengthen, and edify them; and have found, in my own experience, this Scripture sentiment verified, "He that watereth, shall be watered himself."

There has been in this place, for some weeks past, a more than general attendance at the places of religious worship, on the Sabbath and during the week; and there has been "a listening ear," and at times I have had my expectations raised of a coming revival of the christian graces, and of the conviction and conversion of impenitent sinners.

Since the commencement of the last quarter, one individual has been added to the church, by profession. During the year, 20 have been added to the two churches with which I have statedly labored, 4 of whom were admitted by letter, and the other 16 by profession. In these churches there are some choice spirits scattered here and there, as the light of the world, and the salt of the earth. Perhaps as a whole, they will not suffer, upon a comparison with the orthodox churches generally, in our country, with respect to personal piety. We have thus far had no occasion to bring any case of discipline before the churches.

UNABLE, NOT UNWILLING.

Their ability for supporting the preaching of the Gospel, is small, but they seem disposed to do all they can. I have thus far had to practice the most rigid economy, and to make great sacrifices to remain with them; and at times I have thought that I should be obliged to leave them, but God has hitherto provided for myself and family, so as to render us for the most part comfortable, and I think with the common smiles of Divine Providence, within a few years, whoever may be the pastor of these churches, will be well supported by them; but at present, they must depend in part upon foreign aid.

n Rev. S. Cary, Milford, Mich.

'e years since, the place where illage stands was a wilderness: are now forty or more families is place. The church in this was first organized three since: thirteen have united the church within a few months We now number rising of members. We have a Sabbath l sustained during the year, in rishing condition. We keep up concerts of prayer during the h, for the different benevolent ts of the day. A portion of me is devoted to the church in ington, a few miles distant. I in that place a little church of r eight members. They now er about thirty, who have mostly l by letter. This is a great field oking up lost sheep.

From a Missionary Report.

THE DAYS OF TRIAL.

the time of my last letter to we were enduring a severe ge of sickness through this community, that disarranged thing, civil, social, moral and ous. Our meetings were almost n up, but not entirely. That is now blown over; health is ed; our meetings are filled up e Sabbath; and our weekly meeting is tolerably well at- l; and the Sabbath school is hing. But yet all are looking rd to another year with dread, any are resolved to move to a healthy abode. What effect ay have upon the church, we t tell.

ing the last quarter, one indi- has indulged a hope that she und the Saviour, and obtained eness of him. She is a very ntial person in this community, ife of a merchant, and the mo- f two children. The family een considered far from being gious family. Until I came they were never accustomed to attend even public worship. The husband and father still remains impenitent, but I trust is more thoughtful than formerly. O that this may be the beginning of better days among us! I think I can see a little cloud rising that betokens good.

CAUSE OF THE EMBARRASSMENTS OF MISSIONARIES IN MICHIGAN.

Some disappointment has been expressed by the friends of missions, that after all the expectations of speedily placing the churches of this state above dependance on foreign assistance, they continue so needy, and their ministers suffer so much from an inadequate support. And many are ready to blame the community there, as wanting in a right appreciation of the Gospel, and sacrifices to sustain it.

In mitigation of this censure, it ought to be borne in mind, that Michigan was more convenient of access than other western state, and therefore the speculations of 1835 and 1836, were carried on there on a large scale, and were pushed into every part of the state. In the subsequent revulsion, distress overtook almost all the enterprising men in the state. They were plunged at once into the greatest perplexity, from which many of them have no hope of ever extricating their fiscal concerns. Besides these embarrassments, the banking system adopted by the legislature gave rise to most enormous losses. Great numbers of institutions were started—some, under circumstances that argue that they were fraudulent in the very conception of them, and others in utter disregard of all sound financial principles. These in the course of a few months flooded the state with the notes familiarly called "wild-cat," and then exploded, leaving the worthless trash in the hands of the people, as the representative of perhaps millions of property. Thus a large amount of the hard earnings of the toil and economy of the earlier settlers was scattered to the winds.

Whatever they now have to pay with must first be raised from the earth by agriculture. But when they have thus raised it, they have no currency for which it can be exchanged; and the indebtedness of the

community to the eastern cities must first be met by sending forward the products of their soil, before relief can flow back to the mass of the people. Hence it comes to pass that so many of the churches are unable to support the Gospel without assistance—less able than they were five years ago. But they must not be neglected. All the causes which oppose the progress of religion are at work and strengthening with every passing month. The operations of Home Missions must, therefore, be urged forward in these times of darkness as well as in times of light. And we have reason to believe that the churches of Michigan will be as prompt to help themselves, as any reasonable expectation can require.

From Rev. O. C. Thompson, Port Huron, Mich.

I am now preaching every alternate Sabbath in the morning at Port Sarnio, a village in Canada, on the opposite shore of the St. Clair river, and then return here to a service in the afternoon. The other alternate Sabbath, I preach eight miles up Black river, which empties into the St. Clair in this village, and return also from thence to a service here at two o'clock, P. M. Some of my church live in the latter place. We had a communion season there last Sabbath. My Canada congregation is composed mostly of Scotch, chiefly national Presbyterians; some of them are devotedly pious. Port Sarnio will be an important town. I hope to organize a church there soon. We have a temperance society there, that includes every adult inhabitant of the village except five, with a total abstinence pledge. Both of these places assist this congregation in raising my support.

NEW-YORK.

From Rev. T. J. Haswell, Warrensburgh, N. Y.

ENCOURAGING APPEARANCES.

I feel strong hopes, that the amount expended upon the feeble churches of this county, will be productive of good. Precious fruits have already been gathered; and an extensive field is still before us, white, ready to the harvest. We have no laborers to spare. Though we have nothing at present peculiarly encouraging in our own church, a season of interest is enjoyed near us. At Chester, we have been engaged in a series of meetings, which have resulted in much apparent good. The church has been quickened, and twenty-one have professed hope. A few Sabbaths since, I had the pleasure of receiving into the communion of that church, eighteen on profession of their faith. Others will join them probably at their next communion. There is some little interest in other parts of the county; and I think indications are becoming more favorable here. Our congregations are good, and of late, unusually solemn. Next Sabbath will be our communion season, and, previous to it, the elders and myself design to make a thorough visitation of the church.

Our Sabbath schools have been well sustained during the last quarter. Last week, at the anniversary of our county societies, holden at this place, we formed a County Sunday School Union, uniting with us the Baptists and Methodists—hoping thereby to inspire increased interest and zeal in the cause. Through the efforts of the County Bible Society, the destitute throughout our bounds have recently been very generally supplied with the word of God; and we wish to multiply, and give efficiency to Sabbath schools, that the rising generation may be taught its inestimable truths.

From Rev. James Millar, West Chateaugay, N. Y.

In addition to my stated labors, I have co-operated with other ministers in meetings in this town. These meetings the Lord has greatly blessed; 42 souls have been, in the judgment of charity, brought into



the service of God; a part of them had previously, at some period, entertained a hope, but had backslidden from the Lord. At these meetings they publicly professed to give their hearts to God, and their lives to his service. The greater portion of these converts were young people.

From Rev. John Moase, Milton, N. Y.

The prayer meeting on Sabbath evenings, during the last summer, from some difficulties in the way, was given up, but was revived last October; and since, we have had two prayer meetings a week, instead of one. God often met with us in a special manner at those prayer meetings. But besides this, some of the people had been praying privately for months together, several times a day, that a rich blessing would come at last. And now, God has during the last month been answering prayer. A day was appointed for fasting and prayer, and for mutually confessing and forgiving faults. Christians were penitent and took hold of the work by faith and prayer; causes of contention and bad feeling were removed out of the way; and a revival commenced. There are fifteen young persons and several children who profess to have obtained a hope. Some of these have stood up and witnessed what God had done for their souls. There are besides several others anxious, and the work we trust is going on.

During the last year four have been added to the church, one by profession and three by letter. We have had two Sabbath schools, averaging together 43 children, in two neighboring villages. The Sabbath school library in the church, which once had consisted of more than 100 volumes, was neglected and wasted before I came—the result of contentions and divisions, and destitution of the means of grace for upwards of a whole year. The number of Bible class pupils, 10—temperance subscribers in the town, about 600.

CASE OF A FEEBLE CHURCH.

In regard to diminishing the appropriation for the present year, I have no doubt but the Committee acted conscientiously, and with the soundest judgment, so far as they were advised. But yet, I believe, that could they have come upon the ground, and been eye witnesses of all the facts in the case, they would have increased, instead of diminishing the amount of aid. These facts, however, they could not have, as it was impossible to make them appear perfectly clear on paper. For this reason, I feel not the least disposition to complain, but on the other hand, I have a deep sense of gratitude towards the Home Missionary Society, for their benevolence to this little church, and also, for the invaluable good the Society is doing throughout our land.

But in order that the Committee may have a more definite view of the actual ability of this church, I would state, that there are but 52 names on our church list, and from the best estimate that we have been able to make, there is but about $25,000 worth of taxable property in the church, and we receive literally no aid from the world; and there are but eight brethren who possess any property of consequence, and but one of them is clear of debt—most of the others have been severely pressed during the last few years. One of them owns but 55 acres of land, and he pays $15. Two more own 60 acres apiece; one of these pays $20, and the other $2,—because he is so deeply embarrassed, having a large family, that he can pay no more. Another, with 200 acres, and deeply in debt, pays $15. Another, with 150 acres, and owing more than a thousand dollars, pays $25. Another, owning 200 acres, and considerably in debt, pays $25. Thus the Committee will see that our little church are not penurious, when compared with other churches throughout our land. But in addition to their other embarrassments, they have a debt of $100 on their house, on which they are paying interest; and besides, have been obliged to

borrow that money twice within the last six months, because they could not raise it among themselves.

But we have the consolation to know that there is a better state of religious feeling among us at the present time, than there has been for more than a year past; and we hope, with trembling, that this is the beginning of better days.

I still have the satisfaction of believing that I have the confidence of all my people, and the friendship of the other denominations around us, while the world do not appear unfriendly. What is before us, we know not, but I cannot but feel that God has yet a blessing in store for this people. For this we pray, and for this we labor.

HINDRANCES.

Religious effort has been unusually, and I think seriously impeded, during the present winter, by unfavorable weather. The proportion of stormy Sabbaths, has been uncommonly large; and the evening of a stated prayer meeting, has *very often*, sometimes for weeks in succession, been such as to cause a failure of the meeting, either wholly or in part. Other appointments have also, from the same cause, been repeatedly unfulfilled. The general influence of these repeated disappointments, has been disheartening; and the tendency of assembling less frequently than usual, has been to dissipate serious impressions, and divert attention to other objects. We have not been able to collect and concentrate individual sympathies, or to act continuously on the people in mass.

VARIOUS EXTRACTS.

So extended are the operations of the A. H. M. S., that its missionaries come in contact with all the various forms of character imaginable. National peculiarities, social habits, religious prejudices the most diverse are often found in the same community, and have to be dealt with by the same minister. Surely, missionaries thus situated need wisdom from above!

In the early part of October, I became forcibly impressed with the desirableness of visiting the entire church, as its pastor, in company with the elders in their turns. Our object was to ascertain from personal observation and inquiry, the real progress which the church was making in the christian life. Among other inquiries, we determined to propose the following to every one under our spiritual charge:

Have you any reason to believe that you have been truly born again of the Holy Ghost?

Since you entered this church, have you maintained both secret and family prayer?

Have you made any progress in knowledge, i. e. in acquaintance with the word of God and the plan of salvation?

Do you derive edification from the preaching of the Gospel?

Are you accustomed to pray for the conversion of sinners?

Are you living at enmity with any of the brethren, or your neighbors?

Is your natural temper subdued by the Gospel?

Have you good reason to believe that your soul, by the grace of God, is gradually and surely becoming more and more purified and better prepared for your entrance into Heaven?

Two, and sometimes three days of the week were wholly devoted to the work, and to us engaged in it, it became daily more interesting. For my part, I never felt what it was to be a pastor until then; it seemed as though a new field, entirely new, had been discovered. The measure was viewed with general favor by the people, and we have reason to believe that they universally esteemed it a privilege to be questioned in the manner above stated: fidelity on our part seemed as delightful and acceptable to them, as it appeared indispensable to us.

The results were eminently happy. At the close of the visit, we felt

more like the members of a christian family: we knew each other's wants: we saw the need of mutual forbearance and help: we felt our mutual dependance; and new purposes of co-operation were formed, which otherwise might never have been suggested, and without which, the efforts of a feeble church must lack not only union, but success.

The pastoral visit was closed with a public meeting of all the members, in the church. It was held on the afternoon of a week day; and only few of the brethren were absent. Its object was to give the pastor and elders an opportunity to state, in their capacity as brethren, what they had experienced, and what progress they were making in holiness, and what difficulties they had to contend with both as Christians, and as overseers of the flock. The forenoon of this day was spent by the elders in sessional business and prayer. I was struck with the tenderness manifested in every thing. In the public meeting, the elders after having related their own feelings, made each a few remarks on some topic of practical importance. The first who addressed the meeting dwelt briefly on the duty of parents in regard to the conversion of their children and on holiness of life in the family. The second; on the first members of this church remembering their first love. The third and the oldest of the elders; on preparation for Heaven. The fourth; on steady and progressive piety in those who have lately joined this church. The exercises were closed by a short address on the responsibilities of the pastor and the necessity he felt of the people's prayers.

After this meeting it began to be felt that God was about to refresh us with the descent of the Holy Spirit. The meetings for prayer were solemn and engaged; and several who had long mourned for the leanness of their souls, showed good evidence of newness of life. I saw some cheeks wet with tears, which for months had been like the mountains of Gilboa—unvisited with the dew of Heaven. There was a movement in the church; but none out of it. I saw many obstacles in the way. And as I have hitherto said nothing on this head, I propose here to enumerate some of the most prominent, which as far as I can judge, greatly embarrass and retard the progress of the Gospel.

OBSTACLES.

1. *Perversion of truth.* Many influential individuals maintain that the church has nothing to do with the conversion of the impenitent. The popular belief is that all the elect will be saved, without human instrumentality. If God has decreed their salvation—they will be saved, even though the church do nothing, and they themselves live as they do now, worldly minded and destitute of hope! The great majority, when pressed with the claims of religion and the duty of immediate repentance, reply that they can do nothing of themselves; no man can keep the law, sinners cannot repent, they cannot believe—they have no power of themselves.

2. Many professing Christians deny that the believer can have any assurance in this life of his acceptance with God. He obtains peace of conscience only at death, not before.

3. It is thought unnecessarily strict to carry church discipline into effect. There is no 'perfection here; and, we must not judge, lest we be judged.

4. It is very unscriptural to sing any Psalms but the version of the Scotch Kirk. They are the Psalms of David, and ought to be sung in all churches of all countries to the end of time.

5. It is quite enough that men attend to religion on Sabbath; for it is written, six days *shalt* thou labor and do all thy work! You will observe these sentiments are held by none of my people, they are maintained by those among whom we live. It is easy for any one who knows what it is to preach the Gospel, to perceive how these sentiments become obstacles. Their contradiction to common sense renders those who hold them only the more

tenacious in their belief. I have not known an instance of any one becoming a hopeful Christian, until they were abandoned.

"A CROOK IN THE LOT."

I have reason to be very thankful that myself and family have enjoyed usual health the past year, though I am not without a "crook in my lot," which none but God can straighten. I have a daughter 27 years of age, who, owing to a spinal complaint, has not been able to walk alone during the last seven years. I have also a son 25 years of age, who for many years past, has been subject to epilepsy, in consequence of which he is obliged to keep about home, as his state of mind when in strange places and among strange people, increases the disease. Providence has given me 12 children. Two died in infancy—one at 27 years of age, triumphant in the faith. The remainder are all members of the church of Christ except the youngest, who I believe has hope in the Redeemer.

TIMELY RELIEF—REPROACH AVERTED.

The last of December, my commission came to hand. I thought to myself, would that the Board and the eastern friends of missions could have known how timely that commission arrived, and how calculated to sustain the spirit as well as the body of a missionary in the far west. In order to obtain necessaries for family use, I ventured, as the only alternative, to give my note for articles out of the store, payable on the first of January. I had more than once mentioned my circumstances to the brethren and friends in the more remote portion of my field, (from which if I could have received what was due the last year, I should have had no occasion to try my credit.) but still, the time passed on without bringing relief until within a few days of the end of my probation. After travelling about 20 miles on those bleak prairies, upon the strength of special encouragement, but without receiving the first cent, I had seated myself, weary and cold, and quite disheartened; as I saw no hope of being able to meet my obligation, although a *minister of Christ!*

While ruminating on my situation—and about concluding should I fail of a grant from the board the present year, I must of necessity abandon my field—my son at that moment returned from the office bearing in his hand your second commission and grant for $100. You can judge respecting the happy change in my bosom, as I could now so arrange with my creditor as to save my mind from embarrassment; and what is more, the *ministry from reproach.*

To enable you to judge whether extravagance plunged us in debt, facts would testify that during my year and a half in this western field, the only articles of clothing I have purchased, are a hat and a pair of thick shoes; 14 pounds of sugar and 2 gallons of molasses, is the amount of sweetening used by my family. I have just returned from an interesting meeting of consociation, though my situation as to clothing was nearly if not quite as embarrassing as my fellow laborer whose case was noticed recently in the Home Missionary.

We have our log-cabin fitted up so that it is quite comfortable, even when the prairie winds beat vehemently upon it. But the materials were purchased by our children—the avails of garden labor.

But though privations attend us, and my field is large and fatiguing; though my ears and feet are occasionally frozen in passing across these open and extensive plains, and my usual place for repose when from home (which is much of my time) is a log-cabin chamber, immediately under an open roof, yet there is something, yea even *much* to encourage and cheer a missionary to hold on. With the divine assurance, "In due season ye shall reap if ye faint not"—

joyful return, with golden
s, is a result of sowing pre-
ed with weeping—we actually
some counteracting influence
he torrent of vice which most
ly threatens the far west.
it not for the ministry of the
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chool and Bible class, with
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speedily cover the people.
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or us, while we in our weak-
ope against hope.

Notice.

I MISSIONARIES OF THE A. H. M. S.

Brethren.—The statistical returns of
aries furnish the data from which the
Report is drawn. In former years,
f these returns have failed to reach
eason to be used for this purpose;
ently we have never been able to
so full a report as we desired, and
anse deserves. We therefore make
nd earnest request that each Mis-
will furnish the following list of par-
in a special communication, (unless
terly reports should be made about
e,) by mail, as early as THE FIRST OF
EXT.

ame of the Church, with the town-
unty, and state; and also the post-
ddress of the Missionary.

2. Number of hopeful conversions.*

3. Number added to the Church by profession.*

4. Number added to the Church by letter.*

5. Number of Sabbath Schools—number of Pupils—number of Volumes in Library.

6. Number of Bible Classes—number of Pupils.

7. Number of Temperance Societies—number of Subscribers.

8. Number of Churches organized during the year.

9. Contributions to benevolent objects, such as

Home Miss. $ ——
For. Miss. $ ——
Bib. Soc. $ ——, &c. &c.

10. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the Ministry, Monthly Concerts, &c.

By a prompt attention to this request, you will promote the objects of the Society, and oblige,

Yours, &c.,
M. BADGER,
C. HALL,
Secretaries of the A. H. M. S.

* In estimating these numbers, those conversions and additions only should be included, which shall have taken place in *that part of the year*, extending from April to April, during which you are under commission from the A. H. M. S. If the *whole year*, from April to April, be covered by the commissions of the Society, you will report the conversions and additions for the whole year.

tments by the American Home Missionary Society from January 1st, to February 1st, 1841.

Not in commission last year.
bert Brown, South Marcellus, N. Y.
illiam E. Holmes, Poolville N. Y.
G. Riley, Hartwick, N. Y.
drew Huntington, Chagrin Falls, O.
muel G. Wright, Lafayette, &c., Ill.
W. Elliot, Vermillionville, Ill.
o. Conn, Angelica, N. Y.
ac Flagler, Pavillion, N. Y.
Demming, Royalton, N. Y.
en Johnson, Avoca, and Kennedysville, N.Y.
Rev. J. Thalimer, Strykersville, N. Y.
Rev. E. Kingsbury, Covington, Ind.
Rev. Wm. Dickson, Columbus, Ill.

Re-appointed.
Rev. Hiram Dyer, Preston, N. Y.
Rev. N. C. Clark, Elgin and Dundee, Ill.
Rev. Samuel Hall, Virginia Settlement, Ill.
Rev. Nathaniel Kingsbury, Racine, Wis. Ter.
Rev. Asa Donaldson, Dover, Ill.
Rev. R. E. Tedford, Columbus, &c. Ten.

Rev. D. R. Dixon, Unadilla, Mich.
Rev. S. Peet, Milwaukie, Wis. Ter.
Rev. W. W. Woods, Putnamville, Ind.
Rev. A. Montgomery, Mayville, N. Y.
Rev. W. Day, Enfield, N. Y.
Rev. Hiram Gregg, Hume, N. Y.
Rev. B. Russell, Independence and Andover, N. Y.
Rev. F. Kyte, Lumberland and Barryville, N. Y.
Rev. Romulus Barnes, Washington, Ill.
Rev. Hiram Smith, Bristol, Mich.
Rev. S. Kittredge, Bedford, Ind.
Rev. C. E. Murdock, Hillsgrove, Ill.
Rev. A. Boutelle, Johnstown, O.
Rev. P. S. Cleiland, Greenwood, Ind.
Rev. L. M. S. Smith, Grass Lake, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from January 1st to February 1st, 1841.

MAINE—
Belfast, John S. Caldwell, $1 00
NEW-HAMPSHIRE—
Claremont, G. N. Farwell, by Rev. B. P. Stone, 2; legacy of the late Amos Tenny, by B. Perkins, 50, 52 00
Dunbarton, Cong. Ch., by Rev. J. Ireland, 31 00
VERMONT—
Cornwall, Anonymous, 1 00
MASSACHUSETTS—
Missionary Society, 950 00
Andover, South Parish, mon. con. coll., by Rev. J. L. Taylor, 74 73
Hampshire, Miss. Soc., by E. Williams, Tr., of which $100 is from the Hadley Gen. Benev Soc., 200 00
Millbury, West Ch., Ladies' Miss. Soc., in part to const. Sidney Holman a L. M., by Miss M. Waters, Tr., 22 00
Newburyport, Ladies' Indiana Soc., by Rev. S. Kittredge, 100 00
Northampton, in part of legacy of the late Rev. J. L. Pomery, by L. Strong, 250 00
RHODE ISLAND—
Providence, Richmond St. Ch., Individuals, by E. W. Fletcher, 74 24
CONNECTICUT—
Bristol, in part of legacy of the late Thames Wilcox, by B. Ely, 75 00
Hartford, Friend, by J. Chandler, 3 00
New-Haven, Friend, by H. White, 1 00
New-London, Robert Coit, of which $30 is to const. Dea. Henry Smith a L. M., 50 00
NEW-YORK—
Greenport, L. I., mon. con. coll., by Rev. W. Huntting, 11 00
New-York city, viz:
Allen St. Presb. Ch., of which $100 is from M. O. Halsted, to const. Miss Sarah J., and Miss Julia Halsted, and Miss Amelia H. Clary, Life Members, 230 50
Bleecker St. Ch., J. P. Tappan, 5; J. B. Roosevelt, 10; J. Donaldson, 3; Charles Gould, 15; others, 19, 52 00
Brainard Ch., of which $54 is from Ladies, by J. Brewster, 154 13
Central Ch., J. C. Baldwin, 50; Mrs. N. W. West, 15; G. Smillie, 10; N. W. West, 10; C. Williams, 10; others, 81 75; coll. 65 96, 242 71
Duane St. Ch., R. Buloid, 25; Cash, 25; N. T. Jennings, 15; Cash, 10, 75 00
Mercer St. Ch., coll., of which $30 is from E. Wainwright, to const. W. P. Wainwright a L. M., 200 20; mon. con. coll., 69 22; A. G. Phelps, 50; Rev. Dr. Skinner, 50; G. U. Richards, 10; E. H. Blatchford, 10; J. Wheelock, 10; R. L. Case, 10; others, 17, 426 42
Second Avenue Ch., J. M'Comb, 25 00
Ladies' Missionary Prayer Meeting, by Mrs. Eastman, 8 00
Juvenile Fragment Soc., by Mrs. H. W. Jacot, 11 00
B. F. Butler, Esq., 150 00
L. B. Ward, 25 00
Miss Catherine B. Patton, 20 00
Samuel Walker, 5 00
OHIO—
Alexandria, by Rev. A. Boutelle, 3 12
Chillicothe, legacy of the late Miss Julia Keyes, by S. P. Keyes, 230 17
Euclid, Mrs. S. Shaw, by Rev. W. F. Curry, 15 00
Johnstown, by Rev. A. Boutelle, 6 12
HOME MISSIONARY, 29 10

$3886 75

J. CORNING, *Treasurer.*

Receipts of the Western Agency at Geneva, N. Y. from Nov. 20, 1840, to Jan. 1, 1841, Rev. J. A. Murray, Secretary.

Auburn, First Ch., balance, 28 00
Barre, 20 00
Busti, 11 00
Canoga, 4 00
Elmira, S. Benjamin, Esq., 75; others, 116 07, 191 07
Gasport, 2 34
Geneva, G. P. Mowry, 10; others, 11 75, 21 75
Gorham, 17 00
Ithaca, Th. Col., $100, of which $30 is to const. F. M. Camp, a L. M.; T. S. Williams, to const. Mrs. T. S. Williams a L. D, 200 00
Lockport, Origin Storrs, in full to const. Mrs. Cynthia S. Storrs a L. M., 10 00
Millville, 2 26
Ludlowville, a box of clothing, valued at 40 00
Pen Yan, Charles C. Sheppard, 12 50; Cash, 2; box of clothing valued at 53, 67 50
Pittsford, Stephen Lusk, 10 00
Prattsburgh, coll. by J. H. Downs, in part to const. Rev. B. F. Pratt a L. D. 20 00
Rochester, Fifth Ch., 1; First Ch., 0 25, 1 25
Romulus, 1 50
Seneca Falls, R. G. Pardee, 10; W. H. King, 10; Mrs. D. B. Lins, 10; Dr. Brown, 5; J. G. Gray, 5; others, 27 50; in full to const. Wm. H. King, D. W. Forman, J. K. Brown, and Rev. Herman L. Vail, Life Directors, 67 50
Silver Creek, 20 00
Vienna, 2 00
West Newark, by Rev. S. Scott, 2 62
Youngstown, 66 00

$631 35

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

REV. JOSEPH BADGER,

OF WOOD CO., OHIO.

This veteran in the Home Missionary service, now 84 years old, has recently communicated some particulars of his eventful life, which have been published in the American Quarterly Register for February. From his long association with the spread of the Gospel in the new settlements, we deem it peculiarly appropriate to record a memorial of him on the pages of this periodical.

He was born in Springfield, (now Wilbraham,) Mass., Feb. 28th, 1757, and received much religious instruction from his pious parents. At the age of 18 he entered the American army, at the commencement of the war of the Revolution—was in the battles of Bunker Hill & Lechmere Point, and accompanied the expedition to Canada in 1776. In these, and subsequent adventures in the army, his sufferings from exposure, sickness and fatigue, were very great, and give a vivid picture of what it cost to achieve our national independence. At the close of his military life, he had saved of his soldier's pay a little over $200 in Continental bills, which were so depreciated that the whole sum would not buy cloth for an ordinary coat.

At the age of 22 he found an asylum in the family of Rev. Mr. Day of New-Preston, Conn., (father of President Day of Yale College,) and here he became the subject of divine grace. Through great difficulties he made his way to the ministry, and was settled as pastor of the church in Blandford, Mass., for thirteen years. The outline of his subsequent history we give in his own words:

Having been appointed, by the Connecticut Missionary Society, in October, 1800, to labor as a Missionary in the Connecticut Western Reserve, now the eastern part of Ohio, I made arrangements to leave my family, and set out on the 15th of November, for that country. On Tuesday before the last Sabbath in December, I came to the Mahoning, a mile or two below the Reserve, in only a horse path. It was near night; there was no house or sign of a settlement; the water was high and there was a strong current; it looked dangerous; but I must pass it or lie in the woods. I put in; it was soon mid-side to my horse; it drove him down stream; but he swam through and reached the opposite shore safely. I soon fell on the open line between Pennsylvania and Ohio, and arrived at the residence of a Reverend Presbyterian brother, who had entered the wilderness a few weeks before me, and whose family was the only one in Coitsville. Adjoining this, on the west, lay Youngstown, to which I went, and preached to a small number the last Sabbath in December, 1800.

I had now entered the great field where I was to preach and visit from house to house. There were no regular roads from one place to another, and the marks of intercourse were not very plain. The communication to the Lake settlements was not then opened. The winter and spring I spent in the south, visiting and preaching to all, or nearly all, the settlements and families in that part of the Reserve. In June, as soon as the waters were fordable, I visited the more interior settlements; kept the 4th of July at Hudson. From

Hudson I proceeded to Cleveland, and made my tour through all the northern settlements, without any special occurrence, except that of getting occasionally a thorough soaking by showers of rain.

After suffering severely in an illness contracted by exposure, he returned, after an absence of 1 year and 47 days, to his family in New-England.

Having satisfied myself from actual observation, that the soil of the Western Reserve was good, and would admit of a dense population, and that the settlements would rapidly increase, and that a door was already opened for extensive ministerial labors—after consulting my family on the subject, we unitedly agreed to make our arrangements for a removal to that distant and almost unbroken wilderness; and committing ourselves and our dear children to the care of Him who worketh all things after the counsel of His own will, commenced our preparations with all diligence. Having settled all pecuniary concerns with my neighbors, and made such arrangements with the Board of Trust as I thought necessary, we put all our moveables on board a wagon, drawn by four horses. Seated with my family, [consisting of himself, his wife, and six children,] in this large vehicle, I took the lines, and bidding farewell to friends and our beloved New-England, began our march to the West. We left Blandford on Saturday and reached our brother's in Becket, where we lay by until Tuesday. On Saturday and on the Sabbath and night following, the snow fell eight or ten inches deep, followed with a heavy northwest wind. From this place we proceeded, with considerable labor, through drifted heaps of snow, and arrived on Saturday, at the village of Schodac. Here we kept Sabbath, and I preached to the people. The snow had now fallen more than two feet in depth; and I learned from travellers, that it was still deeper on westward. I procured a long horse-sled, placed on it my wagon box, and thus proceeded on our journey. Learning that it was dangerous crossing the ice at Albany, we went by the way of Troy. On Saturday, we arrived at Paris, in Oneida county; the road being well beaten, and the snow mostly gone. Here we tarried eight or nine days; got another set of wheels, and rolled on. We arrived in the township of Aurelius on Friday; tarried there and preached on the Sabbath. The mud began to be deep, and the going heavy; got into a mud slough, and the forward axletree of my wagon broke; had to set about making a new one, with such tools as I could get, without help. I got it repaired and went onward; arrived at East Bloomfield before the Sabbath. We went on to Buffalo, and there stored all our goods, to be brought on by water, except beds, a long tent, and provisions to last through the seventy mile woods. We then crossed Buffalo creek in a small boat, not safe for two horses. We tried to cross with two, but they were plunged into the water. Finally, we all got safely across, ours being the first team that had ever crossed these waters. We went on, leaning, I trust, on the arm of God for protection. Three men from Norfolk, Ct., had joined us before we reached Buffalo. We made provision for the whole party, consisting of eleven souls. At night we pitched our tent, made a large fire, cooked our ham and made our tea, and with these, and bread, butter, and cakes, made our supper; after which we lodged and slept safely in the woods. Having only the old Indian path, it kept one man chopping before the team pretty busily to open the road. We arrived at the Cattaraugus creek about three o'clock in the afternoon near the outlet. I sent a man up about a mile to an Indian camp and got a canoe, in which the family and furniture crossed over, the horses swimming by the canoe. We then tied a long rope to the wagon neap and drew it through. Soon afterwards, there came a gust of wind from the Lake, with hail and rain. We encamped for the night. It was so ordered, that the squall lasted not over fifteen minutes, and was the only rain we had until we finished



our journey. The remainder of the way the weather was mild and pleasant, and the streams were low. We arrived at the first house in Pennsylvania on Friday evening about dark. Here I tarried, in this small neighborhood, two Sabbaths, and rested my team. On Monday we went forward again, and were met on Tuesday, by a man and two horses, to help us. On Friday, we arrived at Austinburg. We thus performed our journey from Massachusetts to New Connecticut in a few days over two months. We felt ourselves brought under peculiar obligations to the same God that called Abraham to leave his kindred and native country to remove to a distant land among strangers.

In about two weeks we got into a cabin of our own, with flooring enough to spread out our beds, but without chair or table, and without a door being hung, or the chinks stopped. In this plight I left my family to make their garden, and went on a mission tour until about the middle of June. I then returned, took a boat and two men, and sailed from the Ashtabula Harbor for Buffalo. One of the men left us at Erie. Strong wind and waves drove us ashore; and we had to beach our boat. The next day, however, we reached Buffalo; got our loading, and laid our course towards the Reserve; having another boat in company, with merchandise, and four men.

After narrowly escaping from wreck he reached his home in safety. The following are selected from many similar passages of missionary experience:

I commenced, in December, 1802, a winter's tour. The ice was running and making the streams impassable in some places, and dangerous in others. Having crossed the Grand River and come to the Chagrin, at the common ford, I found it filled with ice from bank to bank. The sun was now about setting. I returned three miles to a cabin and lodged. In the morning I went on again, and after going up the river about three miles, I came to a shallow rapid where the ice was floating, but on or near the opposite side were lodged two long trees about six feet apart. Watching for a vacancy in the floating ice, I plunged in and reached the trees, but could not pass them for deep water. I got on to the first, took off my saddle-bags, and the horse jumped the log; he then jumped the other log, and we escaped safe to land. In this tour nothing further of special interest took place until my return in April, 1803, when I had to swim my horse and climb over on heaps of flood-wood.

In the forepart of August, 1804, as I was returning from a southern tour through Warren, to save distance, I took a course through the woods. Soon after I entered the woods, it began to rain pouringly, which made my progress slow, especially as I had to swim my horse through a stream, raised eight feet by the shower. It continued to rain. I reached the only crossing place of Grand River for many miles, after sunset. There I crossed the river, and concluded to camp for the night. Riding up to a place of fallen timber, some animal started out on the opposite side. I rode a little by, to see what company I was like to have, and was met by a large bear, that immediately threatened an attack. I walked my horse partly by, and he came in behind me, and drew nearer. It now became so dark I could see nothing, but could hear the snuffing and snapping of the bear. To ride away from him was impossible. I concluded to climb a tree, if I could find one. I reined my horse to the left, and limbs struck my hat. I reined him further, and he came with his shoulder close to a beech tree. I tied the reins to some small limbs, raised my feet on the saddle, and went on to the tree. As I was getting upon some limbs about six feet above my horse, the bear came to the tree. After a few minutes he began smelling at the horse, which paid no attention to him, but continued browsing. I went up about forty feet, found a place to sit among the limbs, and tied myself to the tree with a long bandanna. The rain now began to pour down. The horse shook himself; that startled the bear; he went a few rods from the tree, snuffed and snapped violently, and waited until near day-

light, when he left the ground. I reached home about the middle of the day. Bears I had often met with, but they were quick out of sight. This was the only time I was interrupted by any wild beast in all my journeyings through the woods.

In 1806 Mr. B. commenced the Indian Mission at Lower Sandusky. He appears to have manifested great energy in grappling with the difficulties necessarily incident to a frontier enterprise at that day.

I pursued my labors with the Indians until some time in November, 1809, when I received a letter from my wife informing me that our house was burned, on the last night of October, with nearly all our provisions and furniture. I returned to my distressed and almost naked family. Soon, with the help of neighbors, we got up another cabin. Although the chastisement fell upon us suddenly, (and was no doubt wisely ordered,) yet we were not forsaken; streams of benevolence flowed in from various parts. We kept a day of fasting and prayer in our family, in special regard to our affliction, accompanied with expressions of gratitude. God had dealt with us in mercies far exceeding his chastisements.

In 1810 he removed to Ashtabula, and labored in the ministry, being aided by the Mass. Miss. Society.

When the war of 1812 commenced, his services as a minister were earnestly sought by the sick and wounded soldiers, and having gone to visit them, he was appointed brigade chaplain by General Harrison.

I could not now return honorably. In December we received orders to march for Lower Sandusky. There was no road but an Indian path through low swampy ground. I observed to the general that the route on that path was impassable for teams. "Can you point out a better way?" "Yes, I can lead the army through on mostly dry ground." We started, the next day, with a guard of about twenty men, and six axemen, marked the route through, and returned in five days, in a severe snow storm. The brigade marched the second day after my return. I went as their pilot, and got through safely, on the third day. We lay at Sandusky until the forepart of February, when we were ordered on to Maumee. Here I continued until the pickets were all set to form Fort Meigs. About the middle of March I returned to my family.

After various labors and afflictions, among which were the death of several members of his family, he adds:

After the war I continued preaching, with a very scanty support from the people. I sold a lot of land, and applied the avails for my support.

Being called to attend the funeral of a neighbor, on my return I found my wife on her bed. Medicine had no effect to remove the disease. She languished, in great distress, until about 11 o'clock, A. M. of the third day, when she was released from pain and sorrow here, to enter, as we had reason to hope, the joys of heaven. This was on the 4th of August, 1818. She was then in the 64th year of her age. In early life, she had professed her faith and hope in Christ; was a discreet wife; an affectionate mother; a consistent Christian: beloved as a friend and neighbor. She bore, with christian fortitude, the burdens that often devolved upon her in managing the concerns of her family. Although we were subject to many severe trials, and could not know how they would end, not a word of complaint escaped her lips, but she often remarked, in times of trial, "We must trust in God."

He married again, and continued to preach without any stated support, until 1826, when he obtained a pension of $96 per annum, as a soldier of the Revolution.

From this time, for eight years, he labored in the noiseless scenes of pastoral life, in the church of Gustavus, O., being blessed with some precious refreshing seasons, and a considerable enlargement of the church. At length, in 1835, he retired, through the infirmities of age, from the responsibilities of a parochial charge, to spend the evening of his days with his only surviving daughter, and awaits, with hope, the calling of his Master to a higher sphere, where no weariness, nor decay of vigor, shall suspend his labors for his Lord and Redeemer.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be SENT? *Rom.* x. 15.

Vol. XIII. **APRIL, 1841.** **No. 12.**

A WESTERN MAN'S APPEAL IN BEHALF OF THE WEST.

THE mass of the American people have heard of the "great West," the "enterprizing West," the "spiritually destitute West." But the reality they have never seen, nor conceived of, even in mental vision. They have seen the faint resemblance on the map, not the outspread empire itself. They have looked upon the ingenious drawings of the painter, not upon the living, growing reality. Indeed, ninety-nine hundredths of the inhabitants of the West itself, have not yet opened their eyes to the prospective influence which the immense country around them will exert, if earthquake, pestilence, or desolating wars, do not arrest its onward career. And when the broad dimensions of the reality are drawn before an eastern or western audience, it is next to impossible to persuade them that it is not the delineation of fancy, or the wild calculation of enthusiasm.

These limited conceptions of the true nature of the subject are the fruitful cause of much of the apathy with which we have to contend in making the church feel the extent and urgency of *our* wants, and the degree of her *own* responsibility. Could a graphic picture of the West—what it was 20 years ago, what it is now, and what it will be 20 years hence—be hung up in the closet of every praying Christian, and studied as often as he kneels before the mercy seat, we might expect to see the whole church in motion, and responding aloud to our numerous calls.

From these imperfect views which the largest proportion of the church have taken of the time and labor required to evangelize the West, the opinion has been general that a campaign of 10 or 15 years, with liberal expenditures, would complete the work. Hence, for a season, our descriptions and appeals were listened to with responding hearts. The eastern church embarked in the enterprise with an intrepidity to some extent commensurate with the greatness of the undertaking. But moral achievements cannot be the work of a day. Nor does success depend mainly upon the general and enlightened zeal with which the work is commenced, but upon an intelligent view of its extent, the probable time necessary for its accomplishment, and the indefatigable perseverance of those who engage in it. Here is the point where the church has failed in her calculations. It may be presented in three aspects:

1. The TIME it must take to establish firmly the fortifications of Christianity in a given extent of country, *e. g.*—Ohio, Indiana, Illinois, Missouri, and Michigan. In relation to this consideration I have only to remark, that the church *has not* yet established a fortification and efficient guard at every point of influence in the five mentioned states, to say nothing of the *new* points which are *yearly* opening within the same territory.

2. She has not properly considered the REACTION, and almost entire failure, which must be the result, if she relax her efforts before the work is thoroughly done. For where she has planted the standard of Immanuel, she has by no means completed the

bulwarks around it. To leave them, therefore, at this stage of their accomplishment, would be like abandoning the half-finished military post to rot down, regardless of the time, money, and labor expended upon its partial completion. To relax effort at this point, or at any subsequent point, until the whole work is completed, would be as fatal to the cause of western evangelization, as to desert the cause of temperance when it has reached the steepest and most difficult point in its ascent. Not only would it not reach its ultimate aim, but in its retrograde motion it would sweep away, like a headlong avalanche, all the mementoes of its past triumphs, and leave the whole a more cheerless waste than before. Nor has she considered—

3 The MEN and MONEY required to occupy the NEW FIELD which is daily opening before the swelling tide of emigration. Look at Iowa and Wisconsin, and thence onward to the Rocky Mountains! The Mississippi has been passed, and Illinois is no longer the frontier boundary. Already are her citizens selling their lands here to go to the "new purchase," or Iowa. To my own mind, this settles the alternative, that the Home missionary must either follow in the wake of emigration to the Rocky Mountains, or the tide of ignorance, together with every variety of scepticism and sin, will rise higher and higher, until, in its reflex influence, it rolls over the beautiful monuments of Puritan intelligence and piety. If any are disposed to smile at this intimation of the physical greatness of the West, let them examine thoroughly "the causes which transferred the sceptre" of power and "civilization from the banks of the Euphrates and the Nile to the shores of Western Europe." Similar causes, now in operation, are transplanting a prodigious population from Western Europe to the plains of the Mississippi. And what power is there to stop the unparalleled growth of our nation from spreading over an unoccupied western world? There is every thing to urge the enterprizing sons of the West onward. An untenanted and luxuriant country is ever opening before them. No ocean rolls between them and the promised land. A few day's journey establishes them in a home of their own. Besides, they have the assurance that they will be closely followed up by civilization and a dense population.

We are not left, however, to mere speculation as to the probable growth of the West. There is a surer criterion at hand—*the history of the past.* I will, in this connection, present a few statistics illustrating our extent of territory, and the increase of our population:

(1.) *In relation to Territory.* The five western states referred to above, contain 231,128 square miles, or more than territory enough to constitute *fourteen states* like those of New-England and New-York. And when they contain a population of equal density on the square mile with Great Britain, they will number more than 53 millions. Nor is it incredible that, at a future day, such will be the denseness of our population. For if England can sustain them, we surely can with our immense agricultural resources.

Add another item. The single state of Illinois contains upwards of 16,000 square miles more than all New-England, excepting Maine. With a population, therefore, no more compact than that of Old England, here is territory enough to contain the entire population of the United States, according to the census of 1830. Who are to provide for the spiritual wants of the future multitude that will doubtless live, and prepare for eternity on these prairies? Who will lay the broad foundation for their salvation? What a question for the present generation of ministers and church members to answer.

We will turn—

(2.) *To the prodigious growth of our population.* Forty years ago the population of Illinois was just 215 souls, while that of Massachusetts was 422,845. According to the present census, Illinois numbers 475,000, and Massachusetts 737,766. If we compare the increase in these states from 1820 to '30, we shall find that the gain in the former was over 185 per cent., while in the latter it was but little over 16. And from 1830 to '40, the increase in Illinois was more than 300 per cent., while in Massachusetts it was but a trifle more than during the preceding ten years.

If we make the same comparison between New-Hampshire and Illinois, we shall find a still more decided result in favor of the latter. In the year 1800, New-Hampshire



umbered 26,413 more than the *entire popu-ation* of Illinois in 1830. But in 1840, Illi-ois numbers 129,619 more than the whole opulation of New-Hampshire! What bold rides are these towards numerical superi-rity in the counsels of our nation. What a nsideration, too, when we remember that ie "democracy of numbers" is to control ie destinies of this great republic!

From 1820 to '30, the increase in the popu-ation of New-York was 191,346 greater than ie increase in Ohio for the same 10 years. ut from 1830 to '40, the actual increase in hio was 68,943 more than in New-York. lere, then, is the astonishing fact, that hile New-York has greatly outstripped all er rivals east of the mountains for the last) years, the last 10 years has given the palm) Ohio by the large number of 62,943. This ict illustrates the almost incredible growth f our population. Forty years ago Ohio as a vast wilderness, containing but a ifle over 45,000 inhabitants. Now they mount to more than a million and a alf! Who will talk of exaggerated state-ients, or fanciful speculations, with such fficial data before them. And will not the iture equal the past? What high embank-ients will prevent this amazing tide, which pouring in upon us, from rolling on with r broader and accelerated surges? The stern statesman, from political motives, ay endeavor to prevent emigration. But e may as well attempt to chain the eastern mpest at Bunker Hill, or prevent it from weeping over the plains of our own Missis-ppi. It cannot be done. The construction f every new canal and railroad will increase ie transition from the East to the West. nd while steam ships are multiplying to ar the population of Europe to our shores, nd our own lakes and artificial streams are owded with vessels which wait their arri-al, the process will go on. All the signs of ie times indicate that a world hitherto unoccupied," to a large extent, is now to populated. And certain it is, the resources this rich valley will no longer remain un-plored and undeveloped. The growth of ie world's population will need them, and, ithout doubt, will call them all into requisi-on.

The question then returns, who will direct is mighty influence aright? Who will make it the means of salvation to a ruined race. That the mass of mind hereafter to be congregated in these plains will exert an influence proportioned to the vastness of this western continent, no reflecting Christian can doubt. What shall this impression be? Shall it be for Christ or Belial? Will it mitigate or augment the sufferings of apostate man? Here is the problem for the church to solve. On it hangs the *all—the eternity* of millions yet to exist! And if the ministry would meet the question with an interest, only in part befitting its intrinsic importance, it would be the harbinger of salvation to multitudes whom I fear will be offered like hecatombs on the altar of sin. This topic will be presented in its proper place.

With these statistics and considerations before us, let us examine the actual state of things in the West.

The *first feature* which I shall present is the *unprecedented combination of character* which is to be found here. It would be no less difficult than superfluous to attempt a minute classification. But for all practical purposes it may be presented under the four following heads:

(1.) The independent and self-made sons of the West. (2.) The shrewd and money-making New-England emigrant. (3.) A class formed from an amalgamation of eastern and western mind, which constitutes the passive portion of society, never acting, but always acted upon. (4.) Foreign emigrants, involving all the variety of European character.

The intellect and controlling influences are by no means confined to eastern men. There is much sanctified, and much unsanctified energy, born and matured in the West. This is a fact that should be understood and weighed throughout the East. It would prepare our future missionaries to come here with more enlarged notions of western attainments and enterprise, and enable them to adapt themselves, far better than they have done, to western minds, so sensitive on this subject. This independent class of western men have their own way of doing things; and in the circumstances, in many cases, it is to be preferred to any form of eastern importation. Therefore the missionary who comes here expecting to en-

graft the entire system of eastern notions upon the West, will find but little favor with this class of men.

One of the members of my session is a western man. For nearly sixty years he has never breathed any other than a western atmosphere. He possesses a clear head and a warm heart. But to this day he is prejudiced against the East. And for this reason: The wife of a missionary asked a full grown western woman, *Who made her?* The West, improperly perhaps, yet honestly, regard such questions as evidence of intolerable self-conceit.

In relation to the fourth class, I need only remark that they are greatly increasing. Men are here meeting from all parts of Europe to compare the merits of their respective creeds. And each will contend warmly for the territory which they all claim.

Here, then, is a specimen of the materials which are coming together on this great western theatre. And, depend upon it, truth will be compelled to join issue with all the varying and multiform errors that have ever convulsed society and ruined mankind. Here is to be the spot for making bold experiments. The errorist selects the West as the appropriate soil in which his system will luxuriate. The revolutionist abandons the well fortified institutions of the East to commence the work of convulsion and overthrow, where he finds the mind afloat and ready for a change. In a word, every system has its advocates, and every system has its adherents. The standing rule of a large portion of our population is, "Give every man a hearing." The consequence is, every man makes proselytes.

What a novel spectacle do these facts exhibit! Here are minds collected from the four winds. They are held together by no fixed principles, no homogeneous preferences, and by no long established usages. On what new consolidation they will finally settle down remains for the future historian to describe. How much does such a population need to be followed up by men of strong minds, of sound judgment, of established principle, and of ardent piety.

A *second illustration* which might be given of the state of things here, is the *object* which induced the multitude to emigrate. The primary and avowed object is WEALTH. Many of all classes have admitted to the writer that the grand object which brought them here was to get rich. The heavy capitalist, the well established lawyer and physician, and—alas that it is so—the popular and well supported *minister*, remain at the East. But the ardent and aspiring who cannot compete with the established fortunes and confirmed reputation of similar professions in the East, come hither to be the future men of wealth and professional influence. This is the magnet which first attracted them here, and it now governs all their conduct. Each imparts additional heat and motion to his neighbor, until the whole mass are on the high way of excited competition. Mammon is the acknowledged god, and by common consent they have prostrated themselves before his altar.

How, then, are we to bring minds under such excitement within the influence of truth? How can they be drawn from the shrine of their idol long enough to show them a more excellent way? We have no artificial means of attracting men to the house of God. There is no well organized public sentiment—resulting from principle or habit—in favor of keeping "holy day" within sacred enclosures. We have few inviting edifices reared according to Corinthian or Gothic taste—few of the charms of vocal or instrumental music. And but seldom are we blessed with men among us of that general celebrity which draws the multitude to the house of the Lord. Now, to all this, add another item—an ordinary minister delivering an undigested discourse. Is there any thing in all this calculated to arrest the attention of the young speculator, or merchant, who is in hot pursuit of his cherished object? or our young professional men who have entered a new arena of more hopeful competition? Suppose, moreover, there is a strong public sentiment setting *from*, instead of *towards* the house of worship. Is it to be expected that religion will flourish in such circumstances—that the Bible will get a strong hold of such a people? Which will probably take the deepest root, and yield the most luxuriantly, infidelity or the doctrines of the cross? Alas! the infidel sentiments, which are boldly defended by the

d of our young men, furnish the
monition of what the future will
s being the paramount object, if
interpose its authority against sa-
ie soul on their altar, that autho-
be denied, its sanctions derided,
iole influence prostrated. Hence
comes from the court-house, the
and the assembly of the wine-
Away with it, away with it!"

an unlovely picture indeed. And
py would the writer be if he could
imself that it is too highly colored.
the most incredulous have made
ctions, there remains still enough
r the immediate action of the
l her ministers, especially of the lat-
ie have been, and are ever to be,
springs in our moral machinery.
itry is the spiritual thermometer
we are to gauge the zeal and sym-
the church. If the ministry are
d in relation to any subject, so
church.

ng admitted, the *pastor* should so-
igh *his* responsibility in relation
st. He should enter his closet,
knees settle the following ques-
ave I ever measured the real di-
f this subject? Have I made its
claims upon *myself* a matter of
ayerful, and continued thought?
lightened my people on the sub-
it them in possession of facts cal-
inspire them with the spirit of
lissions?" Have I satisfied my
on good grounds, that it is not
become a "Home Missionary?"
who has not done this, whether
nonored, the titled or beloved, or
orking, secluded servant of Jesus,
:o fame, has not done his duty.
at a man has great influence, is
ans *prima facie* evidence that
ity to remain at the East. The
"great men," possessing great

Hitherto, perhaps, you have
granted that you must not come
ir church is importunate for you
This is not legitimate reasoning.
visit to the East the writer had a
ng, as well as flattering invita-
e there. But conscience told him
that the West, with all its privations, had higher claims upon him. It may be so with you. Settle this question, however, as you may, neglect not to inform your people. Circulate among them the publications of the "Home Missionary Society." Read their annual reports and pray over them. Study the geography of our country, and the facts brought to light by the last census, and then present the whole subject to your people. Make it a standing topic of discussion until your old men are willing to consecrate their money and children to this work, and your young men feel that the Lord Jesus is calling them to this part of his vineyard to labor till they die. No pastor, I repeat, can satisfy an enlightened conscience until he has done as much as this.

I respectfully submit, also, whether the professors in our theological schools do not owe a duty to the West. Should they not present its wants before the young men soon to enter upon the duties of the sacred office? Can they see infidelity taking deep root, and luxuriating here, without persuading some of their strongest and most devoted sons to "come over," and, under God, arrest its progress?

A third class to whom this subject appeals, are the young men about to select the field of their future labors. With these I should like to sit down and expostulate. I would ask them to look at the statistics presented in this appeal in relation to our extent of territory—to our augmenting numbers—to the wonderful combination of character which we present—to our restless enterprise, and to our general rush after the world! Must this amazing multitude, pressing on to eternity, die for "lack of vision," without an attempt to rescue?

Who will listen to our calls? Who will come and build, as did the faithful Paul, on their own foundations? Who will have the patience and intrepidity to lead an infant church through all its vicissitudes up to vigorous manhood? Such are the men we need; and they, too, are the men who will reap a harvest of glory in heaven. But can they be found? If not, well may we go back to the tomb of Paul, and long for the resurrection of the spirit which has so long slumbered here!

Correspondence of the A. H. M. S.

REPORTS OF MISSIONARIES.

REVIVALS OF RELIGION.

Again it is our privilege to make the Home Missionary the bearer of glad tidings to our readers. For a few weeks past the illustrations of the presence and grace of the Holy Ghost in the missionary field, have been more numerous than during the previous portion of the year. We have selected two letters from our recent correspondence, and give them at length, that the patrons of our Society may rejoice in the fruits, which, through their beneficence and prayers, are gathered from the field, that otherwise would be as barren and unblessed as the mountains of Gilboa.

WISCONSIN.

From Rev. J. Porter, Green Bay, Wisconsin.

INSTALLATION AND REVIVAL.

In making my second report from my present field of labor, I have to speak of rich mercies and unmerited blessings.

During this quarter the Spirit of the Lord has been moving the minds of Christians to more fervent prayer, and to renewed efforts, for the conversion of sinners. And their labors have been crowned with some success.

The Spirit was here with some degree of power, and some were anxiously asking the way of salvation, before the beginning of the present year; and we were confidently expecting a blessing from the Lord to accompany the services of installation, when the members of the Presbyterian and Congregational Convention of Wisconsin should arrive.

The brethren reached here on the 1st and 2d of January, having travelled about 200 miles, to establish the pastoral relation between myself and this church.

On Sabbath, Jan. 3d, though the mercury stood 28° below zero in the morning, and 12° below at sunset, the brethren preached to solemn and interesting audiences; and the Lord's supper was administered to about fifty communicants. The installation took place on Monday the 4th—the mercury at sun-rise 32° below zero; yet we had a good audience, and a solemn and delightful season.

Until within the past three months the pastoral relation had never been constituted in Wisconsin, and but one other case yet exists in the Territory. On this account it was an interesting day; and the event I hope will be remembered with delight by pastor and people through eternity. If we perform faithfully our several duties, I am confident it will be.

Several brethren remained with us during the week, laboring for the salvation of souls, "the Lord working with them, with signs following." Since that time I have been laboring comparatively alone, in the midst of a field white for the harvest. The Spirit of the Lord has gone before me, and prepared the way of access to many hearts, while for the past three weeks I have been going daily from house to house, beseeching men with tears to be reconciled to God. The work seems deep and still, and is evidently the work of God the Holy Ghost. During these weeks I have been delighted in seeing husbands and wives rejoicing in each other's conversion—christian wives exulting that their husbands, when *they* were ready to despair, had been given in answer to their prayers: parents weeping with joy over their children hopefully regenerated; a Sabbath school, both teachers and scholars, dissolved in tears, while several of the dear youth expressed a hope that Christ had been formed in their souls; servants witnessing before their employers and the people

for their Lord and Saviour; and many who, though bearing the Christian's name, had long walked in darkness, receive a new song, and return to their first deeds and first love.

And during these weeks I have been almost daily in scenes of thrilling interest. Weeping wives pleading for the conversion of their husbands and children; husbands weeping and pleading with their wives, to submit their hearts to God; and children pleading for the regeneration of their parents. In addition to these delightful labors, I have had the privilege of attending a religious meeting every evening but two since the commencement of the year, now four weeks. They have been to my soul blessed weeks. If God would deign to use me thus my life long, I should be unspeakably happy. I am praying and hoping, and, I believe, the church also, with some degree of faith, that what we have seen may be but the first handful of the reaper before an abundant harvest — for there are a multitude of precious souls here bound to myself and the people of God by most tender ties, like the young man whom Jesus loved, and for whom he died, who are yet unpersuaded to forsake all and follow Christ. In view of this, my soul is sometimes exceeding sorrowful, and I am ready to spiritualize the language of Rachel, and say, "Give me children, or I die." I believe the work is going forward with silence, but with power. To-day, a husband about forty years of age, has come six miles to confer on me a favor, and to talk about his soul; and on his knees, for the first time, to-day has asked God to have mercy on him. For some weeks he has been seriously inquiring, and seems resolved not to rest until he has a contrite spirit. One instance of hopeful conversion is that of the mother of one of the most prominent and peculiarly interesting families of the place, of about sixty years of age.

In addition to these particulars concerning my own field of labor, I will mention some facts concerning the Indians on this frontier. Among the Brothertowns, about forty-five miles south of this, who have been admitted to citizenship in this territory, and who are substantial farmers, there has been recently a precious revival connected with the labors of Methodist preachers.

And the mission of the A. B. C. F. M., among the Stockbridge's, thirty-six miles south of this, is now enjoying a season of refreshing from the presence of the Lord.

Neither of the tribes just mentioned allow ardent spirits to be sold within their reservations.

Let me now, beg those who have remembered us, (and in answer to whose prayers we may believe the blessings, of which we now speak, have descended), to plead still more confidently and earnestly that He who hath begun a good work with us, will carry it on until every heart here shall love God, and every mouth praise him.

MICHIGAN.

From the Rev. Sylvester Cochrane, Vermontville, Mich.

A STRIKING DISPLAY OF THE GRACE OF GOD.

In order fully to appreciate the interest of the following narrative, the reader ought to know, that the settlement of Vermontville is a colony of families from the state of Vermont, who removed to the interior of Michigan, a little more than three years ago, and purchased lands in a region quite remote from any other settlement. They began on the principle that the preaching of the Gospel, and the institutions of religion and education, which follow in its train, are indispensable to the welfare of a community. They excluded ardent spirits from the settlement, and made vigorous efforts, according to their ability, to secure for their children such social influences as might be the means of a high tone of moral conduct here, and of salvation hereafter. Aid being necessary to the support of their minister, the American Home Missionary Society has from the first extended to them its helping hand. One

of the auxiliaries of the Society, viz. The Sabbath Scholars' Missionary Association of the Carmine-street Church in the city of New-York, has annually raised the amount requisite for this purpose, and our missionary has occasionally addressed to them letters describing his field, and soliciting their prayers, as well as their alms. At the monthly meeting of the teachers and scholars of this association, they have made special supplication to God that his blessing might rest on the labors of this missionary, and of others to whom they were similarly related. It will be seen from what follows, that God has heard prayer, and returned an answer of peace.

You have already been advised of the circumstances of the church and congregation to which, in the providence of God, I have been called to minister. I commenced my labors here nearly three years and a half since, where all was comparatively a dark and howling wilderness—

"Where nothing dwelt but beasts of prey,
Or men as fierce and wild as they."

During the whole time that I have labored in this field I have toiled alone; I have had no brother in the ministry to whom I could unbosom my feelings, or unfold my trials and discouragements. I have never been able to effect an exchange of ministerial labor in a single instance since I came into the western country. And no minister belonging to Michigan has ever come to see me, or set his foot on my field of labor from the time of my first arrival.

Thus situated I felt a strong desire to send the Macedonian cry to some dear brother in the ministry, and say, "Come over and help us." Accordingly, we invited Rev. Mr. Wilder, of Marshall, and Rev. Mr. Morton, of Bellevue, to come and visit us. These brethren came at the appointed time. Nothing was said about holding a protracted meeting, and such was the state of things that little or no preparation was made for a visit from the Lord. As these brethren had kindly come to see us, we thought it best to hold a few meetings, since we could avail ourselves of their labors. But the very first meeting that we appointed was greatly blessed; and all unprepared and faithless as we were, the Spirit of the Lord was evidently in the midst of us.

The next day was the Sabbath. And now there began to be a breaking down among those who professed to love Zion. Even some of the church had, at the beginning, expressed a strong disapprobation of taking any measures to revive the work of the Lord—said that nothing could be done. But before the Sabbath had ended, these individuals clearly saw that God had come among us in spite of their unbelief. And now one began to confess his wrong, and then another and another, till all seemed to be in the dust before God. And all this was so clearly the work of the Holy Spirit, that it was manifest to every one. There was no urging, nor holding back, nor disposition to cover up the sins, which had hitherto kept away the Spirit of the Lord. A general impression seemed to prevail, that since the Saviour had actually come among us, the stumbling blocks must be removed, and the way prepared for him to do his own work.

And now, though all was still and quiet and orderly, yet the work of the Lord began to move onward with amazing power. The very Spirit itself seemed to go out into the byeways and hedges, and into every dwelling, and to do the very work which, in other cases, is to be accomplished by human instrumentality. The impenitent, without a single exception, were compelled to come in; and while the truths which they heard were the same that they had been accustomed to hear, and presented much in the same way, yet these truths now became quick and powerful, and sharper than a two-edged sword. This state of things enlarged the desires of the church, and it was announced that our prayers and our faith must embrace every impenitent soul in the settlement; and that we must not be satisfied till we could see every unconverted individual at the feet of Jesus Christ. We remembered the promise of the Lord,

"Open thy mouth wide, and I will fill it;" and never has a promise been more strikingly and singularly fulfilled.

One evening, in particular, during the progress of the work, was an evening of awful solemnity, and overwhelming power. On that evening, like the disciples of old, we were "all with one accord, in one place." There was no noise; all was solemn and silent. Hardly a word was uttered, but what was uttered in the language of prayer. Now and then, a song of Zion was sung, slow and solemn, and in a voice so soft, that it was like the whisper of the gentle breeze; and it seemed to come to the heart, like the still, small voice of God's eternal Spirit, saying to every impenitent soul,

"Hearts of stone relent, relent,
Break, by Jesus' cross subdued."

On that evening, every soul seemed to feel that Jesus was there; and the impression could not have been deeper, if he had come and stood in a visible form in the midst of us. That was an evening of great agony in prayer—an evening in which Zion travailed and brought forth children. For on that evening, the first soul was born of God, and before morning, others were rejoicing in hope. The particular occasion of this overwhelming display of divine grace we did not then understand. But we think we can clearly see through it now. The next day I happened to look into a letter you wrote me nearly a year since, and I found, to my unspeakable joy and surprise, though I was not aware of it at the time, that this memorable evening was the evening of the second Monday in the month, *the very one on which your* kind association in New-York were assembled to pray for us. O, dear brother, did not you and your kind associates pray in faith on that evening? We are your witnesses that your prayers were answered, and that the promise of God was fulfilled to you, that "*While they call upon me, I will answer; and while they are yet speaking, I will hear.*" By many in this place, I trust, that evening will be remembered with joy and gratitude to all eternity.

Brother Wilder had other engagements, which rendered it necessary for him to leave on Monday, after staying with us only two days and a half. The work, however, still went on. We assembled together in the afternoon and evening of each day during the week. A short sermon, containing a brief and simple exhibition of some Gospel truth, was preached at the afternoon service; and the evenings were mostly spent in prayer, for it had been clearly seen by all, that prayer was mighty and would prevail. Hardly any thing was said in the form of exhortation, for the evidence that God's Spirit was among us, was so clear, that we felt disposed rather to sit down in silent awe, and cover our faces in shame, and suffer him to do his own work, in his own way.

As we have already said, in the early part of this blessed work, one impenitent soul began to yield, and then another, as the work advanced. Now, a father, and then, a mother—now, a husband, and then, a wife; now, a young man, and then, a young woman, and then, a child in the Sabbath school, were brought, one after another, to yield themselves up a willing sacrifice to the living God. One family altar after another was reared, and prayer began to ascend to God from lips which, perhaps, had never prayed before. Every day brought to the place of worship some who had not been there before: and none left withoht having their mind solemnly and deeply impressed.

We cannot say that the Spirit has come down upon us like a "rushing, mighty wind," as on the day of Penticost; for no work was ever more still, and solemn. The whole has been effected by the still, small voice of the Spirit of God. But though his operation has been so silent, yet salvation has gone throughout the settlement like a mighty wave of the sea, that leaves hardly any thing behind it. I have before passed through many revivals of religion, but this exhibited some features entirely different from what I have seen in any

Every impenitent person within the limits of our village seemed to be deeply impressed, almost at the very commencement of the work. Not a single soul remained careless, and every one seemed to feel, and to say in his own heart, "Now is the time for me to seek the salvation of my soul." Though no exertion was made to get the impenitent out to meeting, yet every one came—clearly, led to the very place where salvation was to be poured down by the Spirit of God.

Never, perhaps, was there a work of grace, in which the hand of God has been more strikingly displayed, or in which he has reserved the glory more exclusively to himself. When the work commenced, the church, as I have already said, were unprepared. I know not that among all who professed to love Zion, there was "faith as a grain of mustard seed." In the progress of the work, however, I trust that this faith was increased, and took a strong hold of the promises of God.

There seemed to be more of heaven in this work, than in any other I have ever witnessed. It was said by one who was a subject of the work, "I cannot see how our frail natures could bear any more than this;" and every pious soul was constrained to say,

"My willing soul would stay,
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

And now, as to the final results of this work, you are not to expect to hear of hundreds being converted to God; because they are not here. Other revivals, in large villages and in a more dense population have surpassed this in *numbers*; but I know not that the *proportion* has ever been surpassed. I look at the heads of families in our village, and for some distance around, and but two or three are found who do not hope in a Saviour's mercy. I look among our young people, and *not one is left*. All, we trust, are sitting humble penitents at the feet of Jesus. I look into the Sabbath school, and even here a number hope that they have become the children of the Saviour. I look into our dwellings, and in all, with a single exception, I find an altar erected to the living God, on which the morning and evening incense is offered. The number who, we trust, have given their hearts away to the Saviour, is about 40. How many of them will be saved in the great day, God only knows. When we look at the great change that has taken place among us, we can only say, "*It is the Lord's doing, and it is marvellous in our eyes.*"

Appointments by the American Home Missionary Society from February 1st to March 1st, 1841.

Re-appointed.

Rev. James A. Clarke, Fort Madison, Iowa.
Rev. Asaph Boutelle, Johnstown, O.
Rev. P. S. Cleland, Greenwood, Ind.
Rev. L. M. S. Smith, Grass Lake, Mich.
Rev. J. M. Babbitt, Lisle, N. Y.
Rev. J. C. Sherwin, Berlin, O.
Rev. E. S. Huntington, Pleasant Grove and Tremont, Ill.
Rev. S. Cochrane, Vermontville, Mich.
Rev. W. Putnam, Sheldon, N. Y.
Rev. N. T. Yeomans, Newstead, N. Y.
Rev. B. B. Smith, Centerfield, N. Y.
Rev. Spencer Baker, Busti, N. Y.
Rev. Samuel Scott, Caroline and 2d ch. Newark, N. Y.
Rev. J. W. Eastman, Rocky Spring, O.
Rev. B. O. Springer, New-Madison, O.
Rev. W. C. Rankin, Spencer and Bethany chs., Ind.
Rev. Asa Johnson, Peru, Ind.

Not in commission last year.

Rev. Wm. Dickson, Columbus, Ill.
Rev. Robert Day, 2d Cong'l Ch., Hamilton, N. Y.
Rev. Benj. H. Cadwell, Phœnix, N. Y.
Rev. Thomas Bellamy, Burrville, N. Y.
Rev. P. W. Warriner, Jasper Co., &c., Texas.
Rev. N. R. Dodge, Bates Co., Mo.
Rev. Samuel W. Leonard, Castle Creek, N. Y.
Rev. R. Willoughby, Little Valley, N. Y.
Rev. S. Cowles, Lodi, N. Y.
Rev. Francis E. Lord, Cent. Cong. Ch. Evans, N. Y.
Rev. H. S. Hamilton, Salem, Mich.
Rev. J. A. Hawley, a fourth of the time in the vicinity of Farmington, Ill.
Rev. C. Washburn, Bentonville, Ark.



The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from February 1st to March 1st, 1841.

EW-HAMPSHIRE—
Boscawen, legacy of the late Stephen Gerrish, by F. N. Fisk, $300 00
ERMONT—
Wallingford Young Ladies' Soc., 13; coll. 19; by Rev. S. Martindale, 32 00
Woodstock, a friend, 20 00
ASSACHUSETTS—
Northfield, Lucinda A. Lombard, 2 00
HODE ISLAND—
Kingston, Fem. Miss. Soc., by T. P. Wells, 28 00
ONNECTICUT—
Berlin, Rev. Mr. Whittlesey's Soc., of which 30 is to const. Norman Porter a L. M. 122, Ladies' Sew. Soc. 20, 142 00
Middletown, Henry S. Ward, 50 00
Mystic Bridge, H. M. Soc., by Miss Sheffield, 8 00
New-Haven, Centre Ch. Sab. Sch. Miss. Asso., by C. B. Whittlesey, 88 25
South Woodstock, Rev. Mr. Rockwood's Soc., by A. Carpenter, 10 00
Stonington, Aux. Soc., of which 18 is from Miss Bridget Palmer, 50; Juvenile Miss. Soc. 2; by Miss Sheffield, 52 00
Westfield, Rev. L. Brewer, 1 00
EW-YORK—
Amity, Rev. Wm. Timlow, 21 00
Brooklyn, Mrs. S. N. Lewis, by Rev. W. B. Lewis, 15 00
New Paltz Landing, Fem. Miss. Soc., by Rev. G. E. Delavan, 19 00
New-York city, viz:
Bleecker St. Ch. R. H. Nevins, 25; B. T. Eastman, 1 50; W. R. Eastman, 0 50, 27 00
Central Ch. Sab. Sch. 5; H. L. Jacobus 2; T. B. Kitching, 5; Rev. J. C. Brigham, 5, 17 00
Mercer St. Ch., H. Dwight, Jr., 50; J. Mortimer, 5; S. A. Shieffelin, 5; J. L. Mason, 25; John Wiley, 25; G. P. Shipman, 10; F. Markoe, 10; Thomas Denny, 25, 155 00
Pearl St. Ch., F. H. Bartholomew, 5 00
Second Avenue Ch. by L. Atterbury, 22 19; Mrs. Owen, 2, 24 19
Spring St. Ch., coll. 91; Mrs. E. M. Fuller, 5, 96 00
EW-JERSEY—
Bonnton, Presb. Ch., by Rev. C. S. Conkling, 20 00
Caldwell, Presb. Ch., in part of coll., 43 50
Elizabethtown, M[illegible] Mary Halsted, 10; Mrs. M. T. Mills, 3; Miss M. Mills, 2; Miss H. Mills, 2, 17 00
Hanover, Fem. H. M. S., by Miss H. Woodruff, Treas., 2 50
Westfield, Jonathan J. Baker, L. M. 30; Miss Betsey Clark, 0 50; Wm. Clark, 1, 31 50
DISTRICT OF COLUMBIA—
Washington City, 4th Presb. Ch., coll., by Rev. J. C. Smith, 50 00
EAST FLORIDA—
Fort Clinch, Lieut. Col. G. Loomis, 20 00
Friend, 5; do. 5; a Debtor, 1, 11 00

$1307 94

J. CORNING, *Treasurer.*

The Western Agency at Geneva, N. Y., acknowledges the receipt of the following sums, from Jan. 1, to Feb. 20, 1841. Rev. J. A. Murray, Secretary.

Albion, Ladies' Miss. Soc. in full, to const. Mrs. Jane Crawford, Mrs. Hannah Beadle, of Palestine, Miss Maria Ward Chapin, of Rochester, Mrs. Jane Hasen, and Mrs. Franklin Fenton, of Albion, Life Members, 100; Freeman Clark, L. D. in part, 50; Gentlemen, in full to make Rev. Gilbert Crawford and Rev. Elias R. Beadle, of Palestine, and Cyrus Farwell, Esq., Life Members, 84, 234 00
Bellona, 7 00
Candor, by Rev. G. Riggs, 46 94
Centerfield, 19 50
Clyde, 7 76
East Evans, 6 25
Geneva, H. H. Seelye, 100; Rev. J. A. Murray, in full to make Mrs. Anna S. Murray a L. M, 10; G. P. Mowry L. M., in full 10; Edmund Dwight, 10; others, 5, 135 00
Hammondsport, Rev. R. E. Wilson, 9 64; Ladies' Soc., 40 36, in full to make Rev. R. E. Wilson a L. D. 50 00
Hume, 10 00
Junius, 11 73
Leroy, Soc. of Inquiry in Female Seminary in full to make Miss Emily E. Ingham L. M. 10 others, 19, 29 00
Livonia, 34 Mrs. Margaret Stone, to make Justus Fitch Coy a L. M., in part, 15, 49 00
Lockport, First Presb. Ch., in part to make Rev. N. W. Fisher a L. D. 44; Mrs. Helen Shuler, L. M., in part, 10, 54 00
Cong. Ch., in part to make Rev. Wm. Bacon a L. D., 26 13
Lyons, by Mrs. J. Smith, 1 50
Mayville, 25 00
Meads Creek, 8 00
Newstead, 25 00
Ogden, 21 50
Palmyra, 5 00
Pen Yan, 1 50
Perrinton, 16 75
Portageville, 9 22
Prattsburgh, in full to make Rev. B. F. Pratt a L. M. 47 97
Romulus, 57 75
Rushford, 4 64
Rushville, in part to make Rev. Maltby Gelston a L. D., 52 17
Sodus, Ladies' Home Miss. Soc., 10 00
Trumansburg, 100 00
Vienna, 9 50
Wayne, 7 00

$1088 81

The Central Agency at Utica, N. Y., acknowledges the receipt of the following sums, from Jan. 1 to Feb. 15, 1841. Rev. A. Crane, Sec.

Arkansas, L. N. Elmore, 5 00
Augusta, coll. 30; J. J. Knox, L. D. 100, 130 00
Cassville, 1 25
Gilbertsville, 21 00
Holland Patent, Rev. C. E. Goodrich, 2 00
Madison, by Desc. Whitcomb, 38 02
Malone, by Mr. Weed, 25 03
New-Haven, 18 00
New Lisbon, 1 25
Otego, by E. Arnold, 26 21
Richland, 10 67
Rome, 1st Ch., of which 20 is to const. John B. Carman a L. M. 100 00
Second Church, 35 00

St. Lawrence Co., D. M. S.	15 00
Vernon Centre,	4 00
Westford, in part of legacy of the late Horace Kelso, by Deac. John Kelso, Ex'r.,	100 00
Westmoreland,	27 88
Whitesboro',	24 33
Winfield, by Deac. A. Thomas,	17 38
	$602 62

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums, during the quarter ending Dec. 31, 1840. *Rev. E. R. Fairchild, Secretary.*

Lawrenceville, Pa., bal. of coll. to const. Rev. E. D. Wells a L. M.	10 00
Bethlehem, N. J., Presb. Ch., to const. Rev. H. W. Hunt a L. M.,	57 45
York, Pa., Presb. Ch., Samuel Small, 20; Mrs. I. McDonald, 20; Mrs. M. Cassel, 10; Miss S. Coleman, 10; Miss M. Clemence, 15; Miss A. C. Coleman, 50; Mrs. C. Spangler, 10; Mrs. M. Barhitz, 5; Miss Grier, 5; Miss M. Barhitz, 5; Dr. H. McClellen, 5; J. B. Latimer, 5; Jacob Emmett, 5; Miss M. Durker, 5; Miss S. Montgomery, 5; Mrs. J. Davidson, 5; Dr. Wm. McIlvaine, 5; John Evans, 5; Philip A. Small, 10; others, 12 62,	212 62
Philadelphia, Cedar St. Presb. Ch., Sab. Sch. coll.,	10 55
Hardinton, N. J., North Presb. Ch., coll., by Rev. Joel Campbell,	46 50
West Milford, N. J., Presb. Ch., by Rev. J. C. Moore,	25 00
Wantage, N. J. First Presb. Ch., by Rev. A. McReynolds,	45 50
Second Presb. Ch., by Rev. E. Allen,	36 75
Honesdale, Pa., First Presb. Ch., John Torrey, 20; R. K. Lord, 5; F. H. Vail, 5; D. P. Kirtland, 5; E. Hand, 5; I. P. Foster, 5; D. Blaudin, 5; I. S. Barnet, 3; T. H. R. Tracy, 3; E. Kingsbury, 3; James Pinkney, 3; S. D. Ward, 3; W. Reid, 3; W. Richardson, 3; others, 37 50; Ladies' Dom. Miss. Soc., 22,	130 50
Bethany, Pa., Presb. Ch., Jason Torrey, Esq., 25; R. L. Seely, 10; A. Fuller, Esq., 5; Stephen Torrey, 5; others, 8 10,	53 10
Sparta, N. J., Presb. Ch., in full of 48 13,	34 13
Berkshire Valley, N. J., Presb. Ch., coll. in part,	4 75
Rockaway, N. J., Presb. Ch., Mrs. B. King, 10; Mrs. J. Jackson, 10; Mrs. Kitchel, 5; C. Huff and family, 5; S. I. Jackson, 5; C. Beach, 2; others, 13 13; Young Ladies' Society, 5,	55 13
Parsippany, N. J., Presb. Ch., in part,	7 23
Boonton, N. J., Presb. Ch.,	20 00
Cantwell's Bridge and Port Penn, Del., Presb. Ch., bal. of coll.,	8 50
Caldwell, N. J., Rev. R. F. Cleveland,	3 00
North East and Harbor Creek Chhs., bal. of coll., by Rev. W. West,	35 90
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THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE GRACE OF GOD ILLLUSTRATED

IN THE REMARKABLE CONVERSION OF A SCEPTIC.

[Furnished by a Clergyman.]

Mr. —— was born in Virginia. It does not appear that he was ever instructed in religious duties at all. I remember but a single instance in which he gave any indication of religious association with his reminiscences of early childhood. In a volume of tracts which I lent him, he met with a hymn which he remembered to have heard his mother sing when he was a young child. The verses had not occurred to his mind probably for fifty years. He mentioned this incident to me after he gave evidence of hopeful conversion. It is not at all improbable that in this way some religious impression was made which was never wholly obliterated; though, to all human appearance, it was productive of but little good. Still this impression, faint as it appeared to be, might have had some influence in keeping him from settling down in speculative atheism. This incident may serve to encourage pious mothers in their efforts to impress the minds of their infant offspring with religious truth.

The subject of this narrative left home early in life, and soon became initiated in the prevailing vices of the age. While yet a young man, he emigrated to the south-west, where he succeeded in amassing some property, which he subsequently lost by becoming security. He was for some years high sheriff in the county where he resided. He was among the first settlers in the village, which is the seat of justice for the county. It is about thirty years ago, since his first residence there. At that time there was no church edifice, nor for many years afterwards; though now there are four comfortable brick buildings appropriated to public worship. The state of morals was exceedingly corrupt. An infidel club, composed of some of the most talented young men of the town, held regular meetings for the purpose of strengthening each other, in maintaining their pernicious sentiments. As might be expected, the flood-gates of vice stood wide open. Profaneness, Sabbath-breaking, intemperance, gaming and debauchery were rampant. It was no uncommon thing to see gamblers seated on logs and stumps about the public square and streets, pursuing their occupation in open day, without shame or fear of molestation. Public worship was rare, an occasional sermon was preached, but very few persons attended, unless the minister was celebrated for his oratory. A sermon preached, not long after the first settlement of the village, by the late Dr. Blackburn, seemed to have a very happy effect. He took up the subject of infidelity, and handled it in so masterly a manner, that the infidel club was from that time dissolved, and never met afterwards. He was the first minister who preached in the place, having a large poplar stump for his pulpit and the heavens for a canopy. It may be readily supposed that the subject of this memoir, who felt nothing of the restraints of religion, would participate in those vices of the place

which were so common. He was accordingly profane and intemperate, and paid no regard to the Sabbath. After the regular ministrations of the Gospel were established here, he was rarely seen in the house of God. His wife, who has now been a consistent member of the church for many years, became serious soon after the settlement of the first Presbyterian minister in the place. This circumstance excited the enmity of his heart in a high degree. He would sometimes lock her out of the house when she had been attending the services of the sanctuary after night. When she joined the church, he was exceedingly abusive; he poured the most bitter curses upon her, upon the church and its minister. Some time after this, having indulged one night in a torrent of abusive invectives, he was smitten with a paralytic stroke. Deprived at once of speech and motion, he was brought home and laid upon the bed. For some days it was quite doubtful whether he would survive. At length he recovered the power of speech, though imperfectly, but never walked afterwards. He was confined in bed for seven years. This fearfully alarming judgment semed to have no effect whatever upon his feelings. I proposed to his wife to go into his chamber and converse with him. She thought it not prudent, however, knowing how exceedingly bitter he was against all seriously disposed persons. He seemed to be cast naturally in a rough mould. He was in person very athletic; a man of great fearlessness, having no concealment whatever, he spoke to any one just as he felt and thought, without regard to consequences. He possessed a vigorous mind, though uncultivated. He was exceedingly repulsive in his manners when he was not pleased. Under this rough and unpromising exterior might be found, however, some of the kindlier feelings of our nature. He would go all lengths to serve a friend, and thus suffered much in his property. After he was confined to his couch, where he lay so many years, almost all his former companions forsook him. He was of course very solitary and unhappy. He would have had recourse to the bottle, but this was kept from him. He was restless and rebellious, and gave frequent utterance to his murmurs. He seemed to have no fear of death; on the contrary, he desired to die. He spoke in language of complaint of the Divine Being, and wondered why he should doom him still to live, under such miserable circumstances.

After his partial recovery he had recourse to reading, in order to amuse himself, confining himself at first to newspapers. His wife put upon the table that stood near his bedstead a Bible, hoping that he might look into it. For some time he appeard to take no notice of the sacred volume. At length, however, it attracted his attention; he read it by stealth, as if ashamed of being seen to read it. Accordingly, if his wife happened to come into the room when he was reading, he would lay it down in a hurried manner as she approached. He became so interested, however, in the perusal after some time, that he ceased to put it down when she came in. She subsequently put other religious books in his way, which he read. Whatever revolution may have been going on in his feelings, he seemed studiously to forbear making any disclosure. He read the Bible incessantly for months and years. His proud and haughty spirit seemed subdued; he ceased to utter any complaints. He saw at this time scarcely any company at all. There were however, two gentlemen, not professedly pious, who, from motives of kindness occasionally called in to see him. One of these at length, seeing some indications of seriousness, mentioned it to an elder of my church, who communicated it to me. I now supposed that a visit might be acceptable, and accordingly proposed it to his wife, who very cheerfully acceded to the proposal. Accordingly I went into his room. After making a few remarks with reference to the design of God in sending af-



fliction, he observed to me with a peculiar emphasis, referring to his long continued and severe visitation: "It is the best thing that ever happened to me." There was something in his manner that bespoke the deep emotion of his soul; the sentiment he uttered was evidently from the heart. With feelings of more than usual interest, I entered into a long conversation with him in regard to his religious feelings. To the fullest and plainest representations of the total depravity of the heart as taught in the scriptures, he gave his unqualified assent. It was not the mere assent of the understanding; he evidently had a very deep, impressive sense of the truth of this humiliating doctrine. As might be expected, he was quite prepared to appreciate the love and mercy of God as exhibited in the glorious and perfect atonement of the Lord Jesus Christ. I was the first person with whom he had conversed on the subject of experimental religion. To him it was a new topic of conversation. While sensible of a great change, it does not appear that he had indulged in the hope of having embraced religion. He was wholly unacquainted with the views of Christians in regard to experimental religion — had never heard them converse about it; and so very seldom had he ever attended on public worship, that he had no opportunity of learning any thing from the pulpit on the subject. This was very obvious in the expression of his feelings. His phraseology was peculiar to himself. It was marked by none of those technical phrases which are peculiar to the different denominations. It was the only instance of the kind that ever met my observation, and was on this account the more interesting and striking. Here was a case of remarkable conversion, in which human instrumentality was scarcely discernible at all. From the immorality of his habits, formed in very early life, he seems to have been cut off from the society of the religious. For some years after his paralysis, he had scarcely any society at all with any class. During his seclusion, the word of truth was applied to his conscience and his heart by the divine Spirit, exclusive of any human teaching. He was thus effectually taught the hatefulness of sin and the beauty of holiness. He saw clearly the goodness and mercy of God in thus cutting him off from all earthly enjoyments, that he might be brought to a proper sense of his dependence. I shall never forget the intensity of his animated countenance, as he gazed on me while questioning him with regard to those evidences of christian character recognized in the Bible. He responded to them with a clearness and decision which carried with them the most unsuspicious marks of honesty. I could not doubt the evidence exhibited, of a genuine work of the Spirit. It was most pleasing to witness his intimacy with the Scriptures; for years he read them more constantly, perhaps, than any person living. Reading was his sole employment; and his proficiency was obvious. He had a keen relish for those beautiful passages in the Bible which display most clearly the love and mercy of God. In my subsequent visits to him, which were continued till his death, about three years after his conversion, he uniformly gave the same cheering evidence of christian character which he exhibited during the first interview I had with him.

Some time after his great change, an affecting incident occurred which served to develope another trait of christian character, viz., love to the brethren. The incident alluded to was an interview with an old friend, whom he had not seen for more than twenty years. Brought up in the same neighborhood, much assimilated in personal and mental powers, as also in taste and habits, they met together soon after their emigration to the south west, and their friendship ripened into a mutually devoted attachment. Both were remarkable for their bold, daring course of reckless wickedness. They seemed to fear neither God nor man. Some time afterwards they separated, not to meet for twenty years. The friend,

whom I shall designate as Mr. N—, became during this time quite wealthy, though originally a poor blacksmith. He was a man of great energy of character, and prosecuted his worldly enterprises with great success. He too, was another instance of the remarkable power of divine grace. Having had much forgiven, he loved much. The natural energy of his character was brought to bear on his religious course of life. He was neither afraid nor ashamed to avow his attachment to religion under any circumstances. When past the meridian of life, his health being somewhat delicate, he usually spent his winters in Florida. Passing through this place on his way thither, he stopped to spend the Sabbath. He was in the habit of a strict observance of this hallowed day, abroad as well as at home. And this observance was rigidly observed though attended with considerable cost. He was under the impression that his old friend was dead, having heard of his being struck down suddenly with the palsy. Knowing, however, that he had one or two children living, and feeling an interest in them arising from attachment to their father, he made inquiry for them, and to his great surprise learned that their father was still alive. He immediately repaired to his house, where of course he met with a cordial reception. Not knowing any thing of the change that had taken place in the views and feelings of his afflicted friend, he with his characteristic energy immediately began to tell him what the Lord had done for his soul, and urged on him the immeasurable importance of an immediate attention to his spiritual interests, pleading with him to pledge himself to seek at once an interest in the Saviour. With a heart filled with thrilling emotion, his old friend responded to his affecting appeal. And now their hearts mingled together in the flood-tide of a hallowed affection, alike unknown to either in the days of their estrangement from God. The affecting interview was closed with a most fervent prayer offered up by Mr. N—. His afflicted friend subsequently, when informing me of this very unexpected and delightful visit, manifested very deep emotion. He said indeed but little, as his manner was, but evidently felt much. His only remark on the incident was: "I should like to see my friend N— every day." As he said this the tears coursed rapidly down his cheeks. I was the more struck by this as an evidence of the depth of his emotions, because he had all his life cherished the feeling that tears were utterly unbecoming a man. During all the distress of his incipient affliction he shed none; but when under the influence of divine grace his heart was softened, the deep fountain of feeling was broken up, and he delighted to mingle his sympathies with those who were partakers of the same grace. As often as I entered his solitary chamber, his countenance was lighted up with a pleasing expression. Much did he enjoy these interviews, during which I usually read some portion of scripture and prayed with him. Their influence on myself were of a happy tendency. I could not but rejoice in and adore that grace, so illustriously displayed in his conversion.

His death, which occurred about a year and a half ago, was somewhat sudden and unexpected. A few days before this event, he became more unwell than usual, though there was no prospect of an immediate dissolution. Desirous of knowing whether he thought much about dying, I made inquiry on the subject. He replied with his usual promptness and energy that he thought about it "a thousand times a day," intending to convey the idea, no doubt, that he dwelt frequently upon it. There is every reason to suppose that he had made himself familiar with the subject long before, and was anxiously waiting for the summons to depart. A day or two after my last interview with him he was taken suddenly worse, became wholly speechless, and very soon afterwards he ceased to breathe.



THE

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AND

PASTOR'S JOURNAL.

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How shall they PREACH, except they be SENT?—*Rom.* x. 15.

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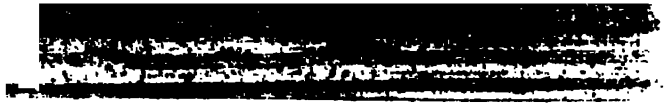
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IOME MISSIONARY.

. PREACH the GOSPEL *Mark* xvi. 15.
they preach except they be SENT? *Rom.* x. 15.

MAY, 1841. No. 1.

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f Iowa, includes 251
Hawk Purchase, ce-
:s in 1832. Of these,
:n advertised for sale,
' postponed for want

of time, &c. The second purchase, made in 1837, commences at the same points, north and south, and adds a strip 25 miles in width in the centre. This is not surveyed, though almost all is claimed, and emigrants stand on the western border, ready to step over the first moment that the Government gives permission.—*Home Miss.* vol. xiii. p. 123.

The work of Mr. Newhall above referred to remarks:—

When the reader reflects, that but in 1832 and '33 these fertile plains were the hunting grounds of the savages, the Indian lodge skirted the margin of every stream, the wolf and deer quietly slept in their lair, where now cities and hamlets have sprung up as if by the enchanter's wand, where manufactures and commerce flourish, literature and the arts are diffusing their invigorating influence throughout the land; surely he must believe in the prophetic declaration, that "westward the star of empire takes its way," and that its fulfilment is rapidly advancing.

We take some extracts from his remarks on the

FACE OF THE COUNTRY.

The general aspect of the country is one of unrivalled beauty,—it is what may be termed moderately undulating, no part of the territory being traversed by mountains, or even high hills, if we

except the northern or mineral region, where the hills and mounds are of considerable magnitude. On the margin of rivers also, there are frequent ranges of "bluffs," or calcareous strata of lime rock, intersected with ravines. These "bluffs" are generally from 40 to 130 feet high, where a surface of table-land generally commences, and gradually sweeps off in gentle undulations of prairie and timber. The southern portion of the territory may be termed the most picturesque, abounding with grassy lawns and verdant vales, interspersed with groves and meandering rivulets. The northern part would seem to partake more of the bold and striking. The traveller here beholds the hill-top crowned with towering oaks to its lofty summit—the river tumbling its crested foam over precipitous ledges of cragged rocks—the spiral cliffs and massy ledges grouped in fantastic forms amidst the cultivated valley. It is, indeed, a singular feature in the mineral region of Iowa, that the country abounding in the richest ore, is frequently in the neighborhood of the most fertile fields of grain, thereby confuting the erroneous impression entertained by many, that a mineral country is necessarily a sterile and unproductive one. The territory is remarkably well watered by beautiful rivers and creeks, the margins of which are skirted with woodlands and groves. One of the striking characteristics of Iowa over Illinois, Texas, and other prairie countries, is its admirable adaptation of prairie and woodlands to the wants and convenience of the husbandman.

Although probably nearly three fourths of the surface of the territory is without trees, yet so happily and conveniently are the waters and timber arranged throughout, that nature appears to have made an effort to arrange them in the most desirable manner possible.

As the water-courses approach each other, the timber approximates, frequently so nearly connecting on either hand, that the traveller finds himself threading a narrow defile or avenue, and again suddenly emerges into the broad prairie, where the forest outline in the far perspective resembles the dim shore from the ocean, with its deep vistas and distant headlands, like harbors and capes.

In my travels in the Atlantic states, I find a very prevalent error existing in the minds of the people. My eastern friend asks—Is Iowa a prairie country? Being answered in the affirmative, he says—I could not think of emigrating to a *low, wet* country! It seems to be taken for granted, that a prairie country must necessarily be a flat, swampy land, subject to frequent inundations. A prairie country has all the varieties of surface that many other countries have. Prairie does not imply *flat* or *wet*. Our dry, rolling prairies cannot be excelled in their undulating features of landscape beauty, or in their absence from wet.

SOIL.

The soil of the prairies of Iowa, particularly the alluvial bottom-lands, is extremely rich and fertile. It is generally a black, vegetable mould, sometimes intermingled with a sandy loam, and frequently covered with a rank sward of natural grass, which soil, after the sod is subdued, is easily cultivated, and stands a drought remarkably well. The soil on the high, rolling prairies will average from 18 to 24 inches, and on the bottom-lands from 24 to 48 inches in depth: the surface is nearly black, but becomes lighter in descending, until it imperceptibly mingles into a bed or under layer of reddish clay, which is frequently mixed with gravel, sufficiently compact, however, to preserve moisture, and yet not so stubborn as to be incapable of being pulverized and converted into excellent productive soil; although it would be impossible to exhaust the vegetable mould at the surface in 100 years successive cultivation. There is a third stratum, or bed of bluish clay, from 20 to 30 feet below the surface in the upland prairie, and it is only necessary for the settler to sink a well to that depth to obtain excellent water whenever he may want.

PRODUCTIONS OF THE SOIL.

All the grains, fruits, and plants of the temperate regions of the earth grow luxuriantly in Iowa. The agricultural productions consist principally of corn, wheat, rye, oats, buckwheat, potatoes,



turnips, beans, tomatoes, pumpkins, melons, and all kinds of garden vegetables usually found in the middle and eastern states. Clover, timothy, and every description of tame grass, grow most luxuriantly, and well repay the labor of the husbandman. And, perhaps, no country on earth can excel this, in its adaptedness for rearing the choicest fruits and fruit-bearing shrubs. Wild fruits, crab-apples, berries, wild plums, strawberries, &c., are remarkably fine and plenty; all the exotic plants and shrubs of the temperate regions will flourish well in this territory. Thus far, all experiments of the kind have proved abundantly successful. Wild plums of various descriptions grow in great profusion; their flavor is somewhat tart, yet their taste is delicious in preserves. Wild grapes abound in the deep recesses of the forest, and their purple clusters crown the vines in most gorgeous and tempting display. Of grains, Indian corn may be considered the most staple production. Its average yield may be estimated from 50 to 75 bushels to the acre, with what a New-Englander would call ordinary farming, and oftentimes, with good "tending," exceeds 100 bushels per acre! The white and yellow flint are, perhaps, the best adapted to the climate; although the large, white corn of the south produces well as far north as the counties of Linn, Cedar, and Jones, and the vicinity of Rock Island. The first of May is about the usual time for planting.

Wheat yields a good and sure crop, (indeed, I think in candor it may be called a great wheat country,) with ordinary attendance; 30 to 35 bushels to the acre, may be put down as an average crop of fall or spring wheat; although in travelling pretty extensively through the country this last season, (1840,) about the time of harvesting, many farmers informed me that their crops of wheat would average more than 50 bushels to the acre! The wheat is of excellent quality, and will weigh upwards of 60 pounds to the bushel.

CLIMATE.

The salubriousness of the climate depends much upon locality. I apprehend the thermometer does not range so widely here as in similar latitudes east of the Alleghanies. We are exempt, too, from those easterly winds, so searching and blasting in their effects to the invalid of pulmonary complaints, upon the seaboard. Along the low "bottom" lands of the rivers and watercourses, which are occasionally subject to inundation, there will be liability and predisposition to bilious disease, fever, ague, &c. But upon the uplands, and broad rolling prairies, the atmosphere becomes salubrious, and entirely free from "miasma." In short, there is almost every day, in the elevated portions of country, a breeze from some quarter, as refreshing as that from the ocean. I think I shall be borne out in the assertion by the unanimous testimony of the settlers of Iowa, and corroborated by my own observations, that aside from locations in the immediate vicinity of swamps, and low "bottom" lands, the country is as free from disease as the most favored regions of the union.

People frequently, in emigrating to a new country, get sick from exposure, by living in damp, uncomfortable houses, change of diet, &c., and attribute it all to the climate.

Many diseases prevalent in the east are not known here. In all my acquaintance with the country, during a residence of five years, I have never heard of a case of consumption having originated in the country; but have known hundreds who emigrated with diseased lungs (what medical men would term seated consumption) entirely recover. Even in the vicinity of our water-courses, I consider it far more healthy than many portions of the west similarly situated. I may cite the Illinois as a sluggish stream, meandering lazily along, while the rivers of Iowa, from the great Mississippi to its thousand tributaries, are remarkable for their limpid waters and more rapid currents.

From the experience of four or five winters, I should pronounce the temperature somewhat milder than the Atlantic states in the same parallel of latitude. I should estimate the mean temperature of Burlington, which is a few miles north of the city of New-York, to be nearer to that of a Phila-

delphia; the neighborhood of Rock Island quite as mild as New-York city; and the region of Dubuque considerably milder than that of Boston.

The *Physical character of the Des Moines country*, in the southern part of Iowa, is thus described by our Agent, Rev. Mr. Turner, at page 101 of the last volume of the Home Missionary. We re-publish a few sentences, to save the trouble of reference.

The Des Moines runs through it diagonally from N. West to S. East. The stream is one of the most beautiful sheets of water I ever saw; its channel is about 60 or 80 rods wide; the bottom, stone and gravel, and so smooth, that when fordable, you may drive a carriage across in almost any place—(I crossed three times;) the water is so clear that you can see the bottom at every step. The banks are so high that they are never overflowed. The bottom lands on either side are from a quarter to three quarters of a mile in width, and gradually ascend to the bluffs, which rise in still steeper acclivity, but not, generally, so abrupt as to injure the ground for farming purposes. You will find farms now almost every half mile on this smiling stream. But when some ten years shall have passed, and men shall have filled this valley with houses, gardens and orchards, but few spots on earth will surpass it in beauty. Steamboats have now ascended the river 100 miles; and up to the Racoon Forks, 250 miles from the mouth, there is no obstruction—the river all the way, as I was informed by Capt. Hall, retaining its even course, and having on each side the same beautiful interval land. Above the Racoon Forks, the channel is not so wide, but deeper, and the distance it is navigable is unknown.

The region on the Makoqueta and Wapsipinecon rivers, is thus described by Mr. Newhall:—

Jones county is well watered by the *Wapsipinecon* and its numerous tributaries, which pursues a southeasterly course entirely across the county. The south branch of the Makoqueta also pursues a parallel course through the northeastern part of the county, and still farther in the northeast corner flows the north fork of the Makoqueta, through one of the most captivating regions of country that the imagination of man can picture, interspersed with gentle undulations of hill and dale, possessed of the most fertile soil, and sprinkled over with groves and copses of woodlands in all the loveliness of Arcadian beauty. Nature, as if to perfect her works in this her chosen spot, for the use and convenience of man, has designed the limpid waters of the Makoqueta to flow over a *natural fall*, some seven or eight feet high, with permanent banks on either side.

The Wapsipinecon is a beautiful river, and is believed by many to be susceptible of steamboat navigation for boats of light draught, although (in my opinion) the frequent and very short bends in the river may operate as serious obstacles. Its rises are high and sudden, being often tri-annually. It drains a fertile country, and has much valuable water-power.

The Buffalo fork of the Wapsipinecon, though not the largest, is probably one of the most valuable mill-streams in this portion of the territory. Its numerous tributaries afford abundance of water for sawing and grinding at all seasons of the year.

The water-courses of Jones are generally skirted with a sufficiency of excellent timber; in the intervening country the prairies are inclined to be large, the soil remarkably fertile, and the aspect of the country handsomely diversified with gentle undulations of hill and dale.

It is scarcely safe to quote the glowing language in which the beauties of the country are described in the work from which the foregoing extracts are taken, lest we should be suspected of exaggerating the natural advantages of the West. Far be it from us to revive the dying spirit of western speculation from which the country has suffered so much. We wish only to keep before the friends of missions this great truth, that

here is a country that will be settled by dense masses of human beings; and consequently that here should soon be planted the institutions of the Gospel.

The rapidity with which the country is filling up, may be inferred from such facts as the following.

IOWA CITY.

About the first of May, 1839, Mr. Swan, the acting commissioner, selected this spot, then in a state of nature, surrounded by savages, Powesheick's band of Sacs being two or three miles below, (at what is now Napoleon.) And even as late as June following, the sojourner was compelled to sleep in his blanket for nearly two weeks. On the first of July, 1839, the survey of the city was commenced under the direction of the board of commissioners, and the taste displayed, and liberality evinced in the size of lots, width of streets, public squares, school and church reserves, reflects the highest credit upon the enlightened judgment of the commissioners.

The design of the capitol is a chaste specimen of Grecian architecture, with horizontal cornice and entablature, surmounted by a dome supported by twenty-two Corinthian columns. It is 120 feet in length by sixty wide, two stories high from the basement.

Up to the present time, 1840, being about fourteen months from the commencement of Iowa City, it contains a population of about 700 inhabitants, a spacious city hotel, three or four brick buildings, and several others in progress, ten dry goods, grocery, and provision stores, one drug store, one saddlery, two blacksmiths, one gunsmith, three or four coffee-houses, four lawyers, three physicians, one church, and one primary school; in short, presenting all the appearance, bustle, and activity of a city of years, rather than a prodigy of months.

Should the skeptical feel inclined to question the accuracy of this statement, I can assure them it has been the result of personal inspection. I counted, even in the middle of last May, rising of 100 buildings, and saw and heard the busy workmen engaged on half as many more. At that time, conversing with a gentleman from Pennsylvania, who came to the "city" the week preceding, and had a frame house covered, and his goods in it; he said to me, "five days ago my house was in the woods, growing."

I have heard of cities springing into existence as if by magic, but in no case have I ever known the application so just as when applied to this young capital of Iowa. When the mind refers back, as it were, but to a single leaf in the calendar of time, reviewing the recent past, and contemplating the ominous present, rife with the coming developments of the future, how exalted must be its conceptions of the destiny that awaits us, if our institutions are formed on the broad basis of public morals, religion, and virtue! Then are our liberties secure, and our prosperity certain.

The following adventure shows that the spirit of improvement is not confined to mere physical matters.

Travelling over the "Keokuck Reserve," last spring, which, up to 1836, was owned and peopled by the Indians, I halted for the night. The settler invited me, after finishing a hearty supper, to go with him to the "lyceum." Knowing there was no village near—"What!" says I, "have you a 'lyceum' here?" "Ah," says he, "merely a 'debating society,' held twice a week in the 'horse-mill' yonder." I went to the "lyceum," on the margin of a rivulet where the squaws planted corn in 1835. The subject was, "The recharter of the United States Bank." Our speaker was clad *a la pioneer*, in a jeans hunting-shirt, belted round with a leathern girdle, corduroy leggins, cowhide brogans, &c. Since that eventful night, chance has thrown me, a delighted listener, within the walls of the Capitol, the Odeon, and the Broadway Tabernacle; yet seldom has it been my lot to listen to more *sensible* remarks than fell from the lips of the orator at the "horse-mill."

CORRESPONDENCE OF THE A. H. M. S.

WISCONSIN.

From Rev. J. U. Parsons, Pike Grove, Wis.

REVIVAL AT MOUNT PLEASANT.

In December, I was called on an ecclesiastical council, together with Brs. Curtis of Prairieville and Sherman of Troy, and delegates from their churches, to ordain and instal Mr. Macpherson to the ministry in this place. The occasion was one of peculiar interest, from the fact that it was the first body of the kind ever constituted in the territory, and the first installation.

Mount Pleasant is a beautiful farming township lying west of Racine. A little more than a year ago, several families moved in from Sturbridge, Mass., and others from England and Ireland. Among the latter, was the pastor elect, who had resided in England. The Sturbridge families brought with them their love of religious ordinances. They could leave the green graves of their fathers, and the warm embrace of friendship, but the ark of God must go with them into the wilderness. They set up religious worship, and commenced a temperance society, which, at the time of the ordination, numbered one hundred and fifty members—almost the whole settlement. It had closed one retailing tavern and banished intoxicating drink from that part of the town. In the spring, a congregational church of seven members was organized in this settlement.

ORDINATION SERVICES.

The ordination and installation services were delightful. A large schoolhouse, just finished with desks, in the New England style, was well filled with attentive hearers.

This little vine has been spreading out its leaves for the dews of heaven, for sometime past. The sisters, especially, had been pleading for a blessing in their closets, and in the female prayer-meeting. There was to be preaching in the evening; but previous to the hour appointed, a young man, the only child of the pastor, was hopefully brought to repentance. At the close of the meeting, almost all the impenitent present, were so much affected, as to express anxiety for their salvation. Among them was a man 56 years old, the former keeper of the tavern, and pioneer of the settlement. It was now evident that God was in the midst of us. Br. Curtis and I continued to labor, with the pastor, more than a week, preaching each evening, and occasionally in the day-time. The attendance and solemnity increased, until nearly all in the settlement were brought, as we hope, to the fold of Christ. Many a household altar, which had been broken down, was repaired; and many new ones erected.

A sister in the church had come from Massachusetts with an impenitent husband and nine children. She can now kneel down with her companion, and four believing children, (all that are more than ten years old) who love the same Saviour and worship the same God. Said she, "my friends tried to dissuade me from coming and taking so large a family away from religious privileges; but I told them that God could spread a table for me in the wilderness. But," said she, "I little expected it would be so soon, and so wonderful!"

REMARKS.

In the foregoing we have another example of the beneficial results of *families associating together* to carry religious institutions with them to the West. A still more striking case is that of Vermontville, in Michigan, (see the last number of the Home Missionary.) Indeed, we do not remember a single instance, in which such religious colonies, adhering to their original purpose, and resisting the temptations to worldliness, have remained long unblessed. On the other hand, the fairest spots of moral verdure in the West, are those where the soil has been from the first watered with the tears of those who "prefer Jerusalem above their chief joy," and who were determined that, with the help of God, the institutions of piety should be reared, though their own worldly fortunes should never be achieved.

FURTHER PARTICULARS FROM GREEN BAY.

Since the notice of the work of grace at this place in our last number, we have received the following particulars from the pastor, Rev. Jeremiah Porter

The blessed work of the Lord, of which I wrote in my last, has been silently progressing until now. We have not had the thunder and the earthquake; but the still small voice has made all the children of God, of every name, feel that God was here. Through the infinite mercy of our heavenly Father, my health has been almost perfect during these past months of unremitted labor; so that I have been enabled to accomplish more, and enjoy more than I have ever done in the same period, at any previous time in my life. I have been happily sustained by the cordial co-operation of a praying church. Scarce a week has passed during the winter, in which there have not been some apparent conversions. And some of these have been of a deeply interesting character. The converts have been of various ages and classes in society, from the venerable and highly esteemed mother of near sixty, to the lad of ten years; though a majority of them are between the ages of twenty and forty years.

On the first Sabbath of this month, we received into communion with the church twenty-one persons, the first fruits of the revival. Of these, nineteen were on profession of their faith. The company was composed of nine wives, six husbands, four unmarried ladies and two young men. Four of the above husbands were accompanied by their wives in this solemn covenant with God and his people; the wives of the other two were previously members of the visible church. These six families thus united professedly to Christ, are enjoying happiness to which they had been entire strangers until this blessed winter. They speak of themselves now as perfectly happy, while tears of joy flow down their cheeks. Six other husbands have begun to pray, several of whom think to unite with our church at a future communion. There are some twelve or fifteen more persons indulging hope, beside about twenty that have connected themselves with the Methodist and Episcopal churches.

The work of the Lord has been more general at Des Pères than in town; and though I have preached there only once a week, nearly half the accessions to our church are from that village. Six months since there was but one husband there who prayed in his family. Now there are eight husbands and their wives who offer the delightful sacrifice of prayer and thanksgiving. And, our hope and prayer is, that the number may soon be doubled.

"BRETHREN, PRAY FOR US."

Since there is such an accumulation of moral strength here, "why should the work cease?" The thought of its ceasing while there are so many on every side of us, who are exerting an immense moral influence, and whom we cannot but love, on account of their many excellencies of character, and who, by the Spirit's power, have been brought very near to the kingdom, is exceedingly painful. I beg, therefore, that all who read this communication will pray most importunately that God would aid his dear people at Green Bay, to hold on to his promises, and labor unweariedly for the conversion of souls, until every knee here shall bow humbly to Christ. Let them remember that there is but one church of our own name within near two hundred miles of us; and that Satan has so long had his seat here, that he will not resign it without a mighty struggle; and they are commanded, "Bear ye one another's burdens, and so fulfil the law of Christ."

PARTICULAR CASES.

One woman now hoping that God for Christ's sake has forgiven her sins and converted her husband, though now near three-score years old, who was born of Catholic parents in Montreal, says she never saw the sacrament administered by Protestants until this month. Now she blesses God for what she has seen, and heard, and *felt* in her old age, after such a long life in ignorance and sin.

One of the converts, now a lovely member of our church, said, "Until this winter, I hated the very sight of a Presbyterian." And the next evening, after he heard me preach for the first time, he came to my house, the tears rolling down his hardy cheeks, and grasping me by the hand, almost his first salutation was: "O, Mr. P., pray for me!" I never saw more clear evidence of a broken heart. Another said: "I bless God that he brought me from England, and all the way to Green Bay, to convert my soul." He and his wife, also from England, are now, to human appearance, Christians.

From Rev. W. Arms, Aztalan, Wis. Ter.

In making report at the end of my third quarter, I have to speak of the goodness of God in our present health and comfort, though we have been sorely chastened by sickness, and especially by the death of our dear and only child since entering the field. Our Father knows just how much chastisement we need, and we would not ask him to spare us from a single stroke that is necessary.

Since entering the territory, I have not been prevented by want of health, from preaching twice every Sabbath. We have a church organized in this place and a temperance society in operation. I have a weekly lecture which with the meetings on the Sabbath, is pretty well attended. The monthly concert is attended here and at Fort Atkinson every month, in one on Sabbath, and in the other on Monday evening; well attended. Attention to the word preached has been generally good, and there have been some cases of seriousness, and two or three of hopeful conversion. There are several places in the neighborhood where I might profitably spend considerable time, and should occasionally lecture had I strength to do so. I think my health is improving, and I hope ere long to be able to do more than I have.

ILLINOIS.

From Rev. J. G. Porter, Lockport, Ill.

A PILLAR REMOVED.

Since my last communication, we have been deeply afflicted in the removal by death of our dear and valuable brother, deacon John Gooding, formerly of Lockport, N. Y. Last year he located himself in this village, and immediately connected himself with the church. He was a man of fine christian feeling; he loved the Saviour, and was truly anxious to glorify God, both with body and soul. He prayed for the peace of Jerusalem, and in every possible way, sought the welfare of our infant society. His experience in church business, his exemplary conduct, his circumstances, all gave promise of great usefulness. But, alas! the very man to whom every eye was turned, and without whose aid and influence it was thought this feeble church could not possibly live, has been taken from us. How mysterious are the dispensations of divine providence! You can hardly conceive how afflictive such a stroke is to a feeble church.

We have also lost several other valuable members by removals, and are now left a very small handful in this wilderness: but the Great Head of the church still lives, and in him we would repose the fullest confidence.

Public worship on the Lord's day is generally well attended; and of late, a good degree of seriousness has been visible. We are looking for, and earnestly desiring better days—times of refreshing from the presence of the Lord. Our Sabbath school is somewhat interesting. Besides preaching regularly in this village, I frequently visit the surrounding settlements, and preach the word of life. Your missionaries are subject to numerous calls in this new country; both their time and strength are severely taxed. I frequently ride five, ten, even fifteen miles out, to attend a funeral. The custom has obtained in this county of having a sermon preached on every funeral occasion; and notwithstanding it costs a great deal of labor, I should be sorry to see it abandoned, believing, as I do, that in a great many



instances, deep and lasting impressions have been made on the minds of those who attended.

From Rev. J. Wilcox, Geneseo, Henry Co., Ill.

PERSEVERANCE BLESSED.

Since my last, the Lord has rebuked us for our unbelief and despondency, and cheered us once more with the tokens of his love, in the special outpouring of his Spirit.

Sharon, Whiteside Co., 12 miles north of this, the place where I have been laboring one fourth of my time for more than two years, has been indeed a moral desolation, disheartening to the feeble atempts that have been made to plant there the standard of the cross. Drinking, horse-racing, sabbath-breaking, profaneness and dancing, the usual concomitants of Universalism, were the order of the day. The first thing of interest that arrested my attention on my first visit to the place, was a group of from twenty to forty men and boys, assembled but a short distance from the place where I was to preach next day, to spend the Saturday afternoon in drinking and horse-racing. The Sabbath came, and although it was the first time there had been preaching, some ten or fifteen, mostly children, composed my audience; and for two years, with the exception of two or three Sabbaths, that was about the average number of my adult hearers. Notwithstanding, at the request of one brother and three sisters, one of whom was over seventy years of age, living with her son, the brother referred to, five miles from the place, I organized a church, last April, as reported to you, consisting of the above four members. Two or three others, once professors at the East, were present; but they stood aloof, to the great grief of the faithful few. Truly, methought, amidst many hopes and fears, that the Tobiahs present might say, "even that which these feeble few build, if a fox go up, he shall even break down their stone wall." Nay, such I have since learned was the feeling of some of the backslidden professors there; as one recently told me, he "thought it a foolish business." And from that time forward, through all the summer and fall, the interest of religion seemed to decline, there being rarely if ever more than two of the little church together at once. Even my own dear brethren of this place, tried to dissuade me from attempting any thing more for them, and I had about concluded never again to administer the communion there, but advised them to disband and unite with other churches, twelve miles distant.

Yet something seemed to say, "be not weary in well doing: for in due season ye shall reap if ye faint not." This, in connection with the fact, that every time I left, one of my most constant hearers, an influental, impenitent man, a merchant, said "don't be discouraged, I hope there will be more out next time." Hence about the middle of January, I purposed to commence a course of visiting from house to house, and converse and pray with every member of every family if possible, and labor for their salvation, and in connexion with this, to preach every evening at some central spot. A few days preceding this, an influential man about forty years of age, was suddenly removed by death, without an hour to prepare for eternity, leaving a widow with eleven children, without the consolations of the Gospel, to support them under their deep affliction. By request, I attended his funeral, and preached a sermon, and found for the first time, nearly every person in the settlement that could be out, gathered together, although the cold was intense, and there was no convenient place to shield them from the bleak prairie winds. The portion of scripture selected for the occasion, was Matth. 24. 44. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Solemnity was depicted upon every countenance, and tears flowed from every eye. Two days after, I commenced visiting, feeling that God had prepared the way, as to him had seen best; and the first person I met, showed that God's Spirit had preceded me. The first case of heart-felt sorrow for sin, was a back-slidden professor, who though once zealous at the East, had acted as though religion could be dispensed with

at the West. From that time, for nearly two weeks, I preached every evening and visited every day, from house to house, scattered far apart over the prairies, and among the groves. My heart rejoiced, and my strength was renewed, to witness the humble confessions and deep repentance of some of the most hopeless backsliders, and also the conversion of several influential, but very wicked men. The inpenitent merchant, mentioned above, was the first case of decided conversion, and now, bids fair to make one of Zion's most efficient supporters.

Yesterday being the Lord's day, I was encouraged once more to administer the communion, and the little church that numbered only four, when this blessed work began, now numbers fifteen, all adults, nine of whom are males. Four united by letter, but are regarded as newly converted, and seven by profession, including two physicians, one magistrate, and all are men of influence. Three have joined the Methodists; a few others will unite the next opportunity. The number of decided conversions in this little field, during this time of refreshing, is sixteen, a large majority of them heads of families, seven or eight family altars, have been erected for the first time. Two of the leading characters in the group mentioned above, as engaged in horse-racing and drinking, when I first visited the place, are now numbered among the Lord's people.

The cause of temperance, has of course received a new impulse. Nineteen new names were added at our last meeting, one week since. The moral influence of this interesting infant settlement, has been entirely changed in the short space of a few weeks. Although wickedness still abounds there, the worshipping assembly has been made to assume the most important place in society. One of the physicians named above was a decided and efficient Universalist, and the magistrate an avowed naturalist, or atheist. How great the change, for behold they are now praying men. Truly, the Lord has done marvellous things for us, whereof we are glad. Yet, dear brother, we need *your prayers* and sympathies, for many *are stout-hearted, and far from righteousness.*

ENCOURAGEMENT IN CONSEQUENCE OF MISSIONARY AID.

The commission granted me by your Society was very gratefully received. For some days previous, I had been in a state of despondency, but my heart was much encouraged by your kind hand extended to this distant region to help me.

There has been but one Sabbath for the period of six months, which I now report, when I have not met one of the flock of which I have the charge. That Sabbath was the coldest day I ever experienced in this or in any other country; the mercury having sunk to 23 degrees below zero. Yet I walked five miles on that day, (for I was afraid to ride,) but we had only a few to form a social meeting in a private dwelling.

TEMPERANCE.

There is little to report unusual in my present field of labor, except that the cause of temperance has been making very considerable advances in S——, for the past few months. More than eighty have recently signed the pledge of total abstinence in that settlement.

MINISTERS WANTED IN ILLINOIS.

I must not omit to mention the destitution of important fields of labor in this region, some of which were once occupied by your missionaries. Fountain Green, Camp Creek, La Harpe, Carthage, Rushville, Big Neck, Woodville, Chili, Round Prairie, &c., are among the number.

GENERAL USEFULNESS.

We have had during the past winter, times of interest and unusual solemnity, and of good attendance on preaching, but nothing marked; no conversions. There are now, I think, some indications of the Lord's presence.

MALE AND FEMALE SCHOOLS.

I sent out from our church and school last season two promising pious young



ed for college, one of which
college with the ministry in
he other is teaching. Two
ow nearly prepared for col-
thers are advancing, three of
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Lord will convert the rest,
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e three or four young men
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The young ladies go out as
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B. F. Morris, Warsaw, Ill.

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l degree of carelessness in
regard to morals and religion. Many act as if they practically believed that a society could grow up without the aid of the blessed influences of our holy religion, a position disproved by the history of the whole world.

REVIVAL IN WATERLOO, MO.

I have just returned from a visit to Waterloo, Mo., where Brother Clarke, of Fort Madison, has been holding a protracted meeting. Under the faithful labors of that brother, a precious revival has been going on. God, to his own glory, has done a great work. Christians have been brought together, and about twenty souls hopefully converted; some of whom are men of influence in the county. O may the Lord soon send, in his great mercy, true revivals all over our nation, and the world!

ARE THESE THINGS SO?

A source of prejudice.

I will mention a fact, for I feel that such facts ought to be known by eastern Christians, and especially by certain eastern ministers. A prejudice is awakened in the minds of many in this country against religion and against the ministry, by a fact which is well known in this country, that eastern Christians, and some ministers of high standing in the eastern churches, furnish money for settlers to purchase their land, at an exorbitant interest—an interest which in these hard times many will not be able to pay, and will thus lose their land, improvements and all. I do not pretend to say, whether these Christians and christian ministers do right or wrong; but one thing is certain: they prejudice the minds of multitudes against religion and against the ministry. They may prove the means of ruin to multitudes.

THE HOME MISSIONARY ARGUMENT.

Some persons inquire, "Can you not come out with some new and overwhelming argu-

tacnt in favor of the Home Missionary cause, which shall constrain the public to give it the elevated place to which it is entitled?"

In reply, we say, the Home Missionary argument is simple, and founded on obvious truths; and however weighty, it has little of novelty. It is made up of innumerable facts like the following:

The good people about D. are very grateful for the aid your Society have seen fit to grant them. I trust that by it, you will be the means of establishing and building up a christian church. Without aid, they would not have been able to make a beginning this year.

This is one case; but hear the language of a Presbytery:—

Our Presbytery met in February. Your Society was remembered; and I assure you, we could not forget how much you are doing for this part of Zion. One of the brethren, in urging the claims of the A. H. M. S., remarked, that our existence as a Presbytery depended almost on your Society. True, a few brethren were sustained without foreign aid, but I believe they were once your missionaries; and had it not been for the Society, their churches would not now have been as prosperous as they are.

What is here asserted of the usefulness and even indispensableness of the Home Missionary work, in a few cases, is asserted in a thousand cases. The land is full of proof of the good it *has done*, and the need of its going on to *do more*. This, then is the great Home Missionary claim. It uses God's appointed way of doing good; it has received his sanction, in the success which he gives it; it appears to have been the only way — the *sine qua non* — for building up hundreds of churches; and an almost unbounded field, in the same needy and dependent condition now demands its care, on a still broader and more efficient scale. If this be not an argument for Home Missions, we cannot hope to derive *one from the history of the past, the wants of the present, or the prospects of the future.*

MICHIGAN.

APPEAL FROM A MISSIONARY'S WIFE,

For a Library for her Husband.

After duly considering the following appeal, we have concluded that the most effectual way of promoting the object of the writer, will be to give her an opportunity to speak for herself to the readers of the Home Missionary. Most heartily do we second her petition; and hope that it will be effectual.

Perhaps you may be somewhat surprised to receive a letter from the wife of one of your missionaries. The only apology I have for writing is the importance of the object, which I have to urge upon your consideration.

We have been in the West seven years; and all the time, except one year, have been engaged in the service of your Society. It has been a scene of constant toil, and privation of every luxury, and often of the comforts of life. We have had to use the most rigid economy in order, if possible, to remain on the field. We have often been tempted to yield the conflict, and return to the flesh-pots of Egypt. The thought of leaving these feeble but growing churches in the West, to be broken down and effaced from this far-spreading and beautiful valley, has kept us here till the present time. The funds that your Society has kindly granted us have been expended, and yet we are involved. Often have we tried to do without the comforts of life in order to lay up a fund for the purchase of a small library; and as often have we been defeated. Our only hope, under God, is in the effort that we now make in writing to you—that you would kindly intercede for us with your wealthy clergymen and lay brethren—or pursue any other method that you may judge proper. Perhaps you may think this too great a demand upon you; but you would not, if you could see the dejected countenance and hear the half-suppressed sigh of your brother in Christ, as he sits down before his empty shelves to handle over his pamphlets and few periodicals, to store his mind with

thoughts for the Sabbath.
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From Rev. D. R. Dixon, Unadilla, Mich.

The first quarter of my present year was completed on the 19th of February. The labors, I trust, have not been in vain. Some good, I believe has been accomplished, but not to the extent which we desired. I have endeavored to preach the Gospel from Sabbath to Sabbath, and it has been listened to with some interest. The church have been comforted, strengthened and edified. Some of them manifest a delightful willingness to do all in their power to advance the cause at home and abroad. They steadfastly wait on all the ordinances of religious worship, being uniformly present when health will permit, not only on the Sabbath, but at the Bible class, the monthly concert, and the weekly prayer meeting. In addition to our Bible class, we have had since New-Year's night, a meeting for the instruction of the youth. It has been pretty well attended. Dr. Hawes' lectures to young men have been read, and followed by addresses by the brethren and others. Thus we have endeavored to counteract the influence of the numerous meetings for vain amusement, which the young people round about have held. We hope and trust the Lord will ere long appear for our help, and arouse the attention of the gay and careless. These meetings we purpose to continue as long as they are well attended.

SABBATH SCHOOL BOOKS NEEDED.

Our Sabbath-school library needs replenishing. I wrote to a friend in Boston, Rev. L. D., for a gratuitous supply of Sunday-school books and tracts, but have had no answer. Would it not be in your way to send us a supply? *All the schools in our vicinity* need encouragement of this kind. My youngest son is teaching school this winter, at Yankee-Springs, Barry county, about 100 miles west of us. He wrote sometime ago that he had just started a Sabbath-school in the place, and wished to know how he could obtain a library.

I esteem it a duty to lay before our young and feeble congregation, the various claims of religious charity to interest their feelings on the subject,

and train them from their infancy to the habit of giving, that they may not have it to learn after they arrive at manhood. The widow's mite, if given from right motives, is no less acceptable than the large donation.

In respect to our temporal comfort, it may be interesting to you to be informed, that our wants have been remarkably supplied by our heavenly Father's kind providence. We were unable to plaster our house in the fall, but by the aid of the sisters at B., N. Y., we were enabled to purchase a sufficient quantity of stove pipe to carry the heat through the various apartments of the house, and by pasting our old newspapers on the clapboards between the studs, the house has been made quite comfortable. Our people also made a donation party a few weeks since, and brought us meat and grain, butter and lard, and things useful in the family in sufficient quantities to supply our table for months yet to come. Brother C——, too, has interested himself in behalf of the indigent clergymen of the vicinity, and has sent us a present of, among other things, some comfortable articles of clothing. In view of all these expressions of the care and kind remembrance of our Lord, surely we ought to be grateful, and trust him with unwavering confidence for the time to come.

LIGHT IN DARKNESS.

A missionary surrounded with pecuniary, an other difficulties, thus acknowledges the Divine support which he receives from the promised presence of the Saviour:

Some of the Church determined to commence this year more fully in the service of the Lord, than they had done any year before. In some degree, I think, I have been led to carry this determination into effect. Never before has my Saviour appeared so precious and so glorious—so *infinitely* worthy of *all adoration*, as since 1841 commenced. I have had some of the "joy unspeakable and full of glory." I have preached most of the evenings since the first of January, and have uniformly observed a melting in my congregation. I have visited through the village and conversed with the most irreligious men in it, and my message has been listened to with apparent kindness and respect, even in the bar-room. I have had solemn conversations with the owner of the ball-alley and the distiller. It is said the people of this village converse more on the subject of religion than they have done. Profane swearing has been awfully prevalent here: I have often thought some gloried in compelling me to hear how heaven-daring they were. But since this year commenced, I do not remember to have heard a profane oath, except in one or two instances, from persons from abroad.

EMIGRANTS WHO RUN AWAY FROM RELIGIOUS INFLUENCES AT THE EAST.

A writer, in a late Home Missionary, speaks of emigrants coming to the West to get away from restraints of the Gospel. Tell our benefactors at the East, that some such emigrants when they get here, begin to consider their ways, and need the missionary to tell them what they must do to be saved.

VIRGINIA.

From Rev. D. F. Palmer, Marion, Va.

The winter has been exceedingly unfavorable for preaching, in consequence of excessive rains. Yet my appointments have been well attended, considering the inclemency of the season.

MERCIES RECEIVED.

When I take a retrospective glance at the scenes of other days, my heart glows with emotions of gratitude to the God of mercy who has so signally blessed this people. And still to encourage my heart, and to excite my gratitude, the Lord is still moving upon the hearts of some to whom I minister. Some will attach themselves to the church the first opportunity; others, I trust, under their present impressions, will submit to Christ to be saved on the terms of the Gospel.

We contemplate erecting a church during the ensuing summer and autumn: I think we shall be able to accomplish it.



OHIO.

Rev. J. C. Sherwin, Berlin, O.

RESHING FROM ON HIGH.

last quarterly report, I alluded tate of religious interest, as a more favorable appearance. t time to the present, the in- seemed to be on the increase, radually. The tone of piety ly elevated among the mem- ie church; the inquiry is for for *duty*, rather than for mere citement. This has also been with such as have been hope- verted—they have seemed to the requisitions of the Gospel enlightening and reclaiming s of the Holy Spirit. Last we received thirteen to our on, seven by profession, and six

It was to us a solemn, and a profitable season. The Lord ppears to be with us in the all voice."

v. A. Boutelle, Alexandria and Johnstown, O.

nstown I cannot report any special importance. I would there is some seriousness on ds, and a constantly increasing to the means of grace.

REVIVAL.

ve enjoyed for several weeks ting revival at Alexandria, in er denominations have shared. aptists and Methodists have a protracted meeting. We resorted to any special means increase of pastoral visitation, er meetings twice a week. ur families have shared in the several heads of families, a number of children and ple, have been hopefully con- God. At our communion a , 10 united with this church ion of faith, six of them heads s, several besides, we think, unite with us.

vival will give a favorable impulse to our society, and prepare the way for securing my services eventually all of the time. I have preached here for two years, half of the time under every kind of disadvantage, yet through the blessing of God, we have erected a meeting-house, 50 by 32 feet, and made it comfortable for worship, and the number of our church has more than doubled.

EFFICIENCY OF HOME MISSIONARY AID.

This church has had a long infancy. When I came they had no place for meeting, but an open and ragged wagon shop capable of holding 50 people, seated, when assembled, on rails and scantling. There we met, prayed, and there I preached while the winds of winter whistled around our ears. In the midst of this state of things, I made one proposition, "build a meeting-house and *live*, or neglect it and *die*." They builded, have defrayed most of the expense. And since the effort commenced, the church has more than doubled its numbers. Without some nursing hand it appears to me the church would not have survived to the present time—while now it bids fair to be united useful and prosperous.

From Rev. J. W. Eastman, New-Petersburg, O.

BLESSINGS OF THE COVENANT.

Since the first of December we have admitted eight persons to our communion, six of whom were received on examination, and were between the ages of 12 and 20. They were the children of the church: and in their admission we would recognize that heart-cheering promise made to believing parents: "I will pour my Spirit upon thy seed and my blessing upon their offspring, and they shall grow up as grass and as willows by the water courses." Two of three young persons were of a family of whom eight have been admitted since I came to this place, and who are now, with their praying father and mother, members in good and regular standing in the church.

CATECHETICAL INSTRUCTION.

I have six places for catechizing, which I endeavor to attend every week. In this way I am enabled to explain and enforce the great truths and duties brought to view in the "form of sound words," the Assembly's Shorter Catechism. I find the people to be more interested in this mode of instruction than they are in Bible classes. This is especially the case of those advanced in years. My method is to spend an hour or an hour and a half at a time, on a lesson of twelve questions. Most of my congregation attend.

From Rev. J. W. Howe, Licking Co., O.

REVIVAL.

We have been favored with a pleasant little refreshing season from the presence of the Lord for a few weeks past in Kirkersville. Christians have been a good deal revived. Sinners have been awakened and a few of them hopefully converted from the error of their ways. Seventeen of the nineteen mentioned in my statistical report, are among those who have been blessed during this little season of revival. Our meetings are still well attended. We have had meetings more frequently than usual for 5 or 6 weeks past, at 7 o'clock P. M. Some of them were for prayer—some for inquirers—and some for preaching. I have done all the preaching except two sermons, and those preached by other denominations. None of the converts have yet been received by us into church fellowship. There is another neighborhood within our bounds where our prayer meetings are becoming more interesting. This season of refreshing, though small comparatively, is nevertheless great for us. May the Lord, to whom it belongs, receive all—*all* the praise and glory!

Within the year, I have distributed 31 Bibles and 7 Testaments in Etna and Harrison townships.

PENNSYLVANIA.

From Rev. J. W. Phillips, Mount Joy, Pa.

A CHURCH FORMED AND BLESSED.

Your missionary spent about five weeks in the borough of Williamsport, Lycoming county, Pa., and in compliance with the earnest solicitations of a few pious individuals—organized a Presbyterian church, consisting of fifteen members, and added subsequently by profession of faith, fifty-one individuals, and two from another church—making in all, now united to that church sixty-eight. Most of these were brought in during a previous season of refreshing with which the Lord favored the efforts of his people to sustain the Gospel among them. Many are young men and young ladies. Some of the precious young men I trust the Lord will in due time call into the sacred ministry.

The church in Mount Joy is now completing a comfortable and substantial house of worship—43 feet by 55, constructed of brick in an eligible situation.

From Rev. J. B. McCreary, Great Bend, Pa.

We are enjoying at present, a refreshing from the presence of the Lord; the church are much revived, 15 or 20 hopefully converted, and a number of others inquiring what they shall do to be saved.

CANADA.

From Rev. D. Dobie, Huntingdon, L. C.

The first month of 1841 was one of great interest to this church. As far as I can at present judge, the result is the hopeful conversion of several heads of families and young people—the number may be from 15 to 20. The blessing fell largely upon the church.

The number added to the church on confession of their faith since April 1, 1840, is thirty-two.

Our house of worship is very inconvenient and small; and, trusting in Providence, the brethren have resolved to build a house of stone, and to commence the work next summer.

The Sabbath school is in a healthy state; many of the youth manifest evidence of great improvement. There are five weekly prayer meetings, well attended. The members of the church have expressed their wish to supply all their children that can read with a copy of the New Testament.

AFFLICTIONS.

After detailing some heavy pecuniary trials of his church, in which he was necessarily a sharer, a missionary writes as follows:

The canker rash is very prevalent and fatal in this vicinity. Two days since, I buried one of my little ones five years old, a most amiable and interesting child, whom I had early taught to lisp the name of Him, "whose name is as ointment poured forth." She could repeat in childish language almost all of those interesting and delightful stories contained in the sacred volume; and I trust that her little mind was savingly operated on by the Holy Spirit.

My dear wife now lies very ill of the same disorder, and so much are the people panic struck, that they fear to visit us—I am her only nurse night and day. I must give up preaching to morrow (Sabbath) and attend upon her; how it will terminate God only can tell. So, you see, my tongue can tell of mercy and judgment. The Lord make my soul as a weaned child, meek and submissive to his will.

REVIVALS IN NEW-YORK.

From Rev. Z. Eddy, Conewango and Randolph, N. Y.

In my present report I feel constrained to express my humble gratitude to God for what I have recently witnessed. I have now labored in Conewango two years, and during the most of that period, under the greatest discouragements. There is no meeting-house belonging to either congregation. In this place we have occupied a miserable school-house, and in Randolph we have been favored with the Methodist Chapel.

Our congregations have from the first regularly increased—and of late, they have been the largest ever known in this region.

A Sabbath in the latter part of February, was a day which will be long remembered in Randolph. During the afternoon discourse there was the most profound attention and stillness, interrupted only by the irrepressible weeping of multitudes. No sooner was the benediction pronounced, than a gentleman rushed up to the pulpit, seized my hand, and entreated me to pray for him. I called on the congregation to remain while two or there prayers were offered up.

The next day I called the church together, and there were present seven individuals apparently under pungent conviction. On Wednesday evening, I preached to a small congregation in a secluded neighborhood, and there were eight who manifested deep concern for their souls. The evening following, I preached at the opposite extremity of the parish, and found that three or four had hopefully yielded to God since the Sabbath. On Friday evening, I preached in another neighborhood, and found *thirteen* persons willing to express their firm determination to obey God whether they were saved or lost.

This is evidently the work of God. It has thus far been characterized by great stillness and solemnity. We have had nothing like a protracted meeting.

In Conewango, they have commenced building a substantial house 36 by 46—which will doubtless be completed the present year. Prospects were never more encouraging here than at present.

From Rev. A. L. Crandall, West Troy, N. Y.

We have enjoyed a precious season of the outpouring of the Spirit, and witnessed the hopeful conversion of not far from 20 souls. The work extended

to the other congregations and resulted in the hopeful conversion of nearly 100.

Our people are very thankful for the aid granted by your Society.

From Rev. J. M. Sadd, Eden, N. Y.

The Lord has indeed appeared among us, so that we have enjoyed a very refreshing season. We appointed a day of fasting and prayer, and also invited two neighboring ministerial brethren with some of the members of the church to come up to our help on this day, and meet with us, as a conference of churches. They came and the day was precious. Our object this day was to humble ourselves before God. I trust we did so, for the Spirit of God was very soon manifest. Previous to this day, at a prayer meeting, after my introductory remarks, the brethren arose, and seemed to feel they could not live in such a state any longer. They could not see souls thus going to ruin without more determined efforts for their salvation. This meeting led to the conference and to the revival. Our efforts were directed at first almost entirely to the church, not merely to arouse them for a season of protracted effort, but to give them such instruction as should lead to a more holy and consecrated life. They received it; the Holy Ghost moved upon us with power. The brethren confessed their sins, and seemed to come forward with determined consecration to God's work for ever. The Lord hearkened and heard, and poured out upon us a spirit of peace and love and concord, and especially of earnest supplication for poor sinners around us. About eighteen or twenty immortal souls have been hopefully converted, and appear well-determined to live devoted lives. One is a captain on the Lake, who declares his determination to give his heart, influence and substance to the Bethel cause. Most of them are young persons in the Sabbath school—some children. In a class of young ladies in the Sabbath school, about 20 in number, under the charge of my wife, *all* are now professedly the children of God. It is truly a spring time in my congregation and a season of rejoicing.

Things now in my church and congregation look promising for securing much fruit unto God. To his name be all the glory! Never, it seems to me, has a revival been attended with less noise, and less of the work of man. We pleaded for the Holy Ghost, and this Almighty agent came and did the work.

From Rev. R. A. Avery, Edinburgh, N. Y.

In the name and in behalf of the church and society in this place, I tender to the Executive Committee of the A. H. M. S., and through them to the patrons of the Society, their sincere thanks for the assistance rendered them in sustaining the Gospel during the year 1840. But for such timely aid they would in all probability have remained as they had been for some time previous—destitute of the stated means of grace.

The change wrought is truly wonderful and can be ascribed to the grace of God only.

I have previously given you an account of the season of refreshing with which we were favored about one year since. I am sure it will gladden your heart to be informed, that God has again appeared among us to revive the graces of his people, and to bow the hearts of sinners to himself. There are probably now between 40 and 50 indulging the hope of pardoned sin, and eternal life, who at the commencement of the present year were in the broad road to hell.

Among the converts are found the youth of 14 years and the old man of 60; the moral and regular attendant upon the means of grace; the man who for more than 40 years had rested his hopes on the doctrine of universal salvation; and the neglecter of the means of grace for many years.

To God would we give *all* the praise while we cast ourselves into the dust.

O, my dear brother, who can compute the amount of glory which eternity will reveal as the result of those streams of benevolence which flow through the A. H. M. S.! But for that benevolence, what had been the moral condition of

many hundreds of fields which are now *like this*, rejoicing as the garden of the Lord!

From Rev. T. J. Haskell, Warrensburgh, N. Y.

In looking back upon my last missionary year, notwithstanding our unfaithfulness and short comings in duty, I find much occasion for thanksgiving and praise to the gaeat Head of the church. We have gathered into our communion, during the year past, 21—chiefly the fruits of a revival enjoyed just previous to the commencement of the year. We have in our three Sabbath schools, about 150 children, and in our S. S. Libraries about 300 volumes. A proportion of the year we have had a Bible class of about 30 pupils. To our temperance pledge we have about 300 names. In the cause of benevolence I think the contributions of this church, for the past year, will not suffer by a comparison with the contributions of most churches of their ability; and according to the testimony of the church, more than the aggregate of all they ever did before.

As an evidence of the grateful appreciation of the aid which it has received, this congregation contributes $30 to constitute its minister a Life Member of the A. H. M. S.

Appointments by the Executive Committee of the A. H. M. S., from March 1st to April 1st, 1841.

Not in commission last year.

Rev. W. Putnam, 1st Ch., Sheldon, N. Y.
Rev. S. Cowles, Lodi, N. Y.
Rev. Francis E. Lord, Central Ch., Evans, N. Y.
Rev. J. A. Hawley, one fourth of the time in the vicinity of Farmington, Ill.
Rev. C. Washburn, Bentonville, Ark.
Rev. C. C. Stevens, Elizabethtown, N. Y.
Rev. Henry Chapin, Perrinton, N. Y.
Rev. R. Twitchell, New Hudson and Rushford, N. Y.
Rev. Isaac Crabb, Mecklenburg, N. Y.
Rev. Phineas Blakeman, Victory, N. Y.
Rev. J. N. Whipple, to go to Iowa.

Re-appointed.

Rev. S. W. Leonard, Castle-creek, N. Y.
Rev. N. T. Yeomans, Newstead, N. Y.
Rev. R. Willoughby, Little Valley, N. Y.
Rev. B. B. Smith, Centerfield, N. Y.
Rev. Spencer Baker, Busti, N. Y.
Rev. Samuel Scott, Caroline, and 2d Ch., Newark, N. Y.
Rev. H. S. Hamilton, Salem, Mich.
Rev. J. W. Eastman, Rocky Spring, O.
Rev. B. O. Springer, New Madison, O.
Rev. W. C. Raukin, Spencer and Bethany Chhs., Ind.
Rev. A. Johnson, Peru, Ind.
Rev. E. H. Hazard, Lyndon, Ill.
Rev. L. Mills, Stafford, N. Y.
Rev. M. Doolittle, Otto and Rutledge, N. Y.
Rev. S. Stanley, Perrinton, N. Y.
Rev. R. E Wilson, Hammondsport, N. Y.
Rev. S. Sessions, Allen Center, N. Y.
Rev. R. West, Walworth, N. Y.
Rev. G. W. Lane, Chapinsville, N. Y.
Rev. H. R. Pierpont, W. Avon, N. Y.
Rev. G. C. Hyde, Havana, N. Y.
Rev Reuben Gaylord, Danville, Iowa.
Rev. Thomas Eustace, Pleasant Hill, Mo.
Rev. Josiah Porter, Waynesville, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 1st to April 1st, 1841.

NEW-HAMPSHIRE—
Jaffray, Orth. Cong. Ch. Cong. Coll., per Rev. J. D. Crosby, $11 40

MASSACHUSETTS—
Hadley, Miss Dorothy Williams, 10 00
Hampshire, Miss Soc., per E. Williams, 200 00
Northampton, W. H. S. to const. Solomon Stoddard and Mrs. Sarah Stoddard, of Northampton, and Mrs. Sarah T. Smith, of Middlebury, Vt., Life Members, 100 00
West Attleborough, H. M. S., by A. Barrows, 14 00

CONNECTICUT—
Fairfield, Mrs. Elizabeth Sherman, to const. Daniel Marsh a L. M., 30 00
Farmington, Mrs. Phebe Janes, 20 00
Hartford, A. M. Collins, 100; L. H. Woodruff, 20, 120 00
Sharon, I. Lyman, 1; H. Weed, 1; Mrs. Stoddard, 0,50; Mr. Stoddard, 0,25; D. Read, 1; F. Parsons, 0,50; S. Tallowday, 0,50; A. Orton, 0,12; B. Hamlin, 0,25; J. M. Wheeler, 1; L. Allen, 0,25; P. Hamlin, 1; J. Sears, 0,31; H. Pardee, 1; Messrs Lowry & Chase, 1; J. S. Canfield, 1; G. W. Peck, 0,25; H. Wheeler, 1; E. Garnsey, 1,25; Eliza Surker, 0,50; Mrs. Swan, 1; A. Lake, 1; Legacy of the late Mrs. Mary Gould, by David Gould, Esq., 60,72, 76 40
Sherman, Rev. M. Gelston, by W. Stebbins, 10 00

NEW-YORK—
Albany, 4th Presb. Ch. by Israel Smith, 118 05
Angelica, Sew. Soc., by Rev. G. Coan, 6 25
Bethlehem, Presb. Ch., by Rev. E. D. Allen, 10 00
Brooklyn, *Second Presb. Ch.*, Fem. Assoc. for Christian Benevolence, by Mrs. E. Carrington, Treas., 66 20
Third Presb. Ch., Mon. Con. Coll., by J. Howard, 25; Maternal Assoc., by Mrs. Chandler, 2,25, 27 25

Edinburgh, Cong. Ch., by Rev. R. A. Avery, 8 75
Glens Falls, Friend, 5 00
Miller's Place, L. I., Mon. Con. Coll., by Rev. E. Platt, 20 00
Monticello, Presb. Ch., by Rev. J. Adams, 15 00
New-York City, viz:
Bleecker-st. Ch., James Roosevelt, Esq., to const. Rev. Milton Badger a L. D., 100; C. N. Talbot, 50; A. C. Post, 25; Mon. Con. Coll., per M. Wilbur, 14.17, 189 17
Central Ch., F. P. Schoales, 20 00
Houston-st. Ch., by Mr. Stevens, 2 25
Mercer-st. Ch., Mon. Con. Coll., by T. S. Nelson, 19 22; R. T. Haines, 10; A. Averill, to const. Mrs. Augustin Averill a L. M., 30; A. Lowry, 5, 154 22
Pearl-st. Ch., Mon. Con. Coll., 11,08; H. Arkman, 10, 51 08
Second Avenue Ch., W. L. Booth, 2 60
Spring-st. Ch., A. M. L. Scott, 10; Cash, 1; Friend, 25; Coll., 15 39, 51 39
Legacy of the late Miss Mary A. Belden, by W. Brinckerhoff, 10 00
A Protestant, 5 00
Poughkeepsie, First Presb. Ch., by A. Lathrop, 30 00
Rye, A. P. Carpenter, 1 00
Ticonderoga, Aux. Soc., by Rev. P. Bailey, 12 50
Troy, First Presb. Ch., J. Raymond, Tr., 79 00
Westchester, a Lady, by A. C. Bull, 10 00
NEW-JERSEY—
Caldwell, Presb. Ch., bal. of coll., 23 50
Madison, Sew. Soc., by Mrs. C. S. Arms, 50; Sab. Sch., 5 15, 55 15
Orange, Second Presb. Ch., Cong. Coll., by A. Dodd, 58 75
Parsippany, Presb. Ch., Sub., by C. C. Copeland, 27 70
KENTUCKY—
Lexington, J. C. Todd, 5 00
OHIO—
Berlin Ch., to const. Rev. John C. Sherwin a L. M., 30 00
Euclid, Mrs. Sarah Shaw, by Rev. W. F. Curry, 15 00
Lower Liberty, by Rev. J. Cable, 14 94
Milan, Ch. and Cong., by Rev. E. Judson, 75 00
INDIANA—
Crawfordsville, Presb. Ch., by Rev. T. Bird, 16 00
ILLINOIS—
Farmington, Coll. by Rev. J. C. Hawley, 25 00
Geneseo, Gent. Assoc., 2,87; Ladies' Assoc., 2,13, 5 00
CANADA—
Home Miss. Soc., 20 00
HOME MISSIONARY, 25 22

$1,915 17

J. CORNING, *Treasurer.*

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums, from February 18 to March 30, 1841.

Berlin, Union Co., Pa., Mr. Merrill, $5 00
Pencader, Del., Presb. Ch., Coll., 16 50
Elkton, Md., Presb. Ch., Coll., 13 06
Christiana, Del., Presb. Ch., Coll., 20 44
Columbus, N. J., Mrs. (Rev.) Norton, 1 00
Pittsburgh, Pa., 3d Presb. Ch., Richard Edwards, 12; R. Livingston, 5; D. M'Candless, 3; Capt. Forsyth, 2, 22 00
Minersville, Pa., Presb. Ch., bal. of coll., 17 25
Mount Pleasant, Pa., bal. of coll., to const. Rev. Samuel Montgomery a L. M., 17 00
Mendham, N. J., Coll. in part, 42; Miss Ann Wilson, L. M., 30, 72 00
Washington Valley, Morris Co., N. J., Fem. Sew. Soc., Miss M. Whitehead, Treas., 28 00
Northern Liberties, Pa., 1st Presb. Ch., ladies, by Mrs Patterson, 2 50
Philadelphia, Pa., *First Presb. Ch.*, G. W. Fobes, 100; C. Swarts and wife, 100; Cash, 100; A. Fullerton, 50; James Fasset, 50; Thomas Fleming, 50; Cash, 40; J. W. Paul, 40; C. Tingley, 25; John Eckle, 25; W. Wurts, 25; Wm. Davidson, 20; B. W. Tingley, 20; James Bruen, 20; T. Biddle, 20; H. Neil, 10; W. Raguel, 10; Thomas Morris, 10; I. M'Lanahan, 10; Cash, 10; L. Chauncey, 10; J. Dunton, 10; G. Handy, 10; I. Brale, 10; J. Dunton, 10; B. W. Richards, 10; H. J. Williams, 10; John Lapsely, 10; T. M. M., 10; Charles Bird, 10; Cash, 10; Wm. Griffin, 10; C. M'Intyre, 5; Thomas Stewart, 5; J. B. M'Elvaine, 5; Samuel Brown, 5; G. Philler, 5; Thomas Roney, 5; Cash, 5; A. P. D., 5; Cash, 5; D. H. White, 5; J. L. Dutton, 5; B. Gerhard, 5; J. A. Campbell, 5; J. L., 5; C. Sherman, 5; James Wright, 5; J. C. Martin, 5; J. Burroughs, 5; Wm. Ashmead, 3; G. Campbell, 3; Cash, 2; do. 3; J. Courtney, 3; Cash, 2; do. 3; do. 3; T. Robertson, 2; Ladies, by Miss C. Brown, 480 75, 1149 75
Fifth Presb. Ch., Wm. Worrall, 50; J. W. Throckmorton, 25; Cash, 20; W. C. Coates, 10; H. Sloan, 10; Alexander Read, 10; T. B. Smith, 5; A. W. Metcalf, 5; W. E. Haverstick, 5; E. Brown, 3; Cash, 0,50; Mon. Con. Coll. in part, 112,25, 253 75

$1,920 25

Receipts of the New-Hampshire Missionary Society, for the quarter ending April 1, 1841.

Litchfield, Deac. John Parker, $3 00
Mount Vernon, Cong. Soc., 10; Deac. Wm. Conant, 5; Rev. W. Jenison, 5, 20 00
Londonville, Betsey Wales, 5 00
Conference of Churches, 7 16
Whitefield, Cong. Soc., 50
Interest on Note, 1 42
Tamworth, Cong. Soc., 7 34
Durham, Cong. Soc., 26 63
Dover, Cong. Soc., 55; Deac. P. Cushing, 5; Moses Paul, 5; Wm Woodman, 5, 70 00
Dividend on Bank Stock, 15 00
Claremont, Interest on permanent fund, 12 00
Brentwood, Cong. Soc., 5 00
Gilmanton, Center Cong. Soc., 16 00
Concord, 1st Cong. Soc., Mon. Con. Coll., 9 00
Salisbury, Cong. Soc., 3 25
Peterboro', Presb. Soc., 4 05
Groton, E. Calhoun, 5; Isaac Farley, 1; D. Cummings, 2, 8 00
Plymouth, Wm. Webster and family, 5; Asa Thurston, 5; Wm. C. Thompson, 5; M. Russell, 2; Giles Merrill and family, 1,35; R. Bartlett, 1; Isaac Wood, 1; Daniel Merrill, 1; Individuals, 1, 22 35
Newport, Cong. Soc., 19,50; Rev. John Woods, 5; A. Hatch, 5; Deac. J. Wilcox, 5; Mary Ann ——, 10, 44 50
" Contributed in 1839, but not forwarded till recently, Cong. Soc., 41,59; A. Hatch, 5; J. Reddington, 5; Rev. John Woods, 5, 56 59
Londonville, 4,12; Z. Bachelder, 5, 9 42
Gilmanton, Rev. Joseph Lane, 5 00
Lyme, Cong. Soc., 15 00
Franklin, Cong. Soc., 11; Rev. J. Knight, 5, 16 00
Sanbornton Bridge, 75
East Boscowen, Cong. Soc., 26 13
West Boscowen, Gent. Assoc., 16 50
Salisbury, Cong. Soc., 8 00
Merrimack, Cong. Soc., 3 50
Cent Institution, 23 91

$462 00



THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

CONVERSION OF AN OFFICER IN THE U. S. ARMY.

In the spring of 1839, I visited the church of C. to present the claims of the missionary cause. On arriving at the house of the pastor on Saturday, I was introduced to a young Lieutenant in the service of the U. S., who had that afternoon brought a letter of introduction to the pastor. The officer was gaily dressed—was somewhat unwell, and in the course of the evening occasionally made a serious remark, which we supposed was occasioned by his being in the house of a clergyman. On Sabbath morning he accompanied the pastor's family to the place of worship. At noon he returned to the hotel, but in the afternoon was again in the house of God; and after the service he accompanied the pastor's family home. After tea he asked me if we could have a few moments' private conversation. We retired to the study of the pastor; when, as soon as we were seated, he said, he wished to inform me what had been his thoughts for a few days past. He was impressed with the importance of divine things—he felt himself to be a sinner against God—in great danger of wrath—well satisfied that the world could never satisfy him, and that he needed religion to make him happy here, and to assure him of happiness hereafter. He was very unhappy—He had a load of guilt resting on him that was hard to bear—He wished to know what he must do—He had written, he said, at noon to his father—instead of going to the table to dine—that his mind was made up to attend *now* to the salvation of his soul. He said his father was a lawyer in one of our principal *cities, a pious man*—and who in his letters had styled him "the son of his prayers."

I gave him the advice which I thought he needed. I told him God was calling him by his Spirit *to seek religion now*—cautioned him of the danger of resisting the Holy Ghost by refusing to trust in Jesus Christ; and spake to him of the peculiar solemnity of his situation—as men never become religious, but when the Holy Spirit strives with them:—that God might be thus calling him for the last time, and that on the manner in which he regarded this call his eternal destiny might depend. He asked me to pray for him. After a prayer, I advised him to be as much alone as possible—as the controversy was between him and God—and advised him to settle this controversy by coming to God through Jesus Christ without any delay. I handed him Baxter's Call to the Unconverted, which he read during the evening, being too unwell to go to the evening service, on account of a storm.

During the evening, he told the wife of the clergyman, that on Saturday when walking from the hotel to her house, he felt happy, because he thought there was a prospect of his being a little while under a good religious influence, in being permitted to visit the family of a clergyman—that now seemed to be his time to attend to his salvation—as he did not believe he should ever be placed in more favorable circumstances to give this subject his entire attention.

On my returning from the evening service, he informed me, that when a lad, his attention was once arrested to the importance of religion, and that a friend then handed him Baxter's Call. The coincidence he said had affected him. At the time of family devotions, the pastor with whom we were staying

asked him, if it was his desire to be remembered in the prayers that were to be offered up! He answered with great earnestness, "It *is* my desire, from the very bottom of my heart." He was then asked, whether it was his purpose *now* to choose the service of God, and to trust in Jesus Christ alone for salvation! He replied solemnly, "This is my determination—I do trust in Jesus Christ with all my heart."

On the next day he was purposely left alone nearly all the day, and nothing was said to him until evening. After family worship in the evening, he was asked, what his present feelings were on the subject of religion! He said, "different from what they ever were before"—he was happy, and had been so all day—his heart had almost constantly gone out to God in prayer—he thought he loved the Lord Jesus Christ—he *now* saw something lovely in that character—his mind was made up to serve God. At times he thought he was forgiven, but still he feared lest he might be deceived.

Next morning on his expressing similar feelings, an elderly minister (now, we trust, in heaven,) being providentially present, preached to him a short sermon in the pastor's study from these words.

"*Thou, therefore, endure hardness as a good soldier of Jesus Christ.*" 2 Tim. ii. 3.

After saying that he had joined a good cause, one that will certainly prevail, and had chosen the best, most powerful and wise commander for his leader; He remarked

1. A good soldier will love his commander, and wish to see him honored. The *christian* soldier, also, will love Jesus Christ, and it will be the aim of his life to honor him.

2. A good soldier will never shrink from any duty imposed on him by his commander. The christian soldier, likewise, will not shrink from any of the requirements of Jesus Christ.

3. A good soldier will never turn his back to an enemy. The christian soldier should never submit to any spiritual enemy—nor cease warring with any lust—He will feel that the eye of an Almighty Commander is on him to give him victory and to sustain him.

4. A good soldier will feel a deep interest in the cause in which he is engaged. The christian soldier will feel an intense interest in the cause of truth, and will consecrate his time, talents, influence, and life to the promotion of this cause.

5. The good soldier may expect preferment. The christian soldier will soon hear his commander say to him "Come up higher"—and will be permitted to serve him forever in a world of the purest glory.

The officer was delighted with the sermon, and thanked the aged minister for his kind and useful hints, and expressed a wish that he might be profited by them. The above is but an imperfect skeleton of a discourse that was felt by those who heard it to be timely and ingenious.

I heard little more of this officer until the summer of 1840. Early in the morning a servant at one of the principal inns of the place, called at my house and said, "Lieut. —— of the U. S. army, wishes to see you." I went to the public house and there saw for a few minutes this beloved officer. He had made a profession of religion—and still hoped that he was a soldier of Jesus Christ, and was apparently "warring a good warfare." J. A. M.

THE CONSCIENCE OF AN AWAKENED RUM SELLER.

[From a Missionary.]

One of the converts in a revival in the West, a man advanced in life, had been for many years the landlord of a rum-selling tavern in one of the eastern states. He is a man of active character and robust frame, and his life had been spent without much regard to religion. I have seldom seen a case of more pungent action of a troubled conscience. When first awakened, he was so overcome as to be unable to stand alone. He had been the child of believing parents, and when giving an account of his exercises, he stated that after he had retired to rest, it seemed to him that he actually heard his good old father praying, just as he used to hear



pray on the Green Mountains of ıont, forty years ago. But the ıs which haunted his vision with ıost fearful amazement were those ɔcted with the dealing out of ardent s. When God set these abomina- in order before him, his strength l, and for some time, his utterance

At length, to the inquiry as to ause of his groans, he replied, that ıs the memory of the scenes he witnessed in the bar-room, and the ɔy he himself had in making brutes ɐn. He said he had often put the o his neighbor's mouth when he · that he had already too much; hat one drunkard had died in his ɜ. "Of all the wickedness of my he continued, "this appears the heinous: it seems to me to be rdonable. Can there be mercy for a sinner."

what an eternity will the rum- · have, whose conscience is not ıed to till it is heard at the judg- seat!

COVENANT BLESSINGS.

[Furnished by a Missionary.]

on after the installation of a pastor, a revival of religion which fol- d it, a "donation party" were as- ·led at the house of their minister. as composed of sixteen heads of ies, gathered from England, Scot- Ireland, New-England and New- . They were all, including some had recently propounded for admis- professors of religion.

pon inquiry, the following facts ascertained; that all their parents ɔne, were members of the church 'hrist; that *ninety-two* to *nine* of adult brothers and sisters are also bers of the church militant or ıphant; and that all their children eleven years of age (and some, ıope, under,) had been hopefully ght into the fold in the recent re- .

ɔw full of encouragement are such to faithful, believing parents!

P.

OLD COUNSELS REVIVED.

Rules for Preaching, by an unknown Author.

1. Use the mother speech and 'one, without affectation or imitation of any man, that you may not seem to act a comedy, instead of preaching a sermon.

2. Clog not your memory too much: it will exceedingly hinder invention, and mar delivery.

3. Be sure you eye God, his glory, the good of souls, having the day before mastered self and man-pleasing ague. This must be renewed *toties quoties*.

4. Let your words come no faster than the weakest hearer can digest each morsel; pause a while, and look in the child's eye, till he has swallowed his bit.

5. Look to your affections most carefully, that they be not, (1) feigned, nor, (2) forcedly let loose to have their full scope; for then they will either overrun your judgment, or be a temptation to vain glory.

6. Preach speaking or talking to the people; look on the people, not on roofs or walls, and look on the most mortified faces in the assembly; let them know your preaching is real talking with them, whereby they may be provoked (as it were) to answer you again.

7. Take heed of over-wording any thing.

8. Be sure you have made the people understand thoroughly what is the good you exhort them to, or the evil you dehort them from, before you bring your motives and means.

9. Touch no Scripture slightly; trouble not many, but open the metaphors, and let one Scripture point out the other, the one a key to the other.

10. Let the Scripture teach you, and not you it.

11. Be sure you feed yourself with the people, else truth will do them little good, and you none at all: O taste every bit.

12. Take these five candles to find out what to say to the people: (1) Prayer for the Spirit. (2) The Scripture unbiassed. (3) The thoughts and

experiences of good men. (4) Your own experience. (5) The condition of the people.

13. Break off any where, rather than run upon any of these two inconveniences; (1) Either to huddle or tumble together spiritual things; or, (2) Tire the weakest of the flock.

14. Pass over that point of which you have nothing material to say.

15. Let your doctrine, and the constant stream of your preaching, be about the chiefest spiritual things, and let small controversies and external duties come in by the bye.

16. Beware of forms; neither be tied to any one method.

17. Be always on that subject, which is next your heart; and be not too thrifty and careful what to say next, for God will provide; it will be offensive like kept manna, if reserved through distrust till the next day.

18. Be sure to extricate carefully, any godly point you speak of, out of the notions and terms of divinity; else it will freeze inevitably in your mouth and their ears.

19. Let there not be disfiguring of faces, nor snuffing in the nose, nor hemming in the throat, nor any antic gesture, pretending devotion, made-gravity; which will make you seem a loathsome Pharisee, or a distracted man broke loose out of Bedlam.

20. Do not care so much whether the people receive your doctrine, as whether you and it are acceptable to the Lord.

21. Do not conceive that your zeal or earnestness can prevail with the people; but the force of spiritual reason, the evidence of Scripture, and the power of the Holy Ghost.

22. Do not think the hearers can *re*ceive as you *con*ceive, and so make your own conception the rule of dealing the bread of life; so shall you only please yourself, and be admired but not understood by others.

23. Let there be something in every sermon to draw poor sinners to Jesus Christ.

24. Take heed that your comparisons be not ridiculous, and yet be not shy of homely ones.

25. Study every Scripture you are to speak of beforehand, lest you overburden invention, or presume too much upon your own parts.

26. Take care to free truth of extravagancies, of needless digressions, needless heads and enumerations.

27. Shun apologies, for they are always offensive.

ARCHBISHOP WILLIAMS.

In the close of life, this prelate said to a friend, "I have passed through many places of honor and trust, both in church and state; more than any of my order in England, these seventy years past; yet were I but assured, that, by my preaching, I had converted one soul to God, I should take more true joy and comfort therein, than in all the honors and offices which have been bestowed upon me."

MONICA.

Augustine, in his confessions, relates that his mother, Monica, entreated a certain bishop to undertake to reason her son out of his errors. He was a person not backward to attempt this where he found a docile subject. "But your son," said he, "is too much elated at present, and carried away with the pleasing novelty of his error, to regard my arguments; as appears by the pleasure he takes in puzzling many ignorant persons with his captious questions. Let him alone; only continue praying to the Lord for him; he will in the course of his study discover his error." All this satisfied not the anxious parent; with floods of tears she persisted in her request; when at length he replied to her importunity by bidding her to desist, "for," said he, "it is not possible that a child of such tears should perish." The answer impressed her mind as a voice from heaven, and gave new vigor to her entreaties with heaven on her son's behalf.



THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XIV. JUNE, 1841. No. 2.

FIFTEENTH ANNIVERSARY.

THE AMERICAN HOME MISSIONARY SOCIETY held its Fifteenth Anniversary in the Broadway Tabernacle, New-York, on Wednesday evening, May 12th, 1841. In the absence of the President, Rev. THOMAS MCAULEY, D. D., was called to the chair, and the meeting was opened with prayer by Rev. SAMUEL MERWIN, of New-Haven, Conn.

The Treasurer's Report was read by Mr. JASPER CORNING, Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was read by Rev. MILTON BADGER, one of the Secretaries.

The following resolutions were adopted:

1. On motion of Rev. JOHN SPAULDING, of Peoria, Ill., seconded by Rev. IRA INGRAHAM, of Lyons, N. Y.,

Resolved, That the Reports now read, be adopted and published under the direction of the Executive Committee.

2. On motion of Rev. LEONARD BACON, of New-Haven, Conn., seconded by ORRIN DAY, Esq., of Catskill, N. Y.,

Resolved, That the great work to be accomplished for the salvation of men, *in* this land, and *by* this land, urgently demands a speedy and extensive enlargement of Home Missionary operations.

3. On motion of Rev. WM. PATTON, D. D., of New-York, seconded by Rev. GEO. SCOTT, of Stockholm, Sweden,

Resolved, That there is demanded in behalf of the church and the ministry, united and fervent prayer for the outpouring of the Divine Spirit, that not only this land, but the entire globe may be speedily subjugated to Christ.

Appropriate and interesting addresses were delivered by Rev. Messrs. SPAULDING, BACON, SCOTT, and Dr. PATTON.

The music, under the conduct of Mr. GEORGE ANDREWS, was executed by the choir of the Tabernacle in a pleasing and effective style, and added much to the happy impression of the meeting.

The Benediction was pronounced by Rev. Dr. PETERS, of New-York; after

which the Society proceeded to the election of officers for the ensuing year.

The following officers were chosen:

PRESIDENT.

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS.

Rev. Joshua Bates, D. D., Middlebury, Vt.
Rev. Lyman Beecher, D. D., President Theol. Sem., Cincinnati, Ohio.
Hon. Benjamin F. Butler, LL. D., New-York.
Aristarchus Champion, Esq., Rochester, N. Y.
Rev. Calvin Chapin, D. D., Rocky Hill, Conn.
Rev. Thomas Cleland, D. D., Harrodsburgh, Ky.
Rev. John Codman, D. D., Dorchester, Mass.
Rev. Jeremiah Day, D. D., LL. D., President Yale College.
Rev. Justin Edwards, D. D., President Theol. Sem., Andover.
Rev. Samuel Fisher, D. D., Bloomfield, N. J.
Hon. Theodore Frelinghuysen, LL. D., Chancellor New-York University.
Rev. Elphalet Gillett, D. D., Hallowell, Me.
Rev. Francis Heron, D. D., Pittsburgh, Pa.
Hon. N. W. Howell, LL. D., Canandaigua, N. Y.
Hon. Samuel Hubbard, LL. D., Boston, Mass.
John D. Keese, Esq., New-York.
Rev. Thomas McAuley, D. D., LL. D., New-York.
Hon. Charles Marsh, LL. D., Woodstock, Vt.
Rev. James M. Mathews, D. D., New-York.
Hon. David Lawrence Morrill, LL. D., Concord, N. H.
Hon. John Murphy, Claiborne, Alabama.
Rev. David Porter, D. D., Catskill, N. Y.
Rev. Alexander Proudfit, D. D., New-York.
Rev. James Richards, D. D., Theol. Sem., Auburn, N. Y.
James Roosevelt, Esq., New-York.
Rev. Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.
Hon. Roger M. Sherman, LL. D., Fairfield, Conn.
Rev. Thomas H. Skinner, D. D., New-York.
Hon. John Cotton Smith, LL. D., Sharon, Conn.
Hon. Jacob Sutherland, LL. D., Geneva, N. Y.
Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New-Haven.
Rev. John Thomson, Crawfordsville, Ind.
S. V. S. Wilder, Esq., New-York.
Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

DIRECTORS.

Rev. William Allen, D. D., Northampton, Mass.
Rev. Albert Barnes, Philadelphia.
Rev. Z. S. Barstow, Keene, N. H.
Rev. Edward Beecher, President Illinois College, Illinois.
Rev. Nathan S. S. Beman, D. D., Troy, N. Y.
Rev. Robert H. Bishop, D. D., President Miami University, Ohio.
Rev. John P. Cleaveland, Marshall, Mich.
Rev. Charles Coffin, D. D., President of College, Tenn.
Amos M. Collins, Esq., Hartford, Conn.
Rev. Samuel H. Cox, D. D., Brooklyn, N. Y.
Hon. William Darling, Reading, Pa.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. William R. De Witt, Harrisburgh, Pa.
Rev. Baxter Dickinson, D. D., Auburn Theol. Seminary, N. Y.
Rev. E. W. Gilbert, Wilmington, Delaware.
Eurotas P. Hastings, Esq., Detroit, Michigan.
Rev. Joel Hawes, D. D., Hartford, Conn.
Mr. Frisby Henderson, Elkton, Md.
Rev. L. P. Hickok, Prof. in Western Reserve College, O.
Rev. Mark Hopkins, D. D., President Williams College, Mass.
Hon. Joseph C. Hornblower, Newark, N. J.
Rev. Heman Humphrey, D. D., President Amherst College, Mass.
Rev. Marcus S. Hutton, New-York.
Hon. Wm. Jessup, Montrose, Pa.
John Kerr, Esq., St. Louis, Mo.
Rev. Joel Lindsley, D. D., President of College, Marietta, O.
Rev. Nathan Lord, D. D., President Dartmouth College, N. H.
Rev. William H. McGuffy, President of Athens College, O.
Rev. Cyrus Mason, Prof. in New-York University
Rev. Thomas A. Merrill, D. D., Middlebury, Vt.
Rev. Samuel Merwin, New-Haven, Conn.
Joseph Montgomery, Esq., Philadelphia.
Rev. Eliphalet Nott, D. D., President of Union College, N. Y.
Rev. Samuel Osgood, D. D., Springfield, Mass.
Rev. B. M. Palmer, D. D., Charleston, S. C.
Rev. George E. Pierce, D. D., President Western Reserve College, O.
Rev. Enoch Pond, D. D., Prof. in Bangor Theol. Sem., Me.
John Pinchard, Esq., Salem, Mass.
H. H. Seelye, Esq., Geneva, N. Y.
Gerrit Smith, Esq., Peterborough, N. Y.
Rev. Richard S. Storrs, D. D., Braintree, Mass.
Hon. Lewis Strong, Northampton, Mass.
Jeremiah Sullivan, Esq., Madison, Ind.
Rev. Benjamin Tappan, D. D., Augusta, Me.
John Tappan, Esq., Boston, Mass.
John Tillson, Esq., Hillsborough, Ill.
Rev. Mark Tucker, D. D., Providence, R. I.
Rev. Bennet Tyler, D. D., President Theol. Inst., East Windsor, Conn.
Rev. Jacob Van Vechten, Schenectady, N. Y.
Ambrose White, Esq., Philadelphia.

TREASURER.

Mr. Jasper Corning.

AUDITOR.

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE.

Rev. Milton Badger,
Rev. Charles Hall.

RECORDING SECRETARY.

Mr. William M. Halsted.

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 14th, at the Society's

Rooms, 150 Nassau-street, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Knowles Taylor.
Rev. Absalom Peters, D. D.
Rev. William Patton, D. D.
Rev. Erskine Mason, D. D.
Rev. William Adams.
Mr. Abijah Fisher.
Mr. Leonard Corning.
Charles Butler, Esq.
Mr. C. R. Robert.

MEMBERS EX-OFFICIO.

Mr. Jasper Corning, Treasurer.
Rev. Milton Badger, } Secretaries for Correspondence.
Rev. Charles Hall, }
Mr. William M. Halsted, Recording Secretary.

ASSISTANT TREASURER.

Mr. H. W. Ripley.

ANNUAL REPORT.

Fifteen years have now passed, since the voice of Providence called this Institution to assume the character, and undertake the labors of a National Home Missionary Society. The startling rapidity which its successive anniversaries have come and gone, reminds us, that some of the laborers who began the day with us, have been called to their rest; and that those who remain have but a brief space for action, before "the night cometh in which no man can work."* But though many a noble spirit that prayed and labored in this cause, has ceased from the earth, THE SOCIETY STILL LIVES. It lives in the churches it has planted, and in the souls it has saved. It lives in the confidence of the good—in the long enduring need of its further labors—in the vigor of its principles—and in its adoption of those unobtrusive but mighty instruments, by which God is accustomed to bless the world. It finds its analogy in the still small voice, rather than in the earthquake, whirlwind, or fire. Other enterprises may borrow, if they choose, their emblems from the field of battle, and speak of the charge, the conflict, and the shout of victory. This cause is more like the work of the husbandman, who diligently opens his furrows to the dew and sunshine; and labors, and has patience, while the seasons, in their noiseless course, bring forth food for man and beast. Thus, the agency of this Society is silent amid its greatness; yet great, even in its silence: and, we trust, it will continue to be used as Heaven's instrument of unmeasured good, when the hands that now wield it, lie nerveless in the grave.

This confidence is confirmed by the history of the past year. From the pressure of the difficulties under which the cause of benevolence has labored, the good hand of our God has slowly, but steadily, raised the Home Missionary enterprise. And before proceeding to the particulars of their report, the Committee feel it to be their duty to call upon the Society to join with them, in "sacrificing the sacrifices of thanksgiving," and in "declaring the works of the Lord with rejoicing."

[*The operations of the Society, since the last Annual Meeting, are detailed in a General Table, which is omitted here.*]

SUMMARY OF RESULTS.

From the foregoing enumeration, it will be seen that the whole number of missionaries and agents in the service of the Society, the past year, is 690; being 10 more than the number employed the preceding year. Of these, 512 were in commission at the time of our last anniversary, and 178 have been since appointed.

The sum of missionary labor per-

* During the past year, three of the Vice Presidents of this Society, viz: Rev. Asa Hillyer, D. D., of N. Jersey, Rev. John H. Church, D. D., of N. Hampshire, and Rev. E. W. Baldwin, D. D., of Indiana, have been removed by death.

formed is equal to 501 years, or an advance of 15 years above the amount stated in our last report.

These labors have been bestowed on 862 congregations and missionary districts, in 21 states and territories of the Union, and also in Canada and Texas.

But the mere numerical increase of missionaries and years of labor, above stated, is by no means a just measure of the actual advance made by the Society in the work assigned it. It would have been easy for the Committee, without additional expense, to swell the *apparent* results of the year, by multiplying appointments in the older states, where missionaries are easily obtained, and the sums appropriated are small. But they have chosen rather to enlarge that part of the Society's work which has respect to the uncultivated portions of the country. Accordingly, as fast as the missionary churches at the East are strengthened so that they no longer require assistance; their places are supplied by other churches in the West. In this way, while the number of missionaries and congregations presents but a small apparent increase, the last year, there has yet been such a transfer of the Society's operations from the older and abler, to the newer and more needy portions of the field, as to make a gratifying increase of that kind of labor, which it is peculiarly incumbent on this institution to perform.

This policy of the Society is required by the great fact, that the new states and territories of our country, are the field of conflict on which her salvation is to be won or lost. It has also been ratified by the evident approval of the Great Head of the Church, in the bestowment of his Spirit on that portion of the country, which is now the subject of so much interest and effort—the number of hopeful conversions, and additions to the churches by profession, being there much larger, in proportion to the number of laborers under whose ministry they have occurred. Thus, not only the Providence of God, as recognized in the opening of wide and effectual doors, and in the cries of the needy; but also the divine Spirit seems to point the Society to the fair field of promise in the West.

The past year, like that which immediately preceded it, has been graciously distinguished by the reviving influences of the Holy Spirit. In 69 of the missionary churches, seasons of special refreshing have been enjoyed; and the number of hopeful conversions reported is 3,285. Not far from 2,800 have been added to the churches, by the public profession of their faith in the Redeemer. There have also been added, by letters from other churches, 1,758; making the total of additions, 4,618.

The number of pupils instructed in Sabbath schools and Bible classes under the direction of the missionaries, the last year, has been, about 54,100.

In the communities aided by the operations of the Society, there are now reported, 64,500 subscribers to temperance pledges. The correspondence of the missionaries gives pleasing evidence, that during the last year, there has been a revival of interest in reference to this branch of reform.

The effect of charitable aid bestowed on right principles, is not to diminish the liberality of those who receive it; but, on the contrary, it invigorates and evolves a spirit of active benevolence.

This is illustrated in the fact, that the "deep poverty" which, the last year, has oppressed the missionary churches beyond the experience of any former year, has, nevertheless, "abounded to the riches of their liberality." Of these churches, 246 have reported their contributions to the cause of benevolence, amounting in all to $11,604. These benefactions, prove that the day is not distant, when these infant communities, having themselves known the embarrassments of poverty and the blessedness of relief, will bring the strength and wealth of their maturity to send the Gospel to others. To the support of these 246 congregations, $28,600 had been previously appropriated. The amount returned by them into the treasury of benevolence is, therefore, more than 40 per cent on the sum which they have received—a return, that shows how productive to the cause of christian charity, even in a pecuniary point of view, are investments in the Home Missionary enterprise.

GENERAL INFLUENCE.

But the labors of the Society are not to be estimated by the results of a



single year; nor yet by the *visible* fruits of a series of years. There are a thousand unseen, collateral effects, flowing from the springs of salvation opened at so many points, which no report can detail, nor human sagacity fully discover. What arithmetic can compute the value of those gentle, unnoted, yet mighty influences which have gone forth through the land, from all the congregations to which, in the period of its operations, this Society has extended aid? How much blessing has been dispersed abroad, how much evil prevented by the timely occupancy of posts, which now exert a controlling influence on the rest of the land! Start from this metropolis, and trace, in imagination, the great lines of communication with the interior, the rivers, rail-roads and canals, and you find that the chief points of social and commercial power are more or less indebted to the labors of this Society, and those from which it sprung, for whatever good they diffuse around them. Ten of the churches in the city of New-York, have been planted or fostered by its aid. Nine in Philadelphia, are similarly related to it. So also Troy, Utica, Syracuse, Rochester, and other places on the Erie canal; Buffalo, Cleaveland, Sandusky, Toledo and Monroe, on Lake Erie; Ypsilanti, Ann Arbor, Tecumseh and White Pigeon, on the great land rout across the Peninsula of Michigan; Chicago, Racine, Milwaukie and Green Bay—the gates of the country beyond them—have at some period, been indebted to this Society for a portion of the means which have blessed them with the Gospel. It has also passed, by various points on the national road, through Ohio, Indiana and Illinois, to the Mississippi. Starting at Pittsburg, it has followed the windings of the Ohio, pausing to leave a blessing on either shore, at Parkersburg, Gallipolis, Portsmouth, Newport, Cincinnati, Madison, Louisville, New-Albany, Evansville, and other points of vantage. It has preached the Gospel on the Missouri, from St. Charles on the East, to the Osages on the West. On the bluffs of the Mississippi, at St. Louis, Alton, Quincy, Fort Madison, Galena, Dubuque, and other prominent points, its missionaries have early planted the banner of the cross. Leaving these great *thoroughfares*, it has penetrated into the interior, and at more than 2400 other stations, it has preached salvation through Christ, and persuaded men to lead "a quiet and peaceable life, in godliness and honesty." Its influence has thus mingled with the vital current that circulates through all the arteries of the social system, infusing moral health into the constitution of this great people; adding authority to the laws; fostering education in all its interests, from the infant school up to the college; sustaining the Sabbath; promoting temperance in the enjoyment of the blessings of this life, and preparation for that which is to come.

FINANCES.

The balance in the treasury, at the time of the last Anniversary, was $2,278 51. The subsequent receipts have amounted to $85,413 34; making the total sum at the disposal of the Committee, during the year, $87,691 85.

The amount due to missionaries at the beginning of the year, was $6,705 33; and there has since become due, the further sum of $88,345 26; making the liability of the Society for the year, $95,050 59. Of this, $84,864 06 have been paid; and there remains $10,186 53 of present indebtedness; towards discharging which there is a balance in the treasury, of $2,827 79. For the remainder of what is due to the missionaries, and for whatever else may be needed for the prosecution of this work, our only reliance, under God, is on the free offerings of those who esteem it more blessed to give than to receive.

The receipts above reported are $7,068 14 more than the income of the year preceding. That the Committee are able to announce such an advance, in a year of so much difficulty in making charitable collections, they regard as an occasion for devout thanksgiving to the Great Patron of the missionary enterprise. When, four years ago, the first sea of commercial distress broke over us, an extensive sympathy was awakened; and the christian community hastened, by a common impulse, to rescue the drowning interests of the missionary cause from destruction. It was felt that the church must sustain her operations for the salvation of the

world, whatever might be the sacrifice it should cost. But the emergency proved to be a protracted one; and something more has been necessary to meet it, than a mere romantic and impulsive sympathy. And thus, our cause has been thrown, more and more every year, upon that benevolence which is intelligent, and well grounded in love and obedience to Christ. The resources of the Society the past year, may therefore be regarded as eminently the *tribute of principle*. Contributions made under such circumstances assure us, that Home Missions are hereafter to form a leading feature in the policy of those, who are thoughtful for the great interests of the nation and the Church.

PROPOSED OPERATIONS FOR THE COMING YEAR.

With such a guaranty of permanent support, the Society has issued its pledges to missionaries, for labor to be performed, in the coming year, amounting to $24,697. This, with what is already due, and liable to be drawn for, makes the sum of $34,883 of responsibility, under which the Committee will commence their annual labors. This amount is indeed larger by $5,714 than the same item in the preceding report; but some increase of expenditure was demanded by the voice of Providence, which the Committee could neither misunderstand nor decline to obey. The western communities have been so overwhelmed by the complicated embarrassments of the times, that it has been found impracticable, in many cases, to sustain the missionaries on the reduced scale of appropriations which was observed the previous year. There has seemed, then, to be no alternative, but that the labors and expenditures of years, on that portion of the field be lost, and the salvation of our country retarded; or that the Society must throw itself into the breach, and, by its pledges of assistance, rescue from impending ruin, the institutions of piety, with their associated blessings, in these infant settlements. At the same time, new facilities of usefulness have been opened, in the more recently settled portions of the West. The rush of emigration to those regions, and the critical importance of the present moment of their history, demand that missionary operations there be urged on a liberal and efficient scale. To this end, the Committee need, for the coming year, a revenue of at least $50,000 above the receipts of the last. And is this a great thing to ask, in behalf of such a work as ours! There is not on the globe, another object of equal value, so much in jeopardy, and yet so little appreciated, as the welfare of that magnificent basin, in which the congregated sovereignties of the West lie spread out, side by side. Point the Christians of America to a similar region any where in Asia or Africa—show them such a soil, in all its original freshness, towards which such a population as ours is rushing, so wild in the consciousness of strength and freedom—convince them, that for the possession of that region, there may be but ten or twenty years in which to struggle—and the church would rise up as one man to claim and occupy it for Christ. Tell her of expense—she would scorn to compute it; talk to her of obstacles—she would wade through seas, and dig down mountains to reach her object. And shall this same church remain unmoved, when she is shown such a field of unparalleled interest lying even at her own doors—a field, too, which is *six times as large* as both France and Britain, and equal to the whole of Europe, exclusive of Russia! The Committee ask for the amount above specified, not because it is fairly proportioned to the work that needs to be done; but because it is the lowest point at which the conscience of the Society may rest for another year. They dare not—on their responsibility to the christian public, who wait for them to announce what the signs of the times demand; as servants of the Society that appoints them to this high trust; and especially, as those who must give account to Christ—the Committee *dare not ask for less.*

AUXILIARY SOCIETIES AND AGENCIES.

MAINE MISSIONARY SOCIETY.

At the last Anniversary of this So-

ciety, it had been in existence one third of a century—its number of members had increased from 32 to more than 2000—its number of missionaries from 1 to 72—more than four fifths of the Congregational churches in the state had been aided from its funds, and about three fourths of the ministry, then resident in the state, had been, in successive years, in its employment. The year then closed, had been one of great spiritual prosperity to the churches. *Seven hundred and thirty-seven* had been reported as hopefully converted under the labors of the missionaries—a greater number, in proportion to the services rendered, than in any year since the Society was instituted.

The generous contributions, received at the last annual meeting, relieved the Society from its immediate embarrassments, and enabled it to redeem all its pledges. Its receipts, the remainder of the year, have not, however, been adequate to its necessities. But we trust the year will not close, ere its warm-hearted and liberal patrons, shall have furnished it with the means of rendering unto its devoted and faithful laborers their stipulated hire. There had been paid into the treasury, during the year ending April 1st, $6,338 17, and expended $7,082 06, leaving the treasury overdrawn $679 52.

The number of missionaries in commission, during the year, is 73; and the amount of labor performed, is several years greater than in the preceding year. "Though revivals of religion," says the Secretary, Rev. Dr. GILLETT, "have not been so multiplied and extensive as in some former years, and especially the last, yet there is no abatement of interest in the churches in securing the stated means of grace, or diminution of zeal and labors in those that cultivate the destitute fields; and the call for continued and increased effort were never more pressing and importunate."

And, that the immediate patrons of this Society, do not limit their views of the importance and relations of the work in which they are engaged, to the vast, uncultivated and inviting field which, in their own state, is spread out before them, nor to the broad extent of our common country, is seen, in the sentiment with which the last report of the Trustees concludes. "The cause of Home Missions has an important bearing upon all other benevolent institutions of the day. It is necessary to their successful operation. Let this flourish, and every thing, far and wide, flourishes around it; let this die, and all kindred efforts die with it. If we would plant the standard of Christ in farthest India, or wave the banner of the cross over the Aborigines beyond the Rocky Mountains, or shed the light of Heaven upon the dark coasts of Africa, or cause the Isles of the sea to wait for the divine law, we must kindle up a light at home. It must be like the altar fires that never go out. It must be progressive and wide spreading; and it will throw its influence to the ends of the world."

NEW-HAMPSHIRE MISSIONARY SOCIETY.

The receipts of this Society, during the year ending April 1st, have been $4,881 94; and its expenditures $4,918 99, leaving the treasury overdrawn $39 05, but showing an advance on the previous year, of $453 97. In addition to what has been received into the treasury of this Society, and expended within the state, $876 55 have been paid into the treasury of the parent Society; $640 of which in the form of legacies, and $236 55 in donations from congregations and individuals in different parts of the state—making the whole amount devoted to the cause of Home Missions, during the year, $5,758 49—exceeding the amount of the previous year $960 10.

The Society has had in its service, during the year, 47 missionaries; 28 of whom are pastors of churches, and 19 are stated supplies; 35 of these have labored in single congregations; 10 have divided their labors between two congregations each, and 2 have occupied still larger fields.

During the last missionary year of the Society, 6 pastors had been settled, 6 houses of public worship completed and 2 others commenced, 1 church had been organized, and 5 churches had enjoyed seasons of refreshing from the presence of the Lord.

"In reviewing the goodness of God towards the cause of Home Missions

in this state, for the last three years and a half," says the Secretary of the Society, Rev. BENJAMIN P. STONE, "we have great occasion for thanksgiving and praise. During this period, 17 churches have acquired sufficient strength to sustain their own Gospel institutions, and a larger number have been hopefully born again, than during any previous period of the same length, since the foundation of the Society."

VERMONT DOMESTIC MISSIONARY SOCIETY.

There remained in the treasury of this Society, April 1st, 1840, a balance of $3,566 18; the receipts since that date have been $2,808 04—making the resources of the year $6,374 22. The expenditures have been $4,346 88—leaving a balance in the treasury, April 1st, 1841, of $2,027 34.

Fifty missionaries have been in the employment of this Society, during the year. There had been added to the churches aided, at the close of the last missionary year, 200 members—most of whom had, during the year, been translated from the kingdom of darkness into the kingdom of God's dear Son. Over 3 of these churches, the missionaries had been settled as pastors—10 of them had, during the year, completed and dedicated houses of worship—3 had been so far strengthened, as to count it their privilege, no longer to receive charitable aid, but to contribute of their resources, henceforth, to swell that stream, from which they had themselves been watered in the days of their weakness.

But, "there is a class of results," says the Secretary of the Society, Rev. SAMUEL DELANO, in his last report, "that cannot be set forth in measured quantity. The great amount of evil prevented in these several fields of operations,—the good impressions which have been made upon thousands of minds,—the progress of truth, though silent and unobtrusive, yet not the less real—the knowledge and light which have thus come in,—the edification and comfort which the saints have experienced,—the enlargement of faith,—the confirming of hopes,—the inspiring of animated effort,—the bringing to view things invisible,—and the bowing of the soul in obedience to the powers of the world to come;—here is an amount of good effected, which probably is not less than all others together, and yet is so unobtrusive in its character, as never to be seen, unless searched out, and can scarcely be discerned, even after diligent search, except by the eye of faith."

MASSACHUSETTS MISSIONARY SOCIETY.

Eighty-one missionaries have been in the service of this Society the past year. Their Sabbath congregations number not far from 9,000 souls, and the pupils in the Sabbath schools and Bible classes under their care, between 5 and 6,000. At the date of the Society's last report, the churches aided contained 3,800 members, and there had been added to them, during the year, not far from 600. *Seventeen* of the churches had been favored with seasons of special religious interest, and an unusually large number of the converts were heads of families,—6 houses of worship had been built and 4 enlarged or improved, and 11 churches, most of which the Society had nurtured from their feeblest infancy, had assumed the responsibility of sustaining the institutions of the Gospel without aid—thereby relinquishing nearly $1,000 of missionary funds, for the benefit of those whose circumstances are more necessitous.

The receipts of the Society, during the year, have been $17,366 61, exceeding those of the preceding year $2,648 12. Of this amount $11,574 31, have been expended within the state; $7,172 57 have been paid into the treasury of the American Home Missionary Society; and there remained in the treasury, April 1st, $2,689 80.

There have also been received into the treasury of the Parent Society from the State of Massachusetts $3,812 43—$1,250 of which was from the Hampshire Missionary Society, $1,000 in part payment of the legacy of the late Rev. Jonathan L. Pomeroy, and $1,562 43 from various individuals, congregations and auxiliaries in different parts of the state. The whole amount, therefore, realized to the cause of Home Missions



from the state, during the year, is $21,183 04—of which $10,985 09 have been paid into the treasury of the Parent Society, and expended in extending the principles and institutions of the Pilgrims towards the going down of the sun.

The Executive Committee of the Massachusetts Missionary Society, in making their appropriations, have looked not upon the necessities of the feeble churches within their limits alone, but have had an almost equal concern for those in the most distant parts of the land. They have made the cares of the Executive Committee of the American Home Missionary Society their own, and have borne no small share of their burdens. The Secretary of the Society, Rev. Joseph S. Clark, in his report at the close of the last year says, "No sooner was it known that the Parent Society was unable to occupy new fields of labor in the rising settlements of the West, and could retain those already occupied only by reducing the hire of the laborers, which, even in that case, it was feared must be kept back for a season—than we felt bound, by the law of christian reciprocity, to make a reduction in Massachusetts also, wherever it could be done without unsettling the ministry. After the most diligent inquiry into the circumstances of each assisted church, as its missionary year expired, the new appropriations, made to 17 of the churches, were reduced $890 below the sum which they received the year preceding. "In nearly all these cases," he adds, "the Committee have had the happiness to hear, that this step and the reasons for it have received the friendly acquiescence of these churches, though it has laid them under additional burdens."

CONNECTICUT MISSIONARY SOCIETY.

There remained a balance in the treasury of this Society, April 1st, 1840, of $4,610 13. The receipts, during the year, have been $3,244 78, and the expenditures $3,244 32; leaving a balance in the treasury, April 1st, 1841, of $4,610 59. There have also been received into the treasury of the American Home Missionary Society, from the Home Missionary Society of Fairfield West, the Home Missionary Society of New-Haven East, from legacies, individuals, congregations and Ladies' Auxiliary Associations, $5,320 34. The "Female Missionary Society of Stonington," has contributed $140 towards the support of a missionary in Wisconsin territory; and the Ladies' "Stilson Benevolent Society" of Greenwich, $100—making the entire amount necessary to sustain two missionaries in the same territory. The whole amount, therefore, contributed for Home Missions in Connecticut, during the year, is $8,564 32.

Thirty-five feeble churches have been aided in this state, the past year, in sustaining the Gospel—several of them have reported seasons of special religious interest, and in some of them, there have been striking manifestations of God's saving power.

"Though there are now more feeble churches in Connecticut," says the Secretary of the Society, Rev. Horace Hooker, in his last report, "than there were twenty-five years ago, it is not because Home Missions have failed of their object. A part of this number consists of churches formed through the agency of our Society, which, therefore, we may regard as striking evidence of success; another part consists of churches, which, in consequence of various changes, have become weak, and which, without the patronage of the Society, might have ceased to exist; while in most cases, where this patronage has been enjoyed, the churches, though still ranked among the churches that need aid, are so unlike their former selves, in all that constitutes the strength and ornament of religion, as a living body is unlike a tenant of the grave. What is now called feebleness, is a far different thing, from what was designated by that term, at the origin of the Society. What was then meant by "desolations" and "waste places,"—which were visible, too, in almost every section of the state—can now be found only after diligent search. If a new and neat house of worship has taken the place of one, whose appearance of neglect and decay, only imaged forth the moral state of the church, if the assembly at the tavern on the Sabbath has been transferred to

the sanctuary, if the school house has been reported and made comfortable or even attractive, if intemperance no longer reels without shame through the streets, if error and profaneness have retired abashed from the public gaze, if the voice of prayer and praise has succeeded to the boisterous notes of mirth or the coarse language of recklessness; can the records of these changes what you may, it will afford pleasure in a radical transformation of character, that Home Missions, through the blessing of Heaven, have converted a waste howling wilderness into a fruitful field.

RHODE ISLAND HOME MISSIONARY SOCIETY.

The Society has resolved, the past year, to relinquish its dependance upon the Connecticut Missionary Society, whose generous aid it had received for many years, and to rely for pecuniary supplies for its feeble churches, upon collections to be received from the more favored churches within the state. This arrangement has received the approbation of the churches, and they have generously responded to the calls which have been made upon their beneficence, in behalf of the needy and destitute around them.

There have been *four* missionaries laboring within the state, during the year, and the amount expended in their support is not far from $800.

The Rev. Mark Tucker, D. D., of Providence, is the Secretary of this Society.

PHILADELPHIA HOME MISSIONARY SOCIETY.

This Society occupies the same territory, as did the Philadelphia Agency of the American Home Missionary Society; viz. the states of Pennsylvania, New-Jersey, Delaware and Maryland. The extent of the field, and the increasing necessity of multiplied and enlarged efforts to build up its feeble churches and reclaim its desolations, suggested the importance of changing the relation of an agency to that of an auxiliary institution. This suggestion received the cordial approbation of the friends of the cause, both within the Agency and out of it; and in July last, the organization of the Philadelphia Home Missionary Society, Auxiliary to the American Home Missionary Society was completed. Sustaining to the Parent Institution the same relation as other auxiliaries of the larger class, and acting upon the same general principles, this Society will have the immediate oversight of the destitutions within its bounds; will make its own appointments; organize subordinate auxiliaries; call the attention of churches and individuals to the claims of the cause; sustain from its own resources, so far as practicable, the laborers within its limits; and devote whatever funds may remain, to the advancement of the common cause in other sections of the land.

The formation of this Society, the spirit with which its operations have been commenced, the favor which it has received, and the success which has already attended its efforts, to awaken a deeper and more general interest in the establishment of Gospel institutions among our own countrymen and kindred, we regard as highly auspicious to the cause of missions. The Rev. Elias R. Fairchild, Secretary of the Agency, was elected Secretary of the Society, and commenced his labors by an extensive exploration of the field, with reference both to its necessities and the development of its resources for missionary action, the results of which, will be of great value to the Society in the prosecution of its work.

The year and the field have each presented their peculiar difficulties, in the way of pecuniary collections; the receipts, however, have amounted to $9,050 22—which exceeds the amount collected the preceding year, $1,326 94 *Forty-nine* missionaries have been in commission during the year—33 in Pennsylvania, 13 in New-Jersey, 2 in Delaware, and 1 in Maryland. They have preached the Gospel and administered its ordinances in 65 congregations; the number of congregations aided being greater than in the previous year by 27, and the number of missionaries by 19.

Seventeen new stations have been occupied—some of them of peculiar interest, where no previous effort had



ever been made to establish the Gospel. *Six* new houses of worship have been completed, and 3 others commenced. *Three hundred and sixty-nine* have been added to the churches—216 of whom were added by profession. The year has not been as distinguished, as some former years, for revivals of religion; yet, several of the missionaries make mention of seasons of more than ordinary interest, and in 4 of the churches, there have been revivals of considerable extent and power.

CENTRAL AGENCY, UTICA, N. Y.

The receipts of this Agency, during the year, have been $3,725 69; and there have been pledged in support of 36 missionaries, commissioned for 12 months each to preach the Gospel to 40 congregations within its bounds, $3,095.

The aggregate of missionary labor bestowed on the churches is equal to 32 years. *Sixteen* churches have been added to the number of those aided during the year, 4 of which have been recently organized.

Three churches have assumed the entire responsibility of sustaining the Gospel, 2 have had pastors installed over them, and 6 others have completed new, or essentially improved their former houses of worship.

Eight churches are reported as enjoying revivals of religion, most of which are of recent date, and some of which are of peculiar interest. In several other congregations, the assemblies are increasing and becoming unusually solemn, and the great truths of the Gospel are having their appropriate influence upon the hearts and lives of men. *Two hundred* are reported as hopefully converted during the year, and more than that number have been added to the churches.

The Secretary of this Agency is Rev. ABIJAH CRANE, whose report will be found in the Appendix.

WESTERN AGENCY, GENEVA, N. Y.

Sixty missionaries have been commissioned within the bounds of this Agency, during the year, to labor in 70 different congregations,—$5,491 have been pledged to sustain them, and the aggregate of service rendered, if their commissions are fulfilled, will be 59 years. *Ten* new fields have this year been taken up, and several churches that were almost extinct have been resuscitated and saved. In 3 missionary stations parsonages have been built, and 13 of the missionary churches have either completed or commenced houses of worship,

The receipts from the field of this Agency have been $9,551 83, exceeding the amount appropriated to missionaries within the same limits $4,060 83. The distinctive characteristic belongs to the district embraced within this Agency, of yielding the largest private donations, that have been received during the year—two individuals, having paid $1,000 each, into the treasury of the Society.

The Secretary of this Agency is the Rev. JOHN A. MURRAY, whose report will be found in the Appendix.

WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY.

The number of missionaries on this field has been increased, during the year, from 14 to 21; all, except 3 of whom, have been sustained by the contributions of the churches immediately connected with this Auxiliary.

Under the labors of the missionaries, the churches have gathered strength—the tone of their piety has been elevated;—a growing attachment to the permanent institutions of the Gospel, a higher estimate of the value of the pastoral relation, and an increasing interest in the various departments of christian benevolence, are every where manifest.

The receipts of this Society have been, $1,120 81—a small advance on the last year, though less than they would have been, had not the effects of the pecuniary embarrassments of the country, been felt more severely on this field, during some portion of the last year, than in any year previous. The larger subscriptions have fallen off, in consequence of the inability of those, who have generously made them in former years, any longer to renew them. But the deficit, thus occasioned, has been more than supplied, by the multiplied contributions of those who have not

given of their abundance, but some of them at least, of their penury.

"Our population," says the Secretary of this Society, the Rev. WILLIAM F. CURRY, "originally from New-England, and possessing all the peculiarities of their forefathers, are destined to exert a powerful influence on the character of this state, and of all the western states. The Western Reserve embodies, at the present moment, a moral power, and can combine and concentrate an influence, which will be felt from the lakes to the shores of the Ohio and the Missouri. And woe to the west, if it becomes so corrupt by neglect, as no longer to exert a restraining power upon the flood of iniquity, which is poured over the valley of the Mississippi."

MARIETTA AGENCY, OHIO.

This agency embraces 9 counties in the vicinity of Marietta—viz., Washington, Monroe, Hocking, Morgan, Athens, Meigs, Gallia, Lawrence and Jackson. Their population, as presented in the last census, is nearly 134,000. The Agency reports collections, during the year, to the amount of $465 11; which have been expended in sustaining 3 missionaries, within the bounds of the Agency. Two others, making 5 in all, have received their appropriations directly from the treasury of the Society.

"These missionaries," says Rev. PROFESSOR SMITH, the Secretary of the Agency, "have laboured with acceptance, and with as much success, as could be expected from the nature of the soil they have had to cultivate. But, there remains still much land to be possessed. There are many feeble churches on this field, which would willingly do something toward the support of a pastor, altogether destitute of the means of grace. Others, after repeated, but ineffectual efforts to procure a minister, have sunk down into supine inactivity, and need some foreign aid to arouse them from their slumbers; and there are within our limits, regions, neither small nor comparatively sparsely populated, which are like the barren heath, that knoweth not when good cometh—regions, over which the darkness of spiritual death reigns, we had almost said, unbroken by a ray of light."

CENTRAL AGENCY FOR THE WESTERN STATES AT CINCINNATI, OHIO.

The Rev. HENRY LITTLE, on resuming the duties of Secretary of the Agency, a little less than a year since, found the Board in debt nearly one thousand dollars, and obstacles to be encountered in making collections, as serious as have existed in any part of the country. The churches to be visited were widely separated, and the travelling, for several months of the year, was exceedingly difficult. The receipts, however, have amounted to $2,800, which has cancelled the debt of the Agency, and enabled it to assume the responsibility of sustaining 18 of the missionaries in connexion with its bounds.

The time and labors of the Agent have been directed, no small part of the year, to nurturing the feeble churches and surveying the regions of destitution. In a late communication, he says, "I have just visited some of the Upper Wabash country, and find a wide and interesting field for missionary operations. That whole country north of the Wabash, has so many natural advantages, that it must soon be inhabited by a population as dense as any portion of the United States. The western half, north of La Fayette, had no white men upon it, twelve years ago; now, there are towns and settlements in every part of it. An enterprising population is flowing in from the northern part of the Atlantic states, and this is the moment when the missionary should take his station among them. There is another region in Indiana, in the southwest part of the state, differing somewhat from the one described, but scarcely less important, equally large and equally destitute of Presbyterian ministers. In fact, there never has been a time since your first missionaries were sent into this valley, that the necessity for men was every where more pressing than at present. I hope that at your anniversaries, and every where, and in every way, you will urge the churches to pray the Lord of the



harvest to send forth laborers into his harvest."

"But, while we thus plead for help, we would not forget to recount the goodness of God, in bestowing past and present blessings. Ten years ago, I met a Synod at Madison, Indiana, which included all the Presbyterian ministers west of Ohio and Kentucky and north of Arkansas; and yet, this whole body was not much larger than either branch of the Presbyterian church in the state of Indiana alone now is; and the American Home Missionary Society has been the great instrument, in the hand of God, of effecting this change and working this blessed increase. One has only to look at its operations the last year in the West, or the results of its labors for ten years, to be satisfied that its *steady, noiseless* operations are most efficient and powerful. The kingdom of Heaven, we believe, comes not with observation. So, the preaching of nearly two hundred missionaries on this great field the past year, has been without much observation. Little has been said or thought about their labors. But, as a body, they are self-denying, hard-working men, and, under God, they have been instrumental in perfecting the saints, edifying the body of Christ, and in turning the feet of the disobedient unto the wisdom of the just. They have performed a work, which, though silent, will be seen, in the light of another day, to have been truly great and glorious."

OTHER AGENCIES IN THE WEST.

Illinois.—The Rev. Flavel Bascom continued his efficient services, as agent of the Society in the northern part of the state, until late in the autumn, when he was installed pastor of the Presbyterian church in Chicago, where his labors have been greatly blessed, in the edification and enlargement of the church under the outpourings of the Spirit of God.

"The present," says Mr. Bascom, "is a time of peculiar interest and trial in the history of our churches in this region. Four or five years ago, the influx of population was great and rapid. The country was fast filling up, money was plenty, property of all kinds was saleable, improvements were commenced on a large scale, and expectation of future prosperity was high and strong. Hence, in many places, ministers were settled whose support was pledged by the people. But, in consequence of the pecuniary reverses which succeeded, in almost every instance, those ministers have been compelled to leave their people for want of support, or to rely on the Home Missionary Society to make up the deficiency, which has from year to year increased. This is no fault of the churches. They made their pledges on a noble scale of liberality, in view of their ability, present and prospective, in 1836 and 1837. Since then, an entire revolution has passed over them. Immigration has been greatly diminished, and property is unsaleable. The produce of their farms, on which they relied for means to support their families, and to pay for their lands, will scarcely defray the expense of carrying it to market. Just at this time, their lands must be paid for or relinquished, and the pecuniary pressure is severe, and the prospect dark. This state of things, accounts for the increased number of applications from this section, within the last six months. I am exceedingly happy that you have been able to grant aid in all these cases; for much, very much depends on the manner in which the churches pass through this crisis. If left unaided, they must reluctantly give up the means of grace, with the gloomy prospect of remaining destitute, they know not how long.

There has never been a period, since the first settlement of this state, when individuals and communities, hitherto irreligious, were so accessible to the influences of religion as at present. This is the very time, when every faithful minister is needed at his post. A cloud of mercy seems to be gathering over us. The way of the Lord seems to be preparing. The fields are white and ready for the harvest. And after the missionary has borne the heat and burden of the day, in preparing the ground and sowing the seed, and the time of harvest comes, shall the harvest be lost, because the laborers needed to gather the precious fruits cannot be sustained? In several of the churches to which you have extended aid, within the last few months, revivals of religion

have commenced, which will doubtless give them strength for sustaining of themselves the Gospel. Let, then, the friends of the Home Missionary cause be encouraged to persevere in well doing. For almost all that makes this portion of our land to differ from a moral wilderness, so far as our denomination is concerned, we are indebted, under God, to the American Home Missionary Society. And when this land has become like the garden of the Lord, how delightful will it be to the friends and patrons of the Home Missionary cause, to reflect on the influence they were permitted to exert to secure such results."

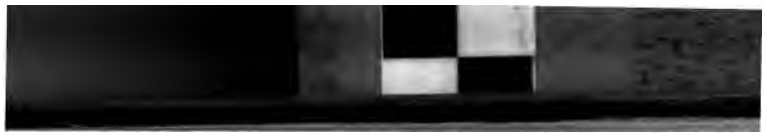
Wisconsin.—The Rev. STEPHEN PEET, of Milwaukie, has rendered important service to the missionary cause in this territory, the last two years, by the voluntary agency which he has performed in its behalf. His reports have been spread out before the churches, and have had a happy influence, in awakening their attention to the importance of occupying with evangelical institutions, in its very infancy, a portion of the land, so extensive in territory, so fertile in soil, so inviting in climate, and so rapidly filling up with an enterprising and intelligent population.

Nine missionaries have been in commission within this territory, during the year. As the result of their counsels and those of their fellow laborers, the Presbyterian and Congregational churches have been happily united in one ecclesiastical organization, auspicious of extensive and permanent good to the interests of Zion. The number of these churches in the territory is 24; one half of which have been organized during the year, and two thirds of which have enjoyed, within the same period, revivals of religion which have resulted in the hopeful conversion of five hundred souls. The call from these churches, and from the scattered disciples where no churches have yet been organized, is loud and importunate for *men*—men of apostolic temper, who shall count not their own lives dear unto them, if so be they may be honored of God, in covering the fairest portions of their native land with the beauty of holiness. Are there none of this character in our Theological Seminaries, or unoccupied in our older states, who will respond to these calls, "Here are we, send us?" And is there no silver and gold, yet unconsecrated to God and his kingdom, that shall be pledged for their support?

Iowa.—The Rev. ASA TURNER, of Denmark, has performed, in this territory, a service similar to that of Mr. Peet, in Wisconsin, and with the same happy results. The soil, the climate, the prairie, the grove, the navigable river, the meandering stream is here alike inviting; and multitudes are crowding in, to select their home for this life, as well as their scene of preparation for another. *Mormonism* is there to delude them, *Popery* is there to ensnare them. *Infidelity* is there to corrupt and debase them. And *Atheism* is there, to take away their God as they go on to the grave, and to blot out every ray of hope that may beam upon them from beyond it. And shall not *christian institutions* be planted there! Ought the *six* missionaries of the American Home Missionary Society to be left there to labor alone, with a congregation of at least a thousand added to the territory every month? Says one of the missionaries, as he looks at the foes with which they have to contend, "there is an imperious necessity of sending on here, forthwith, men of strong nerve and unwavering faith. Ten or a dozen such men, in addition to what we have, stationed at different posts, and sustained, so that they could devote themselves wholly to their work, would exert an influence which time cannot measure. Do the conquerors of this world keep all their best troops in the camp, and send out a few of the weak and feeble to stand in the breach, and meet the main body of the enemy! It is not so. The bravest and best are selected. And will our great Captain be satisfied with us—will he hold the American churches guiltless, while they send so few and so feeble men to occupy these perilous outposts? O, that some of the princes in Immanuel's army would come to our help!"

CANADA HOME MISSIONARY SOCIETY.

Nine missionaries have been in commission, during the year in Lower Ca-



. Their labors have been highly ɔtable to the churches, and in some nces, have been accompanied with al blessings from on high. The A. J. PARKER, missionary at Ship- has been employed a portion of the . in visiting the missionary churches, in calling the attention of the stron- to the claims of their more needy dependent brethren. His labors had a happy influence on the ches visited, and have resulted in to the cause of missions and the dom of Christ.

he hindrances to the missionary r in this field—the necessity and notives for its enlargement, are pre- ed in the last report of the Society. e cannot," they say, "more deci- ly stigmatize the practice of war, . by stating, that the disturbances in Province have, for more than three s, impeded benevolent enterprises, the labors of missionary societies the preaching of the Gospel, to a ree, in some instances ruinous, and very instance deplorable. And long r the visible contentions have ceased, devastating influences continue, and ruins long remain, as after a confla- ion, showing the greatness of the oc, and illustrating, by the contrast, former degree of prosperity. Hap- ; those portions of the land which e suffered most begin to recover, the people engage, in not a few in- nces, with a fresh and praiseworthy l, in sustaining the means of grace ere they are enjoyed, and those who destitute, begin to realize more ply their need of the Gospel and its inances."

'But there are yet numerous town- ps and settlements that have no re- ar gospel ministry; there are others, ich are visited only once a month or e a quarter, by some zealous mis- nary; and others, which no mis- nary ever visits, which do not even oy the labors of a school-master, and which, therefore, no effort of any kind ɔut forth to prevent them from sink- into a state of the grossest dark- s. After all that has been done, the titution of the country has not been t, nay, there can be little doubt, that h the increased number of emigrants ɔected, that destitution will be grow- ing on our hands instead of diminish- ing. Every year the evil is increasing. The neglected settlements sink lower in spiritual ignorance and degeneracy, while at the same time new settlements are constantly springing up around them, presenting new claims upon the resources of the benevolent."

SABBATH SCHOOL MISSIONARY ASSOCIATIONS.

The generous and grateful co-operation of this interesting class of Auxiliaries, of which we have made mention in former years, has been continued during the last. "The Juvenile Missionary Society, connected with the First Church in Brooklyn," N. Y., has sustained one missionary in Illinois. "The Murray-street Church Sabbath School Missionary Society," N. Y., has paid into the treasury $225, which has been appropriated towards the support of two missionaries in Michigan, one in Indiana, and one in Northern Illinois and Wisconsin Territory. And "The Sabbath Scholars Missionary Association of the West Presbyterian Church," (Carmine-street,) N. Y., has collected and paid into the treasury, since our last report, $300—making the entire amount appropriated to the support of two missionaries, one in Northern Illinois, and the other in Michigan; the latter of whom, has been blessed in his labors with a revival of religion, remarkable for its extent and power. In speaking of its influence upon the little colony to which he ministers, he says, "I look at the heads of families in our village and for some distance round, and but two or three are found, who do not hope in a Saviour's mercy. I look among our young people, and *not one is left.* All, we trust, are sitting humble penitents at the feet of Jesus. I look into the Sabbath school, and even here a number hope that they have become the children of the Saviour. I look into our dwellings, and in all, with a single exception, I find an altar erected to the living God, on which morning and evening incense is offered."

NECESSITY OF ENLARGED OPERATIONS.

While we review the last year and

the three preceding years, and record, with gratitude and praise, the good which this Society has accomplished, in the most difficult times that benevolent institutions have ever passed through; while we rejoice to see it standing firm in the affections of the church—its Auxiliaries and Agencies in vigorous and harmonious action, and a prospect of unbounded usefulness spread out before it, it is still painful to reflect that it has accomplished so little. It is not enough, that it has held its own. It is not enough, that the receipts of the last year fall but little short of the largest amount, which has ever been received, in a single year, from the contributions of the churches.

The *work to be done* has *not*, during these years of embarrassment, remained stationary. The rapid increase of our home population has enlarged it. The continued rush of immigration from the old world has enlarged it. The very reverses of worldly prosperity, which have restricted our resources, have enlarged it. Inadequate, therefore, as was the scale of the Society's operations to the wants of the country, four years since, the disproportion is now vastly greater. And shall another and another year make it greater still, till faith herself, as she surveys the magnitude of the work and the difficulties with which it is encompassed, shall exclaim, If the Lord should make windows in heaven could such a thing be? Or, will the friends of Christ, at the present moment, more favored than any future one can be, enter upon this work with a vigor, a liberality, and a perseverance commensurate with the amazing interests which are involved in its execution?

MEN, AND THE DUTY OF THE CHURCHES IN REGARD TO THEM.

The providence of God seems now, in a special manner, to be directing the rising ministry of the land to our new settlements, to find their appropriate and appointed fields of labor. There has never perhaps been a time, when our older states were so well supplied, and when so few churches, that are of themselves able to sustain the Gospel, were holding out inducements to the most promising of the youthful heralds of the cross, to settle in the cities and villages of the eastern and middle states. If the candidates for the sacred office, who are annually leaving our Theological Institutions, if the vigorous and well disciplined of those who are already in the ministry, and who are unoccupied because no churches have hired them, are to be consecrated wholly and uninterruptedly to the business of their high calling, they *must go* where the work is to be done—where the Master hath need of them—where the harvest is plenteous and the laborers few. It is for this service that God has raised them up, and if it be not performed, we are sure, he cannot acquit them as faithful stewards of his mysteries. And, if their hearts have been touched with fire from his altar, and this service be properly presented to them, and the way duly prepared for them to enter upon it, we are sure, it is not in them to decline it. The *first* duty of the church with reference to these men is, to lift up, without ceasing, the voice of her supplication, that they may receive a special anointing from on high—that they may be such ministers as the church needs—such as our new settlements demand—such as our nearness to the day of this world's redemption imperiously calls for;—that they may be men who will go out, not knowing—not caring whither they go, satisfied that they go at God's bidding,—men who will joyfully take their stations, amidst the privations and hardships of the wilderness, to preach Christ and him crucified, and leave them not, till the wilderness be turned into the garden of God, or they be summoned to their glorious recompense above. The *next* duty of the church with reference to these men is, to *send them forth*, to do the work which God has given her to do, assuring them that the workman is worthy of his hire, and that in due time he shall receive it at her hands. And shall the cause of Missions at Home be retarded,—shall it fail to be prosecuted, on the scale which the dearest interests of our fellow countrymen and the honor of our God and Redeemer demand,—shall one laborer the less be sent into the field, because the church is regardless of the voice of God, when he calls for the

goods which he has entrusted to her care? The period, in which it is our privilege to labor in this cause, is too precious, to be suffered to pass by, with gold and silver unconsecrated to Christ, laborers standing idle in the market place, and the people perishing for lack of vision. It has been said, that one generation ought to give the Gospel to the globe. If so, how much more ought we, of this generation, to make our own land Immanuel's! And yet, half a generation have gone to their graves, since this Society commenced its operations; and how small a portion of our work is done! Patriotism, philanthropy, the love of Christ, the perilous condition of unsanctified millions—passing rapidly beyond our reach, and riveting, as they pass, the manacles of the second death upon millions that they leave behind them—and, above all, a solemn regard to that day when we must give account of our stewardship, call upon us, to do with our might, whatsoever our hands find to do. *Blessed are those servants, whom their Lord, when he cometh, shall find watching.*

In behalf of the Executive Committee,

MILTON BADGER,
CHARLES HALL,
Secretaries for Correspondence.

ADDRESSES

AT THE FIFTEENTH ANNUAL MEETING OF THE A. H. M. S.

ADDRESS OF MR. SPAULDING.

Resolved, That the Report, an abstract of which has now been read, be accepted, and printed under the direction of the Executive Committee.

On presenting the above resolution, the Rev. J. SPAULDING, from Illinois, remarked:

Let this report go out to communicate its facts, and lay its great principles on the conscience and heart of the nation, and an echo will come back that will make the church glad.

Twelve and a half years ago, a missionary with his companion passed over the Alleghanies with the view of finding a home, and the expectation of finding a grave, somewhere in the wide West.

They paused a day to rest on the banks of the beautiful Ohio. The October frosts had just turned the forest foliage into gold. The Indian summer was just spreading out its glorious mantle. The past, and the future, and every thing around, awakened serious thoughts. Before them was the Ohio, and its sentinel hills, just as God made them. The home of their youth was nearly a thousand miles off. A new home was to be found; new acquaintances formed; new friendships made; new labors performed; new scenes passed through. With what tenderness, and fervor, and faith, that humble pair knelt in the chamber of the tavern, and commended themselves to God, another day will tell. Another day will reveal the results of their labors in the field where this Society has scattered its richest seed, and gathered its richest harvests.

Would that I could take these friends of Home Missions, this evening, over that great field. I should love to introduce you to the venerable elder, who, twelve and a half years ago, took the newly arrived missionary by the hand, and, with tears in his eyes, said: "God has heard our prayers, and sent us a minister."

I should love to introduce you to an aged physician and his son—they would remind you of Jacob and Joseph—both of whom were wedded to infidelity, till the missionary came, preaching pardon and peace through Jesus Christ.

I should love to show you the spot where the first church was formed in one of the new counties. Do you see that house on that gentle slope of the hill? That is the spot where the congregation sat to hear the word of life. And the well? There the preacher stood and told the thirsty of the water of life. There was the tabernacle, the pillars of which were the huge beech trees, and its covering the sky. There the first Presbyterian church in that county was formed; elders were elected and ordained; and there a band of about 11 sat down with their Lord at his table.

And there is a spot in a neighboring county of scarcely less interest. I will call it Shiloh, for there the tribes were wont to meet for worship before the building of their present temple on Mount Moriah.

The church at Shiloh was made of logs, and its seats were rough hewn slabs. In this humble place were collected followers of Jesus for some 20 miles around—met to celebrate his dying love.

Two of the young men of that neighborhood, and present on that occasion, have since passed through a regular course of study, and are now preaching the Gospel.

Among those who presented themselves for admission to the church and its ordinances on that occasion, was an intelligent Scotchman. "Once," said he, "I was a member of a Seceder church in Pennsylvania. Ten years ago I came and opened a farm in the Ohio forest. Here I have seldom heard preaching, and have had no opportunity of coming to the table of our Lord. I love him, and his doctrines; his ordinances and his people. I am hungry, and desire once more to come into his house and partake of the children's bread." On being asked "whether in public and social worship he could sing any but the old version of the Psalms," he replied, with the warmth of a Scotchman's heart: "Bless your soul, I can sing any thing when with the people of God!"

From Ohio we may pass into Indiana, Illinois, Missouri, into the North and South; and then, with the Report, trace the great thoroughfares and traverse the empire rivers of the West.

From particulars we may pass to general facts, illustrating the power and blessedness of the Gospel; and showing the glorious results of the efforts of the A. H. M. S. God has owned its labors. The Holy Spirit has descended to render them efficacious, and angels have rejoiced over souls renewed, and sins forgiven.

Review the statements of the report; 80 missionary congregations blessed with revivals within the past year; 3,285 hopefully born into the kingdom of God—a larger number than crowds the Tabernacle this evening. So many just commenced the song that shall *never* end. Moreover, more than 54,000 taught in Sabbath schools and Bible classes; and more than 64,000 entolled in the temperance army!

Look at these facts; and behold the pastures of the wilderness dropping fatness; the valleys covered over with corn; the little hills rejoicing on every side, and all the trees of the field clapping their hands.

Look at what *has been* done, and lift up the heart in thanksgiving to God. Look at what *remains to be* done, and lift up the prayer for more laborers in the field.

And one prayer more—For the means? You have them already. For the *heart and the hand to sustain those laborers.* FIFTY THOUSAND DOLLARS above the receipts of the last year is all the Executive Committee ask. Shall they not have it? Will you not see that they have it?

Then the epitaph, said to have been engraved on the tomb stone of Atolus of Rheims, may with propriety be written on yours:—"He exported his fortune before him into heaven by his charities, and he has gone thither to enjoy it."

Or, what is infinitely better, you may hear from the lips of your Saviour and Judge: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

ADDRESS OF MR. BACON.

The Rev. Mr. BACON, of New-Haven, Conn., moved the following resolution:—

Resolved, That the great work to be accomplished for the salvation of men *in* this land, and *by* this land, imperiously demands a speedy and extensive enlargement of Home Missionary operations.

Mr. B. remarked in substance as follows:

I feel no small embarrassment in undertaking to sustain the truth embodied in this resolution. It may seem, sir, a small thing to come here to make a holiday oration. But when I think of the vast interests that are involved in this subject, I feel under a great responsibility. The destinies allotted even to individuals are great and important; how much more so, those of nations!

The history of the world turns on the impressions given to it by a people or a nation. Ancient Greece has impressed her arts, her tastes, her habits, her *mind*, upon all the world down to this hour; and to a very great extent there they will remain impressed until the end of time, to influence and to sway the nations of the world. And so it is and has been, and will be, with conquered, prostrate Rome—beautiful even in her ruins. And so also, was assigned the same kind of destiny, though of a higher order, to the scattered nations of Israel. The law of the Lord went forth from Zion, and his light from Jerusalem; and it was destined that the nation should give forth to the world a Saviour of men, which is Christ the Lord. Thus from that small district, influences have gone forth that must modify the destiny of the human race, not only to all time, but also exert an influence on the eternal condition of unnumbered millions.

And there are two nations now on the face of the earth that are destined to exert an almost boundless influence upon the rest of the world. I mean England and the United States.

Look at Great Britain, spreading her empire over the world—over continents and islands of the sea; she whose boast it is, that upon her dominions the sun never sets—what a destiny is allotted to her. How she sends forth her colonies, and a strong tide of emigration to the remotest corners of the globe. Now, in all her movements to sustain her march of empire, her first duty is to christianize her own dominion. That is her first and her obvious duty—to *send out missions to her own colonies*, and thus to christianize her own empire. The very relations she bears to her dependencies, her wealth, her facilities of influence, demand that she should give every subject of her vast dominion the opportunity of salvation. And what a work it is. How might it enlist—I



may say, how might it *exhaust* all the energies of the people of God in the British empire to carry on that effort. And I feel bound to say that if they were to confine themselves to christianizing their own people, they would do *their part* in relation to the salvation of the world.

That she has the means at her command, for this object, if they were only brought into requisition, is evident. A few years ago, I was travelling with a minister of the church of Scotland; and I learned a fact at which I was completely astonished. It was, that at that moment, there were supernumerary clergy in Scotland to such an extent, that, if every pastor, and the incumbent of every parish, from Johnny Groat's House to the Land's End were to die over night, all their places might be filled in the morning. There were so many candidates, educated for the ministry, always waiting for the dead men's shoes. Let Great Britain send these men forth to evangelize her colonies. There would be ample employment for them all in the territories of that nation whose banner shines in every clime and floats on every sea, and on whose soil the sun doth never set.

And I would have the American people to know that the destiny of this nation is a no less brilliant and important one. Its duty is to christianize the land from the mouth of the Oregon to the Gulf of St. Lawrence. Its missions should spread over every part of it, its missionaries throng every hill and valley; until the school-house and the church should be found on every hill top, side by side. Such is the duty of this country; and such I would see accomplished. Then would the world see a sight,

> —— "Such as earth saw never, such
> As heaven looks down to see."

This is our mission and destiny, a mission and a destiny more august than any possessed by the ancient republics of Greece and Rome—to make this land the light of the world—a fountain of light eternally streaming forth to enlighten all the lands of the earth; while our own walls should become salvation and our gates praise.

And now the question is, are we awake as we ought to be to the importance of fulfilling this destiny allotted to us? That it is our destiny no one doubts. We know it as clearly as if a voice had spoken it from Sinai; as clearly as though a ministering angel had come to tell us what we had to do. We all see it—we all know it. There is not a heart that does not feel the truth of this, and recognises it as the legitimate destiny of the American people.

Let us, then, do our part in christianizing mankind, by christianizing our country; and our voice shall go forth to the world trumpet-tongued, as it has ever since the discovery of this country by Columbus. Every revolution and change here, has had its after-clap upon the Eastern continent. It has been so with every political and commercial movement, and it will be so with every religious one. Like the reverberation which follows the discharge of the electric fluid; the thunder that breaks from one cloud is answered by the echo from another. So the revolution here, in its after-clap, shook down thrones in the old world, and changed the destinies of kings and empires; and its effects are only just beginning to be felt now. Kings know this, and princes know this. Every change here has a corresponding change in the old world.

Are we then awake to all this? Do we indeed know it? And if so, shall we be traitors to the high destiny allotted us for the redemption of the world, for which Christ died? For this reason, I would respond to the demand of the Executive Committee, that they may advance and extend their operations all over this country.

The report says that progress has been made in the face of recent embarrassments. The Committee have done well with what they had entrusted to them; but have the churches done well with what has been entrusted to them? Let us go back to the collapse of 1837. Just before this, there was a demand for men to go forth in behalf of the churches and the cause of missions, and to preach the Gospel to all the world. This demand was felt and acknowledged in every workshop, field, and farm, and there was a corresponding feeling throughout the land; there was a waking up of interest in the hearts of the sons of the church, and the inquiry was, "what wilt thou have me to do?" Then came the shock. And some 20, ay 30, and 40 men who had devoted themselves to the cause of missions in Pagan lands, and to the conversion of the heathen, at the solicitation of a single Board, were told "we cannot send you out as yet;" and again, they were told, "You must wait longer, we cannot send you out yet;" and finally they were told "We cannot send you out at all."

This institution felt the same shock. The churches were embarrassed and perplexed, and knew not how to go on. The Committee did well, under the circumstances, to prevent entire bankruptcy; but the churches needed more aid; and more of them needed it than ever. And then was heard the loud cry of distress from the West, that the missionary was suffering and must have help. And the result of this was, that in the seats of learning the feeling waxed cold, and the spirit of enterprise and devotedness to missions waned amongst them; and the question arose in the heart of many a one looking forward to the sacred office—not, "What can I do for Christ?" But "Where shall I get a settlement? How shall I live?"

What then could be expected but languor and coldness in the heart of the churches, and fears that the ministry would grow secular? What could we expect under such circumstances, but that the churches would be crowded in upon by a superfluous number of ministers; until here, as in Scotland,

for every one that has a parish, or a congregation, there is one waiting to step into the dead man's shoes?

This cannot be if the cause of Christ is to flourish. Religion could not but languish; she would lie down and perish beside her own altar. No, sir. There must be a waking up to the responsibilities that rest upon this great nation. A revival, in every sense of the word, must take place. The word will be, that "the banner of the Cross must go on," over the whole land, over every river, and mountain, and plain, and hamlet, from conquering, to conquer; and other territories be subdued by the Gospel, and new names in geography be enrolled on the banner of Jehovah and his religion. Already we have Wisconsin and Iowa—names that might make Quintilian stare. And we shall add to these "Dacota" and "Oregon," and others far more strange in sound, from far over the Rocky Mountains.

The time has now arrived, my friends, when we *want something more than politics, or a political change, to save us.* When I heard my brother who has just spoken, describe the church in the western country built of logs, I thought to myself *those are the only log cabins that can save the nation!* And wherever the people worship God, whether under the broad shade of the beechen trees, or enclosed with logs, or within a temple like this, *there* is the refuge for the stranger—there is the house of God, and none other than the gate of Heaven—and there is the hope of our Israel found.

There never was so deep and universal an impression in the public mind as now, that *politics* are not a safe-guard from sin, or an adequate hope for the people; and that both are only to be found in the kind protection and loving kindness of God our Father.

God has lately spoken to this nation. I have thought of the language of the prophet, "In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up." So this year, having met with a great national bereavement, the people are ready to acknowledge the hand of God and their dependence on him—to see the "Lord," and to regard his supremacy—"high and lifted up"—and no longer to rely on political changes and convulsions, but on his power, grace, and love, to defend us. Our confidence must be in these; and in the institutions of Christianity; and in the institutions of the Bible; and the preaching of the Gospel of Christ; and the Sabbath schools; and all those influences which make a christian people; for it is these, and not armies or navies, nor the boasted wisdom of rulers, nor violent political changes or excitement that can save our country.

We talk of wanting $50,000 more than last year. Suppose that for the lack of that sum, to bind us all in one common faith and one common hope in God, by the strong ties *of religion*, the nation by and by is convulsed with the violence of war. How long would $50,000 last in support of civil war? How far would it go towards suppressing a single insurrection? And yet how cheerfully the most enormous sums would be paid, without grudging, in support of such things! Yet how large a sum does it appear, when required for the service of the Lord? How much, let me ask, would it cost to navigate a single ship of war? How much would it cost to send her on a cruise? Why the $50,000 or the $150,000 which this Society needs, would be but a drop in the bucket. And yet, employing the $150,000 as we propose, is the very way to save armies and navies and munitions of war, and millions of blood and treasure to the country. The influences of this Society, if poured on the national legislature for a single session, would save that amount a hundred times over. For there is no way in which money can be expended which will tell so effectually, as in expending it for such purposes as these: to extend God's kingdom, and to secure peace on earth, righteousness and good will among men!

The foregoing sketch is made from brief notes, and presents but an imperfect outline of the eloquent remarks of Mr. Bacon.

ADDRESS OF DR. PATTON.

Rev. Dr. PATTON, of New-York, presented the following resolution.

Resolved, That there is demanded in behalf of the church and the ministry, united and fervent prayer for the outpouring of the Divine Spirit; that not only this land, but the entire globe may be speedily subjugated to Christ.

Dr. P. remarked:

The object contemplated in this resolution, is one of noble grandeur. It is the subjugation of this *entire globe* to the dominion of Jesus Christ. It seizes upon the most spirit-stirring motive to arouse and engross the affections, to marshal and render them tributary to the church of God.

It is a matter for devout thanksgiving that the human mind is becoming familiar with the amplitude of the work to be done. There is scarcely any institution for benevolent action, that proposes to itself a field less extended than "the world." If the Bible is to be circulated, it is that every family may possess this inestimable treasure. If the religious tract is to be distributed, it is that ultimately these messengers of mercy may, with regularity and certainty, be carried to every human being. If the Foreign Missionary is commissioned, it is that he may kindle heavenly fires on sacred altars wherever man is found. And when the Home Missionary Society beholds with intense interest, the desolations of our own land, and aims, with a holy purpose and a steady heart to supply all the waste places—even in this, it looks out upon the deep necessities of a perishing world. As it is by the united



d healthful pulsations of the heart, that
e life-stream flows vigorously to the ex-
mities; so are all the plans which con-
nplate the spiritual good of the heathen,
pendent on the state of religion at home.
nless piety be ardent and devoted *here*, in
in shall the cries of the heathen break
on our ears. No one will go to their re-
f, and no means will be furnished to carry
ward the operations of redeeming love.
ere are home fires that must be kept
ightly burning with a steady flame, or no
pression will be made on the massive
rkness which enshrouds the globe.

Dr. P. proceeded to remark—that it was a bject of congratulation that men begin to ink of the *world*—that they have become familiar with its claims, as a subject of ristian effort, as to admit the practicability its conversion, and seriously to attempt without delay. This, he continued, is ming up to the amplitude of the divine rangements—this is entering into the spirit Christ, who tasted death for every man, d whose commission includes in its com-ehensive mandate, "every creature." O it refreshing, on these high days, to come rth from our narrower stations, and to and upon the lofty places of Zion, and ok abroad upon the vastness of the field! amiliarity with the ennobling grandeur of e object, imparts expansion to the soul; nile confidence in the promises and ex-austless resources of God, should inspire a ble daring and magnanimous self-denial.

The speaker adverted to the language of e resolution, in which the *means* of ac-mplishing the world's conversion is said be *fervent prayer*—the simplicity of ayer. It is this which connects all the oral machinery on the earth, with the ency which alone can give it life and effi-cy. The testimony of the Bible to the lue and necessity of prayer, is full and plicit. It tells us that every agency that ayer has sanctified is mighty and must evail. When Abraham stood before God d interceded for Sodom, the divine wrath aited, patiently waited, till he was done eading—as though the clouds could not ur out their liquid fire, until prayer was ided. The Bible tells of battles won; of the avens shut and opened; the sick recovered; e dead restored; and of many wonders rought by the agency of prayer. It reaches r into the future, and foretells triumphs of ayer yet to be won: "My house shall be lled the house of prayer for all people." "O ou that hearest prayer, unto thee shall all sh come." "From the rising of the sun en to the going down of the same, my me shall be great among the Gentiles; d on every place, incense (prayer) shall offered unto my name, and a pure offer-g." The interest awakened, shall be deep d thrilling. "It shall come to pass that ere shall come people and inhabitants of any cities, and the inhabitants of one city all go to another, saying, let us go speedily pray before the Lord, and to seek the Lord of Hosts," &c. &c. This shall not be an occasional and impulsive measure; but shall become the regular and continued movement. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." The Bible speaks of the angel who shall stand before the altar, whose work it is to offer the prayers of the saints—that when these prayers are presented with the column of incense, then he shall take fire from off the altar and cast it upon the earth "and there shall be voices and thunderings and lightnings, and an earthquake." O it is prayer—it is prayer, that shall yet shake and upheave the deep foundations of the earth! Nor should the saints be alarmed when they behold strange and violent commotions among the nations—one dashing against another—for it is thus that the accumulated prayers of all the saints are answered. It is thus, that God will overturn, and over-turn, until, at the name of Jesus every knee shall bow. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Of all human agencies, none takes so commanding a position as prayer. The history of this world, as it is written by the pen of inspiration, is the history of prayer. For this is the power that moves heaven. Yet it is the power which may be wielded by the humblest and obscurest saint. It will doubtless be found in the great day, that many a popular and prominent man will be set aside; whilst the retired, but *pleading* disciple, will be brought forth to great honor, as having alone, in her closet, wrestled with the angel and prevailed—

> "Whose silent prayers and labors Heaven employs
> To do the good, while others make the noise."

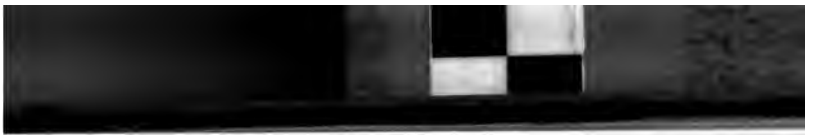
Dr. P. next adverted to several particulars, for which intercessory prayer is greatly needed.

First, for the wider extension of REVIVALS OF RELIGION. A kind of public sentiment in favor of serious things must be produced, or the lack of moral courage will prevent men from attending to the soul. Revivals must become more frequent and powerful—*thousands* must be brought in where *hundreds* now are, or there will be no advance on the kingdom of darkness. There is no such thing as *hereditary piety*; the children of the pious need conversion as well as others. It is only by conversions that the places of the departed can be supplied, and an increase of members secured. Rich and blessed as have been the revivals of past years, they have scarcely made any impression on the great mass of the ungodly. *They have, as yet, put an end to no one form of iniquity.* They must be increased many thousand fold. Revivals are needed for the elevation of piety—the enlistment of personal services—the increase of benevolent action—and for giving right views of many topics which need to be seen through a more

spiritual medium. Your Report, Mr. President, tells of 3.285 hopeful converts brought into the churches under your patronage during the year past. Could you send out your mandate and assemble them all here to-night—could we see the hundreds from Illinois thronging into yonder gallery—the other hundreds from Wisconsin in these seats on the left—and those in the centre filled from Ohio and Indiana, until this whole edifice was crowded with the results of your labors; and you should see the feelings of grateful joy, sparkling from their eyes—and remember that all these are the fruit of but one year's blessing on the labors of your Society; we should see an illustration of the preciousness and the need of revivals. None expect revivals without prayer. O then, let prayer ascend in mighty columns, for enlarged and powerful revivals, until the "plowman shall overtake the reapers," and nations shall be born in a day.

Second—for the RIGHT KIND OF MINISTERS. This topic of prayer is specified by Christ: "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers." None question the need of more ministers. The fact, that a few—*everlasting candidates*, shall I call them?—hang around every vacancy in the older states, does not disprove it. There are many and important places to be supplied, but these men do not go to them. They, unfortunately, are unfitted for the work, or for some other reason, either of mind or of heart, of debt or of matrimony, are detained among the green fields of New-England, and are not found among the rough places of the West. In illustration of the qualifications of the ministry needed, Dr. P. cited the devotion of the followers of Abu Thaher, the chief of the Carmithians. Being called upon by the opposing general to surrender, this chieftain asked the messenger, "How many men has your general?" "Thirty thousand," replied the officer. "Among them all, has he three like mine?" Then ordering them to approach, he commanded one to stab himself, another to throw himself from the precipice, and a third to plunge into the Tigris. All three instantly obeyed and perished. Then, turning to the officer, he said: "He who has such troops, need not regard the number of his enemies." And shall the followers of the blessed Saviour count their lives dear unto them, or permit their coward selfishness to chill the ardor of their devotion to Him? No—no—never!

The *third* particular for which prayer is needed, is that Christians may be SECURED AGAINST THE TRIALS to which they are exposed. The speaker here alluded to the temptations of worldliness at the present day, as a severer test of piety, than even the persecutions of the early ages. Many a man could cheerfully go to the stake rather than formally deny Christ, who yet virtually does it in practice every day. Satan has changed his policy. Persecution he found to be a losing game; its fires were the lighthouses that illumined the track of the church in her path of conquest. Had the devil continued the work of persecution, he would, long ere this, have burnt himself out of this world, and left this globe, a glowing emblem of the intense splendor and power of true religion. Perceiving how it worked, he warily changed the plan of his attack, and instead of loading the christian cause with ignominy and suffering, he poured in peace and prosperity, and threw around it the pomp and splendor of the court. He gave the church great favor with the emperors, and from the time that Constantine became a patron of the true religion, its power began to decline, and soon there settled down upon the world the deep, long night of the dark ages. Since then, every time that persecution has unsheathed her sword, the cause of Christ has moved forward with grandeur and with strength. Emphatically, the periods of her suffering have been the periods of her greatest triumphs; whilst the times of her worldly prosperity have been the seasons of her coldness and infidelity. What now holds the church in such inaction? What now holds it in such open rebellion against the acknowledged will of her Lord? Why is it, that with such wealth and such numbers, so large a portion of our own land is still destitute of the Gospel? What steals away the church's strength? O, it is the spirit of worldliness, which has entered the house of our God, and now makes the disciples of Christ false to their master. The observing John Wesley once said, that he had known but four men, whose piety had not declined through their becoming rich. Later in life, his experience had taught him to declare, that he knew *not one*, whose piety had not been injured by the blighting influence of wealth. Not that wealth is a talent which may not be so used, as to promote spirituality and growth in grace; but, that it is held back from its legitimate use. O, it is the subtle, poisonous spirit of the world, which is now withering the mighty powers of the church of God! It throws abroad its fascinations; under the semblance of refinement, it pleads with the frank-hearted Christian; in an evil hour he listens to its syren voice; it fastens upon his heart—and then, farewell spirituality—farewell, every feeling of high devotion—the gold has become dim, the most fine gold changed! Much and ardent prayer is needed, when Christians are surrounded by such temptations. I know not that this kind can ever be driven out, but by prayer and fasting. Then let there be prayer, and let there be fasting—if needs be, fasting for forty days. It *must*, O, this demon MUST be expelled. The interests of a bleeding Savior, the cries and agonies of a ruined world demand it! Let us then gather round our HOME altars; let us build them up where they are not now erected; let us kindle on them holy fires; let there go up from them all, mighty columns of incence, that shall plead with God to keep us all from the world, and to make us to live for CHRIST and Christ ALONE.



Appointments by the Executive Committee of the A. H. M. S., from April 1st to May 1st, 1841.

Re-appointed.

Rev. L. Mills, Stafford, N. Y.
Rev. M. Doolittle, Otto and Rutledge, N. Y.
Rev. R. E. Wilson, Hammondsport, N. Y.
Rev. S. Sessions, Allen Center, N. Y.
Rev. R. West, Walworth, N. Y.
Rev. P. Field, Oriskany Falls, N. Y.
Rev. G. W. Lane, Chapinsville, N. Y.
Rev. R. A. Avery, Edinboro', N. Y.
Rev. H. B. Pierpont, West Avon, N. Y.
Rev. E. G. Howe, Libertyville, &c., Ill.
Rev. Geo Hornell, White Lake, Mich.
Rev. Reuben Gaylord, Danville, Iowa.
Rev. F. R. Gray, New-Providence, Mo.
Rev. Thos. Eustace, Pleasant Hill, Mo.
Rev. Wm. Graves, Anderson Co., &c., Tenn.
Rev. Josiah Porter, Waynesville, Ill.
Rev. J. L. Frary, Apple Cr. and Brazeau ch., Mo.
Rev. E. Adams, Brunswick, O.
Rev. S. Baker, to go to Wisconsin.
Rev. James M. Sayre, Rondout, N. Y.
Rev. G. C. Wood, Winchester, Ill.
Rev. T. J. Haswell, Chester and Pottersville, N. Y.
Rev. Stephen Cook, Peru, N. Y.
Rev. Lucien Farnum, Hadley and Hickory Creek, Ill.
Rev. Robert Blake, Bunker Hill, Ill.
Rev. Phinehas Camp, Constantia, N. Y.
Rev. C. B. Pond, Woodville, N. Y.

Not in commission last year.

Rev. Seth Stanley, Perrinton, N. Y.
Rev. Henry Chapin, Lewiston, N. Y.
Rev. R. Twitchell, New-Hudson and Rushford, N. Y.
Rev. Isaac Crabb, Mecklenburg, N. Y.
Rev. J. S. Whipple, to go to Iowa.
Rev. R. G. Armstrong, Agent in E. New-York.
Rev. J. A. Carnahan, Dayton, Ind.
Rev. Saml A. Williams, Welch chhs., Salem and Newport, N. Y.
Rev. Wells Wolcott, Stow's Square, N. Y.
Rev. —— Rechenberg, German ch., Syracuse, N. Y.
Rev. A. La Favor, South New-Berlin, N. Y.
Rev. J. Dyke, Unitia, Hackberry and Pleasant chhs., Tenn.
Rev. —— Mead, Great Valley, N. Y.
Rev. Joseph Reiger, German ch., Madison, Co., Ill.
Rev. —— Tiffany, Vernon, Posey Co., Ind.
Rev. Chas. Spooner, Jay and Wilmington, N. Y.
Rev. B. Dolbear, Big Mill Creek, O.

The Treasurer of the American Home Missionary Society acknowledges the following sums, as reported by Auxiliaries, or received into the treasury, from April 1st to May 1st, 1841.

MAINE—

Missionary Society,	$7,082 06

NEW-HAMPSHIRE—

Missionary Society,	4,918 99
Keene, Legacy of the late Miss Susan Woodward, by E. Briggs, Ex'r., to const. Josiah Woodward, Edmund Woodward, and Alden Woodward, Life Members, 90; Legacy of the late Amos Blake, by W. Dunsmore, Ex'r., 50,	140 00

VERMONT—

Missionary Society,	4,346 88

MASSACHUSETTS—

Missionary Society,	11,574 31
do. by B. Perkins' Ass't Tr.,	464 34
Chesterfield, Cong. Soc., by Rev. I. G. Rose in full, to const. Mrs. Percey Rose a L. M.	18 00
Cummington, Mrs. Anna Briggs,	10 00
Granby, Cong. Ch. and Soc., by Rev. J. Bates,	121 00
Hadley, Ladies' H. M. S., Miss Emily Ward, Treas., to const. Mrs. Parsons West, Mrs. Elijah Dickinson, and Miss Maria Bell, Life Members,	90 00
Hampshire, Miss. Society, by E. Williams, Tr.,	200 00

RHODE ISLAND—

Missonary Society,	425 00

CONNECTICUT—

Missionary Society,	3,244 78
Columbia, Rev. J. H. Woodward,	1 00
Hartford, in part of Legacy of the late Normand Smith, by F. Parsons, Ex'r.,	1,112 00
New-Haven, Mrs. H. Herrick, by W. Stebbins,	1 00
New-Haven, Friend,	4 00
Saybrook, Fem. H. M. S., by Miss S. J. Hotchkiss,	34 00
Sharon, A. A. Hotchkiss, by D. Gould,	1 50
Stonington, Aux. Soc., by Miss Sheffield,	30 00
Westport, Friend,	1 00
Wilton, Cong. Ch. and Soc., by C. St. John, 12 84; M. Marvin, Esq. to const. his son C. Marvin, L. M., 30,	42 89

NEW-YORK—

Central Agency,	3,358 53
Western Agency,	3,490 30
Babylon and vicinity, 16 98; Western district, 5 80; Islip, 8 63,	31 41
Ballston Spa, N. Y., Rev. T. S. Wickes,	25 00
Barre Center, N. Y., Rev. Robert Sadd, by N. Holbrook,	10 00
Brooklyn, N. Y., viz:	
First Presb. Ch., Subscription, 176 54; T. Smith, 2, by R. J. Thorn,	178 54
Second Presb. Ch., Ladies' Society for christian benevolence, by Mrs. Carrington, 12 30; Edward Carrington, 25,	37 30
Catskill, E. B. Day,	5 00
Delhi, Presb. Ch., Mon. Con. coll., by H. D. Gould,	15 00
Durham, by Abigail Pratt,	10 00
Greenville,	27 60
Hoosick Falls, Presb. Ch. and Cong., by Rev. F. Gordon,	11 00
Kinderhook, H. M. Soc., to const. Mrs. Mary Manton a L. M., by H. Blanchard,	43 00
Kingsborough, Col. H. Jones, 10; J. Burton, 2 50,	12 50
Lewis, Individuals, by Rev. E. B. Baxter,	3 00
Lumberland, Coll., by Rev. F. Kyte,	5 00
Malden, Presb. Ch., by M. G. Isham, of which, 60 is to const. Charlotte Isham and Chauncey Isham, Life Members,	194 87
Milton, Ch., by Rev. J. Moase,	12 00
New-York city, viz:	
Carmine St. Ch., Sab. Sch. Miss. Soc., by A. L. Earle, Tr.,	160 00
Duane St. Ch., W. M. Halsted,	200 00
Mercer St. Ch., J. A. Cary,	5 00
Murray St. Ch., Sab. Sch., by S. Sloan, Pres., their appropriation to the following missionaries, Rev. J. Marsh, 50; Rev. L. M. S. Smith, 75; Rev. Moody Chase, 50; Rev. W. M. Adams, 50,	225 00
Second Avenue Ch., Mrs. Armstrong,	10 00
Village Ch., coll., 15 50; Sab. Sch., 2,	17 50
Friend,	50
Orient, L. I., coll., by Rev. D. Beers,	25 00
Osbornville, by Rev. Dr. Porter,	9 00
Parma Center, Presb. Ch., by Rev. W. P. Kendrick,	25 00
Rensselaerville, by Rev. Dr. Porter,	5 00
Schaghticoke, Fem. Aux. H. M. S., by Mrs. Noble,	17 00

Somers, Fem. Miss. Soc., Miss White, Tr.,	8 00
Troy, First Presb. Ch., by J. Raymond, Tr.,	78 00
Eliphalet Wickes, Esq.,	150 00
Warrensburgh, Ch., to const. Rev. T. J. Haswell a L. M.,	30 00
Westfield, Ch., by Rev. T. M. Hopkins, coll. Jan. 1840, stopped on its way to the Treasury, and lately received,	36 50
NEW-JERSEY—	
Newark, Colored Presb. Ch., by Rev. S. E. Cornish,	5 00
New-Providence, Presb. Ch., by Rev. T. Cochran,	22 00
South Orange, Presb. Ch. coll., by J. Taylor,	40 00
PENNSYLVANIA—	
Philadelphia, H. M. S.	5,483 54
OHIO—	
Central Committee of Agency,	2,800 00
Marietta Agency,	425 00
Western Reserve D. M. S.,	1,129 54
Amherst, Rev. J. Eells,	5 00
INDIANA—	
Bedford, Dr. Carpenter, by Rev. S. Kitredge,	5 00
Bethany, by Rev. W. C. Rankin,	13 82
Rockville, by Rev. S. G. Lowry,	16 00
ILLINOIS—	
Manchester and Winchester, Rev. G. C. Wood, 29 50; Z. Carter, 2 50; S. Scales, 2; W. Hainey, 1; W. P. Goldsmith, 2 50; N. M. Knapp, 1; J. Berry, 1; I. Carpenter, 1; J. M. Evans, 1; L. Harland, 1; I. Kirkpatrick, 1; I. Withey, 1; S. Martin, 1; R. McCracken, 1; Ellen McDonald, 1; Wm. McDonald, 0 50; R. Huston, 1; J. Sugg, 1,	50 00
ARKANSAS—	
Fort Towson, by Rev. C. Kingsbury, S. W. Willard, 10; Mrs. Gooding, 1; Friends, 1 50,	12 50
WISCONSIN—	
Milwaukie, Mon. Con. coll., by Rev. S. Peet,	20 00
CANADA—	
Home Missionary Society,	250 00
HOME MISSIONARY,	139 23
Friend,	3 00
	$52,613 93

J. CORNING, *Treasurer.*

Receipts of the Central Agency, Utica, N. Y., from Feb. 15th to April 21, 1841. Rev. A. Crane, Sec.

Binghamton, coll. in part, 47 50; chain gold beads, 8 88,	56 38
Borodino, by Rev. J. S. Lord,	5 50
Camden, in part,	32 42
Clinton 40, Rev. A Crane, 30; in full to const. Rev. Asahel S. Norton, a L. D.,	70 00
De Ruyter,	10 00
East Coventry,	23 50
Green, by Rev. A. G. Orton,	30 00
Guilford, coll.,	41 56
Hamilton, Second Church,	25 00
Litchfield,	2 79
M'Grawville, by Rev. E. B. Fancher,	25 00
Mexicoville,	10 46
Morrisville, by Rev. M. Harrington,	20 00
Norwich,	12 65
Oswego, 1st Presb. Ch., Ladies' Indus. Soc. in full, to const. Rev. R. W. Condit a L. D.,	40 00
Oxford,	14 38
Sherman,	68 00
Utica, 1st Ch., in part,	110 71
do Bleecker St. Ch.,	9 35
West Coventry, coll., 46 56; Mrs. Elizabeth Phillips, a thanksgiving offering at her house last Thanksgiving day, by her children and one grand son, to const. her a L. M., 30,	76 56
	$884 29

Receipts of the Western Agency, Geneva, N. Y., from Feb. 20 to April 26, 1841.

Allen Center,	15 00
Almond, bequest of Deac. Samuel Kerr,	120 00
Andover,	15 00
Auburn, 1st Presb. Ch.,	31 00
2d Presb. Ch.,	50 18
Avon Mills, W. H. Chandler,	15 00
Burdette,	20 00
Canandaigua, W. Hubbell, Esq., L. D. in full, 20; N. W. Howell, Esq., 15; J. L. Woodruff, L. M. in full, 10; Wm. Antis, Jr., L. M., in full, J. B. Hays, 5; Cash, 28 85; Thanks coll., 32 85; Ladies, 186 25, of which 100, is from a friend to const. N. W. Howell, Esq., a L. D.,	307 95
Cayuga, Loring Willard, 20; Henry Willard, 10; others, 3; Ladies, by Mrs. Loring Willard, 8,	41 00
Colden,	5 00
Eden,	25 00
Fairport,	5 00
Friendship,	6 00
Geneva, H. H. Seelye, in addition to 100, previously acknowledged 25; Rev. M. P. Squier and Mrs. Squier, 12; others, 7 13,	44 13
Genoa, Ladies' Sew. Soc., Nancy Bradley, Tr.,	64 25
Havanna, Rev. Charles Goodrich,	22 61
Henrietta,	10 00
Independence,	6 00
Lewiston,	2 19
Lockport, Cong. Ch.,	9 00
Mechlenburgh,	6 00
Naples,	7 00
Newark Valley, Ladies, 18 72; Cong. Soc. coll., 40 14,	58 86
Otto, East and West,	25 00
Ovid, A. Joy, 10; Cornelia C. Joy, 5; others, 93 33,	108 33
Palmyra, Mrs. J. S. Fenton,	10 00
Parma Center,	25 00
Pembroke,	7 00
Penfield, by Rev. E. Ray,	8 00
Pen Yan,	2 00
Perrinton,	1 00
Perry Center,	2 00
Pike,	10 00
Portland,	12 60
Prattsburgh, Ladies, to const. Mrs. Miriam Cooke a L. M., by Mrs. O. L. Porter,	30 00
Richford,	16 00
Riga, Samuel Baldwin, to const. Rev. D. N. Merritt, L. D.,	100 00
Rochester, Brick Ch., A. Champion, Esq., 1,000; Wm. Alling, 100; Edward Lyon, 50; Benjamin Campbell, 25; L. M. Schermerhorn, 25; others, 65 60,	1,265 60
Rochester, Washington-st. Ch.,	35 66
Royalton,	15 00
Sheldon, 1st Presb. Ch.,	12 30
Southport,	11 25
Skaneateles, avails of Lectures on Biblical Zoology, by Rev. S. W. Brace, 7; Presb. Ch., Widows mites, 3,	10 00
Trumansburg,	6 00
Tyrone,	10 00
Union Corners,	15 00
Union Springs,	5 00
Victor,	23 00
Vienna,	26 50
Walworth,	25 00
Waterloo,	30 00
West Aurora,	8 00
West Dresden,	42 00
	$2,837 11



THE HOME MISSIONARY.

Go, ... Preach the Gospel *Mark* xvi. 15.
How shall they preach except they be sent? *Rom.* x. 15.

Vol. XIV. JULY, 1841. No. 3.

CORRESPONDENCE OF THE A. H. M. S.

IOWA.

MORMONS.

The history of Mormonism is such a perfect refutation of its pretensions, that intelligent men find it difficult to account for the continuance and spread of this singular imposture. The absurdity of its claims are so obvious, that Christians not minutely informed in relation to its genius and operations, suppose that, by this time, the delusion must have melted away. But the fact seems to be quite otherwise. From the following extracts from our correspondents in Iowa, it will be seen that the region around the mouth of the Des Moines River, on both sides of the Mississippi, is destined to be the seat of a serious struggle with this form of error; and that the ranks of its advocates are filling up with large accessions from different parts of the United States, and even from Europe, from whence converts are coming across the ocean, to dwell in the promised land.

The Mormons have *twelve stakes*—places where they are to build temples, &c.,—corresponding to the twelve tribes of Israel. On one side of my station, three miles distant, they have driven one of these stakes. They have been making great efforts the past winter, and more than 20 in this vicinity have joined them. In other parts of the county they have made many converts, and now *hold the balance of political power*, and can elect whom they please to office. Of course, office seekers are their humble servants. They are also making great efforts in other parts of the territory, and when the end of this delusion will be, I know not. Fifty-seven were baptized by them at La Harpe, Ill., a few days since. They claim all the miraculous gifts and powers of the apostles; daily show signs and wonders which overpower the credulous, and manifest a zeal that I have never seen before in any class of religionists.

I will give you a summary of their pretensions.

1. Joseph Smith is a prophet—as really as Isaiah; and the Book of Mormon, with all the revelations of the prophet, which now make quite a volume, are of equal authority with the Old and New Testaments.

2. Theirs is the only true church; they *know* this with absolute certainty. Every other professed disciple of Christ holds the same relation to this true church, that the Jews did who in the time of the apostles rejected the Saviour.

3. No man can be a Christian, or be admitted into the kingdom of God, unless he is baptized by immersion by an authorized person.

4. None are authorized to preach or administer the ordinances but such as are called by direct revelation, and set apart by the authority of Joseph Smith. All others are "false teachers and false prophets, wolves in sheep's clothing, thieves and robbers," as they say in their preaching.

5. All who are baptized receive the

Holy Ghost and the forgiveness of sins. Hence they can work all the miracles promised by our Saviour in Mark xvi.

6. Zion, or the New Jerusalem, is in Missouri, where the Saviour is to appear, in a short time, in person.

7. All that believe are called on by the Spirit of God, to assemble in the vicinity of the various stakes and help to build temples. The *Indians* are the *lost tribes of Israel*, and during this generation, they are all to be gathered at these points; while all others are to be cut off—that is, all who do not receive J. Smith as a prophet of the Lord.

8. For such as *will not* believe in this life, a kind of *purgatory* is prepared in another world, where they will be brought to their senses and made to receive the prophet; while those who have once joined the Mormons and have apostatized, have never forgiveness, neither in this life, nor in that which is to come.

9. The prophet predicted eleven years ago, that Zion is to be built in Missouri *in this generation*. But they have been dispossessed, and the city of their hopes lies desolate; still they are not without hope. *Nauvoo*, their principal city, in this vicinity, contains 3000 inhabitants. Every one of a certain age is called on to bear arms; and the "legion of the Lord" is drilled twice a week, and it is the common belief that they intend soon to attempt to retake their claim in Missouri.

10. Joseph Smith translated the Bible anew. In the first 3 chapters of Genesis, he has added the amount of at least one entire chapter, for which there is not the least shadow of authority. So in other parts, he makes any alterations that he pleases: e. g. in the Gen. vi. 6, where it is said "it repented the Lord that he made man upon the earth," the new translation reads, "it repented NOAH that HE made man, &c."

You smile at my apprehensions, but I do fear the influence of this people. If this delusion shall be stayed, the minds of its subjects will resemble our prairies after the fire has burnt them naked: Infidelity or Atheism will be the result. But when or where it will be stayed, I cannot see. Nothing is too foolish for men to believe; and unless it can be met by timely, well directed and energetic efforts, it will spread. I have had the audacity to call in question the authority of their prophets and apostles—to go into the midst of them, and try to teach them better things. I do not expect to raise a doubt in the mind of one who is already a Mormon, but I may prevent some from becoming such. It troubles them very much to be questioned on their doctrine before a public assembly. The *brother of the prophet* affirmed in preaching, that no one could be a Christian without being baptized by immersion. I asked him before the congregation, how he knew this.

Why, the Bible says so.

Where!

The Saviour says we must be born of water.

But he does not say we must be immersed in water.

Well, it means so.

How do you know!

Because it does: it is as plain as that two and two make four.

But it is *not* so plain: the Saviour says ye must be "born of water;" not *immersed* in water. What is the original word!

I don't know.

Dont *know!* You have been quoting Greek here to-night.

I don't understand Greek.

What did you quote it for, if you do not understand it!

We break the thread of our correspondent's narrative, to remark, at this point, that an intelligent ministry, and that alone, can cope effectually with this new form of error. It *cannot stand before the truth*, when that truth is propounded by a well instructed ambassador of Christ. But where are these ambassadors, while this compound of ignorance and blasphemy is destroying the souls for whom Christ died? We call the attention of the unemployed ministers of our land, who are in circumstances to admit of their removal to such a field of labor—and especially of the *young men* who are coming out from our theological institutions, and who are comparatively free to go to any section they please—to the *example* of self-denial zeal set them by the teachers of this system of falsehood.

This territory is a most inviting field for the Mormons, unoccupied, as it is to a great extent, by an enlightened ministry. Multitudes are predisposed to believe that a water birth makes one an heir of heaven: while many others are entirely removed from the ordinances of the Gospel. These men ransack every place, without purse or scrip, in imitation of the ancient apostles. Always on foot, with a zeal always burning, and a sanctity which excites a reverence in the minds of many, they all make and will make proselytes.

Again, the position of Iowa relative to Missouri, makes them regard it with peculiar interest. They expect soon to be strong enough, with the aid of the Indians, to meet Missouri in battle array. Every one that embraces the system is as ready to fight as were the Israelites under Joshua.

WHAT FOLLOWS FROM THESE FACTS?

The inference which I would draw from the facts in the foregoing statement, is *the great necessity of sending on forthwith, men of nerve and faith to occupy this territory.* Ten or a dozen men of the right stamp, in addition to those already on the ground, and stationed in different parts, and sustained so that they might give themselves *wholly* to the work, might exert an influence which this world has no arithmetic to compute. "The children of this world are wiser in their generation than the children of light." What do the conquerors of the earth? Keep all their best officers and troops in the camp, and send out a few of the weak and feeble to stand in the breach, and meet the main body of the enemy? It is not so: the bravest and best are selected for such service. And will our great captain be satisfied with us—with the American church—while they furnish so few to man these dangerous outposts?

ROMANISTS IN IOWA.

It is stated in one of the public papers, that the Society *De Propaganda Fide*, in Europe, appropriated last year $10,000 to Iowa. They have a large establishment at Dubuque,—the largest church I have seen in this section of the western country. The Bishop's house is a large three story brick building; and it was in contemplation last summer, to use those already erected for a school, and to build another church. As I walked around those edifices, and compared them with the log cabins in which Protestants worship, I could not but feel humbled for our want of liberality and enterprise. At Burlington, also, they have commenced a station.

THE PEOPLE WILL HAVE TEACHERS.

Now is the seed time of this territory. Now, the people every where want and *demand* the Gospel. Preachers of some kind, they *will have*,—Mormons, Catholics, Campbellites, or followers of Kneeland. Who shall sow this field? In addition to all who are now here ready to hear whatever may be spoken to them, and to be moulded into some form—at least 1000 souls every month are added to our population by immigration, and if we were now well supplied with evangelical ministers, and one should be added every month, it would not more than supply our wants.

In confirmation of the apprehensions expressed by the writer of the forgoing communication, we subjoin a brief extract from another missionary report.

The Mormons are increasing rapidly and gaining over some professed Christians; and it is difficult to arrest their progress—their system is so adapted to the superstition of the ignorant. The Mormons are undoubtedly going to give us serious difficulty. They can no longer be despised; they must be met and the battle must be fought. It is almost impossible for the ministers here, so few as we are, with so much upon our hands, to do this work as it ought to be done. We need very much indeed several able and experienced men. The claims of this region are indeed peculiar.

From Rev. Julius A. Reed, Fairfield, Iowa.

I expect to preach at Fairfield two Sabbaths out of three, every sixth Sabbath in Washington county, which is on the north, and the other Sabbath at Keosauqua, the county seat of Van Buren co., which is a growing and important place, and to spend several days in the vicinity of Keosauqua. If practicable, I shall hold week-day meetings, weekly, in the settlements in Jefferson co.

Fairfield is not more than two years old. It is eight miles from the Indian country, and is partly located on land which, three years ago, was part of the Indian's hunting ground. It contains rather more than 100 inhabitants, and is surrounded by a very excellent country, and large and increasing settlements which extend to the Indian line. The moral and religious character of the people of this county is unusually good for so new a country. In sight of the Indians' fires, intelligent and attentive congregations may be assembled. A county temperance society was organized in February, with very flattering prospects, though the opposers of the measure predicted a failure. We propose to discuss the subject in all parts of the county. The congregation rather increases, and some as I hope have given up their skepticism.

I am spreading my labors more than is desirable. But there is no Presbyterian or Congregational minister in the territory, more than 15 miles from the river, excepting Mr. Emerson in Linn co. and myself: and consequently the territory is to a great degree unsupplied with preachers of those denominations —and as I ride through this interesting country, and see the anxiety of christians to hear the preached word, I find it difficult to decide within what limits I ought to confine my labors.

On the Des Moines, Kneeland is poisoning the minds of some, and emboldening others to avow their infidelity; but his influence I deem less formidable than I once did. Mormonism is extending in that region and in this, chiefly, in my opinion, because the mass of the people do not enjoy constantly the privileges of the sanctuary. I do hope some laborers will be sent to this field.

From Rev. J. Stocker, Bloomington, Iowa.

Since my last, some good has been done, I trust, in the cause of temperance. Our society now numbers more than 100 of the tee-total men. The congregation has been large and very attentive. Several will unite with us soon, some on profession and some by letter. We observe the monthly concert, and some interest, I trust, has been awakened in the cause of missions.

This is an interesting field of labor, more desirable than any one I think I ever labored in. The people are intelligent, and refined, and have been very kind to us. They have made us a donation visit and brought an amount of some 70 or 80 dollars. In fact I never expect to find a more interesting community than this; and yet I wish to see this much improved. If we could have a revival, how great, even here, would be the change.

MISSOURI.

WILLING BUT NOT ABLE.

From a Missionary, accompanying an application for renewed assistance.

I hope you will not think I am disposed to murmur, or complain, or find fault with your Society. I feel under lasting obligations for what they have already done: and I think this people feel thus also. And, for myself, I shall not complain if my commission is not renewed, however it may subject me to difficulty and trial. I hope I shall never forget the scripture doctrine, "to learn, in whatever state I am, therewith to be content."

I think I have more than once borne testimony to the *willingness* of this people to sustain me themselves; but they want *ability*. I still bear them record, that they are willing to the utmost of their ability, and some of them even

beyond their ability. Some of them have felt this much about the matter—they say, if they cannot sustain the Gospel among them, and have a permanent minister *here*, that they will sell out their little homes and go where they can—that they cannot think for a moment of raising up their families where they will not have the benefits of the Gospel of Jesus Christ, and the ministry of reconciliation; and that, if I have to leave them for want of support, they will consider that matter as settled, and make arrangements accordingly.

WISCONSIN.

The Home Missionary operations in Wisconsin have been so intimately connected with its religious history, that the following narrative will be regarded as appropriate to the object of our periodical. Although it embraces the results of some labor performed by clergymen not now under commission from the A. H. M. S., yet we believe that most of those who belong to the convention, are or have been, at some period, missionaries of this Society.

NARRATIVE

OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERIAN AND CONGREGATIONAL CONVENTION OF WISCONSIN, PRESENTED AT ITS MEETING AT RACINE, IN FEB., 1841.

In reviewing the state of religion within our bounds during the past year, the convention feel called upon for the most devout gratitude and thanksgiving to God for his unwonted mercies bestowed on us. Never, we believe, has a new territory been more signally watered with the dews of heaven, or been made to partake more abundantly of the blessings of the great Head of the church.

During the year, eleven new churches have been formed; and all the ministers and churches have been happily united in one ecclesiastical body, and are laboring harmoniously for the extension of the Redeemer's kingdom.

Public worship is well attended in all these churches, and, with two or three exceptions, with increasing numbers and interest.

The Sabbath is generally well observed; though we have reason to fear that the tone of feeling is not sufficiently elevated in the church, to make a deep impression on the world. The convention would deprecate all travelling on the Sabbath, except for purposes of worship or mercy; all changing of mails or frequenting the post-office, all social visiting, and literary or secular reading on that holy day.

Family prayer is generally observed by heads of families, and is evidently connected intimately with the religious prosperity of households. And the importance of early religious instruction is clearly illustrated by the following fact. A donation party was assembled at the house of the pastor of one of our small country churches, composed of sixteen heads of families, gathered from different parts of the country and Europe; all of whom were professors of religion. Upon inquiry, it was found that all their parents, except one, were professors of religion. *Ninety-two* of their brothers and sisters are members of the church militant or triumphant, and nearly all their children, of age to discern good from evil, had recently been converted.

Sabbath schools are held in all the churches, and many other settlements, during a part or all of the year. Several Bible classes are also in successful operation.

The monthly concert of prayer is attended in nearly all the churches, and collections are generally taken up. But the interest felt in the salvation of the world, is far less than ought to be felt.

BENEVOLENT SOCIETIES.

But little has been done to aid, by pecuniary efforts, the cause of benevolence in any form. The churches feel that they are themselves laying foundations; but we should remember that we are to bear one another's burdens; and, while we receive the bounties of the church, we should also give as we have opportunity. Some part of the territory has been supplied with Bibles, and arrangements are making to complete

the work. A meeting of great interest has recently been held in Milwaukie, and a liberal subscription raised to establish a depository at that place. Home missions have received very little aid; and the Tract cause has been neglected. The cause of the oppressed has not received very general consideration. A few societies exist and are exerting some influence.

The cause of temperance is advancing steadily. A Territorial Society exists, and has its annual and semi-annual meetings, and is doing good. A quarterly "Temperance Journal" is published under their direction at Milwaukie. Nearly all our churches embrace the total abstinence pledge in their confession or covenant. In some places great prosperity has attended this cause. In Southport, with a population of 400, not a drunkard is to be found.—In Spring Prairie, more than half the freeholders belong to the Society. In Mount Pleasant, a society was formed in March, and now embraces every individual within four miles of its location, and numbers 166 members. Temperance taverns exist in numerous places.

REVIVALS.

The most interesting feature of our narrative, is the numerous revivals which have been enjoyed during the past year, which have caused the wilderness in many places to blossom as the rose.

In Milwaukie, some unusual interest was felt early in the season, and a few were hopefully converted. Prospects at present are encouraging. In Racine, a season of refreshing was enjoyed last spring, and about 20 converted. In Pike Grove, a precious revival was enjoyed through the winter—commencing while they were destitute of preaching; 25 or 30 were subjects of the work. In Troy and East Troy, revivals have been enjoyed, and a boarding school of young ladies hopefully converted—30 at least, in both places, subjects of the work. At Caldwell's Prairie, the Spirit gently distilled upon the people in September, and a church was formed—10 converts. There is still unusual interest in prayer meetings.

In Southport, the Spirit descended like a rushing, mighty wind, in the spring, and in a few weeks about 100 were hopefully converted. The whole place seemed to be moved—57 have been added to the Congregational church, and a goodly number to other churches in the village.

About the same time a glorious work commenced at Prairieville. The whole population was moved. Meetings were attended continually for several weeks. The number of converts has not been reported. Over 100 united with our churches, and some with other churches. Within a few weeks, a protracted meeting has been held, and the Spirit of the Lord has descended, and another revival is in progress there. A similar meeting has recently been held at Green Bay, with highly favorable results—about 20 conversions.

In the church among the Stockbridge Indians, also, a meeting has been held, and an interesting revival is the result.

In Mount Pleasant, a revival commenced in connection with the installation of a pastor, in December, and in two or three weeks, about 40 were led to embrace the Saviour. The interest still continues.

At Beloit, a season of refreshing has been enjoyed, and nearly 40 were gathered into the kingdom.

In Platteville and Potosi, in the western part of the territory, the Lord revived his work, and a precious blessing followed. Several conversions in the former place, and in the latter, a church was formed in connection with the revival, consisting of 42 members.

As the fruits of these gracious visitations, many grievous backsliders have been reclaimed, the tone of piety elevated in the churches, and over FIVE HUNDRED souls converted and gathered into the fold of Christ.

But while we rejoice in the prosperity of Zion, we have reason to fear that in some churches, "the glory has departed;" and are called upon to lament a sad decline. Christians, in many places, have forgotten their solemn vows and broken-hearted confessions, and we have reason to cry, "wilt thou not revive us again."

The convention would close this narrative, by calling on the churches under

their care, to thank God and take courage—to renew the dedication of themselves to his service, and labor with untiring efforts for the salvation of souls.

From Rev. Wm. Arms, Aztalan, Wis. Ter.

I commenced my labors under my commission in this territory on the 3d of June, 1840. Since that time, I have labored principally at this place and Fort Atkinson. At both places, our congregations have been steadily increasing; and though there has been no general revival, there has been a good degree of attention and a growing interest on the subject of religion, and more external respect for the Sabbath. We meet in a log school-house here, and in a private house at Fort Atkinson. I have seldom found the convenience of a stand for preaching, and am obliged to preach with a few short notes in a book in my hand.

Our correspondent does not advert to the absence of the convenient arrangements of our eastern churches, with any disposition to undervalue the country of his adoption on that account; as will be readily seen from the following account of the ministry which is needed.

MINISTERS FOR WISCONSIN.

As much as we need ministers, don't send us faint hearted men who are afraid of a log house, or scorn to lodge in a garret. I want to see men—and women too—who are at home where there is labor to be performed for the cause of Christ; who neither fear to speak their own minds, nor are offended if others differ from them in opinion; men who are willing to make sacrifices for the cause of the Saviour—for sacrifices must be made, both of personal comfort and of pecuniary means. And if either, or both of these, be of more consequence to a man than the salvation of souls and the establishment of the truth in this new territory, let him stay in the East, where the fat salary and the snug parsonage may be provided for him. We want not such here; nor do we envy them their happiness. The substantial means of comfort are plenty; the gewgaws will be, for a time, wanting. I have been happier than in New-England, and find my health gaining.

A GREAT MISTAKE.

The christian public seem to think that the work of evangelizing the West is like some physical enterprise—such as cutting a canal or building a rail-road—just as easy ten years hence as it is now. This is a great mistake. Let no one dream of finding the West as open to good influences ten, or even *five* years hence, as at present. If the friends of evangelical truth do not furnish missionaries, the enemy will. *Missionaries there will be*, whether the church send them or not. Nay, more, missionaries there *already are*, subtile, active, successful. Witness the advocates of Campbellism, Mormonism, Popery, Atheism, &c. These are on the spot, and they are sowing tares, which, if they spring up before the christian husbandman is there to counteract their growth, it will be difficult to subdue.

There are two *Christian* ministers in this region, who preach half of the time at ———. They have formed a small church. The main scope of their preaching is the unity of God, in order to lead the simple and unwary to reject the doctrine of the Trinity. I preached a sermon there lately on the Divinity of the Lord Jesus Christ, which disturbed them very much, and has caused them to expose their principles—a result which I trust will open the eyes of the community. Many young persons in that neighborhood are in danger of being led into destructive error. We greatly need more laborers here.

Another missionary writes:—

There is much sly, designing craft at work to break up our society; so that I am sometimes almost discouraged. Even *females*, whose ignorance of the doctrines of the Bible is obvious, will rail at a minister in a public meeting, even to his face.

All these evils are redressed with comparative ease, provided they be *taken in time*. But error is like fire, and the excitable minds of the western population, that recognize no authority on any subject where all may think for themselves, are highly inflammable; and when once the conflagration rages, no human arm can arrest its power.

From a Missionary Report.

A THOROUGHFARE LEFT WITHOUT THE GOSPEL.

I found in this place a small church which had been destitute of preaching for a number of months. They seemed to feel as though the Lord had directed my way here, and made such prompt and great exertions as convinced me of their strong desire to have me stay and labour among them. On examining the field of labor, I soon found myself in a hard spot. There was some Presbyterian influence, some Baptist, some Methodist, some Episcopal; but a much greater amount of infidel influence, than of that which belongs to religion. Drinking to occasional intoxication would not be looked upon as a blemish in a young man's haracter. Young ladies, too, could indulge to a similar degree withou disgrace. Many eastern people who come here, lost all their temperance, and not a few lost even their profession of religion. The most sober people acknowledged that drinking and its attendant vices had been ncreas ng very fast. The friends of temperance were so discouraged, that it was wi h muc difficulty they could be brought to make any effort.

ILLINOIS.

THE TEMPERANCE QUESTION NOT YET SETTLED IN THE WEST.

Our temperance society is not in a very flourishing condition. It is to be feared, that the wave of intemperance has not yet reached its height at "the West," where such vast quantities of grain, so easily raised, can with so little difficulty be turned into whiskey; and thus bring a ready income to the farmer; while it transforms to a brute or a demon the consumer. Even some good men seem not yet to have learned, that selling their grain to the *distiller* is helping kindle the fire, which is to burn out the vitals of society, and send some of their neighbors, and perhaps of their own children, to hell.

From Another.

H. has ever been called "a hard place." It supports a distillery that consumes 50 bushels of corn per diem; and strange as it may seem, one of the proprietors, while living in the state of New-York, was a member of a church and also of the temperance society.

The settlement contains above 80 families, mostly from the eastern states, *of all denominations*—I found not less than 14 different sects. Among them, were a few brethren, who seemed indeed as sheep, not only without a shepherd, but also without pasture. However, they were willing to have preaching and wished me to come and supply them. Shortly after, I assisted in organizing a church there consisting of 17 members.

From Rev. E. Brown, Byron, Ill.

The religious condition of this church, and of the people in this region, is much more flattering than in any preceding year. The state of things is unquestionably taking a turn in favor of the cause of truth. My meetings on the Sabbath are much fuller and more solemn than usual; and we have reason to believe, that the word of God has already taken a deep hold on several minds. Many now come to church every Sabbath, who had before heard no sermons, or but few since they left the East. Our place of worship has become too strait for us—so much so, that we have had a meeting to consult about the erection of a commodious house of worship. The prospect now is that we shall attempt it the coming year.

I am now preparing the way for the formation of a church, about 16 miles distant. I went up and held a meeting with them, and found about 25 ready and waiting to be united into a church. This church when formed, will embrace an interesting region, both in relation to the richness of the soil and enterprise of the inhabitants.

GOOD MINISTERS NEEDED.

There is nothing more needed in this part of the West, in my humble opinion, than thorough going and able ministers of Christ, whose business it shall be to go from place to place and house to house, and look up the lost sheep of the house of Israel. A great many such there are in this country, who never let themselves be known until they are searched out. This service, by the by, cannot be performed as it should be by broken down ministers.

He who comes out here to preach the Gospel must have a clear head and a sound heart. A rotten place in a man's heart, no larger than a sixpence at the East, will soon grow in this country to the size of a dollar.

From Rev. D. Rockwell, Cook co., Ill.

With the exception of Bloomingdale, I have nothing of special interest to report in all my extensive field. There, the Lord is graciously pouring out his Holy Spirit. Backsliders are returning, and sinners in some few instances, it is hoped, are coming home to God.

TEMPERANCE DISCUSSIONS.

From Rev. A. Gaston, Lee co., Ill.

The temperance effort in this place mentioned in my last report has terminated, and on the whole, favorably to the cause. The discussions were continued by adjournments for several weeks. There were two resolutions which particularly engaged the attention of the community. One was, "that the use of intoxicating liquor as a beverage was evil, and only evil, and that continually." The other; "that the man who furnished the grain for distillation, the distiller who converted it into intoxicating liquor, and the vender who dealt it out, were all engaged in one great business, the effects of which were to waste the property, destroy the health, and ruin the souls of their fellow men." On this resolution, the opponents of temperance were rallied; their great champion was sent for; some members of the temperance society thought it going a little *too fast* and *too far;* and one or two directly opposed.

On the affirmative it was urged, 1. That alcohol was in no case indispensably necessary; 2. That in most cases it was positively injurious, and 3. That the use of it was always dangerous. On these points, the cumulative testimony of the medical profession; the experience of distinguished men; and the multitude of those who had taken the pledge of total abstinence was cited as proof.

The strong argument of the opposition was based on the utility of alcohol *as a medicine.* In reply to this, the testimony of distinguished physicians in England and America was adduced, to show that alcohol might safely be dispensed with, in all cases, in the treatment of disease. Among the special witnesses in our country, were Drs. Rush, Sewall and Drake; and particularly the prize Essays of Mussey and Lindsly. Midnight arrived in the midst of the discussion, and the meeting adjourned. On the succeeding evening, many of the opposition absented themselves, and during the discussion others left. The question was finally taken, and carried in the affirmative.

GREAT TRIALS AND GREAT BLESSINGS.

From Rev. G. W. Elliot, Lowell, Ill.

I have labored the last six months with this people—interrupted only by sickness. The last fall and first of winter was a time with this people of deep darkness. Aside from pecuniary embarrassments, which they deeply felt and which prostrated numbers so that

they were unable to meet even trifling demands—a failure in some of their crops, and an entire annihilation of cash markets; we were visited with a most fatal disease which in a few weeks swept off something like 30 of our inhabitants. Of this number, nearly two thirds were professors. It took some of our most prominent supporters, as well as some of our most devoted members. Always weak, and just commencing the experiment of sustaining the Gospel themselves — their resources dried up, and those on whom they specially relied, cut off suddenly and unexpectedly by death, they became greatly disheartened and seriously agitated the question of giving up the effort. Under these circumstances they applied for aid.

Just at this time, when the blackness of darkness seemed to cover us, a "little cloud" began to rise; it moved toward us. The hearts of Christians began to melt and run together. They began to confess their faults one to another, and pray one for another; sinners were moved, and began to cry, "what shall we do to be saved!" God has poured upon us a glorious shower of sovereign mercy. I cannot tell the number of hopeful subjects of the work thus far. I opened my unfinished study for an inquiry room, and of those that have been there, I have the names of about 70 that have expressed hopes.

The converts appear remarkably well, and promise to be working Christians. They range from the child up to the gray-headed parent. The children of the Maternal Association and of the Sabbath school have shared liberally in the work.

I have made it my practice to visit from house to house—to visit the sick—to converse with sinners—to attend to the establishment of Sabbath schools and Bible classes, and meetings for prayer, and to encourage all the objects of benevolence according to my power.

From Rev. A. Donaldson, Dover, Ill.

REVIVAL.

The present year was ushered in with cheering tokens of the presence of the Spirit. The work commenced about the first of January, in a family recently from the city of New-York; and nearly at the same time in other families, who were not at all apprized of convictions of sin on the part of their neighbors. The circumstances in this respect, were regarded by the church, as convincing evidence of the pervading presence of that agency of the Spirit, by which the dead are raised to life; and their prayers, which had before been offered in much hope, were now presented with an assurance which seemed to regard the blessing as within their reach. In the family where the work commenced, there were three married men, all skeptical, and far from God. They, their wives, and indeed the whole family except the mother, had formerly been constant attendants at the theatre; and presented many things to discourage a hope of their conversion. But familiar visitation was commenced with a determination to attempt to make suitable answers to their objections, and to press the fact, that skepticism of the heart lay at the foundation of their skeptical *theory*. This, which in other cases I had found to be the most successful mode of attack upon the citadel of infidelity, was made the ground of hope, that with the divine blessing, these souls might be redeemed. It was also much insisted on, that there is with infidels in our favored land, an inward conviction on the side of God and the Bible, which demands an immediate relinquishment of all infidel theory. These things being kept prominently in view, their infidelity was treated as having no reality, only in respect to the heart, and the duties of repentance, and of immediately giving the heart to God, were constantly urged, as it is ordinarily with impenitent sinners.

This method, with the blessing of heaven, resulted happily—as, I trust, it will very generally, when entered upon kindly and faithfully. This whole family, eight in number, are gathered to Zion; and are humble and efficient helpers in the prayer-meetings. They are enraptured with the pleasures of the Gospel; and tell, with inspiring emotion, how vain are all the delights of the gay assembly and the theatre; and how

soul-inspiring the joy of setting, as did Mary at the feet of Jesus, to learn of him.

One of these, trained a pilot from his childhood, at the port of New-York, and who had for many years pursued this business, seemed to think that his habit of unremitting profaneness would prove incurable, should he think of turning his attention to religion. But one memorable evening, when he was made to feel the enormous weight of his guilt, and the awfulness of God's presence with his guilty soul, terminated, at a stroke, all his profaneness; and prayer and praise have hung upon his lips for weeks. He now feels, that only reverence and awe become him, in speaking that eternal Name which he had so often taken in vain.

Nearly thirty have given comfortable evidence of saving conversion, in our limited congregation. Twenty-one of these, at one time, made public profession of their faith in Christ. No means have been employed, except the ordinary preaching of the word, the prayer-meetings and family visitation. This is the Lord's doing, and we rejoice to magnify his name.

From a Lay Member of a Missionary Church.

GRATEFUL APPRECIATION OF ASSISTANCE.

Those who, like myself, have always lived, until our abode in the West, in the midst of a devoted and christian community, and one abundantly supplied with every religious privilege, cannot but express their thankfulness for a return of blessings so inestimable. It is to institutions such as yours, that thousands in the West are indebted for like mercies, who, without your aid, would be either wholly deprived of the means of grace, or thrown into the gulf of error, which is overwhelming this region like a torrent.

I am among the first, if not the very first, who settled in this county. When I located, seven years ago, my nearest neighbor south was 7 miles distant, and north 55, east and west I knew of none. Our county is now better settled than any in the northern part of Illinois. If the settlers in this section are a fair specimen of the West in general, I should say there is a readiness to receive religious instruction, but either a culpable indifference to doctrinal truth, or ignorance in detecting error. The field here is literally white unto the harvest, but the faithful laborers are few. Great exertion seems necessary to supply the growing demands of the West, and to check the spread of error. With minds expansive as the prairies they inhabit, set free in a great measure from the restraints of society and example, the people are in many instances exposed to the delusions of any error the sleight of man may lay before them; for a teacher of ambiguous sentiments will find a hearing, and if gifted with talents and pleasing address, will stand as well in the estimation of many, as the most orthodox preacher.

Perhaps it is some consolation to reflect that one impediment to the very general spread of contagious doctrines, is the extreme difficulty in supporting a minister at all, and your liberal aid coming in to the assistance of the few who willingly contribute of their penury, to sustain the ordinances of the Gospel here, will, under God's blessing, greatly tend to counteract their influence. The difficulty in collecting funds sufficient for the support of a minister, is evidenced in the case of Mr. H——, who labors among four small settlements covering a space of about 20 miles square, and to make up even the half of his income, the largest amount is taken in produce.

From a Missionary Report.

I have preached repeatedly at M—— during the winter and the early part of spring. The result has been the addition of 16 members to a little church which has been struggling without a minister for three years. There were 8 or 10 hopeful conversions. Two New-England Universalists were among the number. They were both men of standing, and heads of families. They are now zealous for the faith they were once laboring to destroy.

TEMPERANCE.

Here, too, I lectured on temperance to a crowded court-house. The first night, 39 (I think,) new converts to the cause joined the society, which now numbers about 200.

At A—— I was invited to address the temperance society. The first evening I found a "Campbellite" on the ground to oppose me. We prosecuted the discussion until 11 o'clock P. M., when my opponent refused to continue the debate. The pledge was then circulated, and 20 new signatures obtained. I appointed another lecture the next week, and invited my good friend, who was a more zealous advocate for the *external*, than the internal application of cold water, to meet me. I came at the time appointed, and found a house *full*. It was expected that one of the champions of Campbellism would be there. But I had clear and free sailing. Twelve more gave in their adherence to tee-totalism.

From Rev. N. C. Clark, Dundee and Elgin, Ill.

The people at Dundee manifest an increasing interest in matters of religion. The meetings there, and in that neighborhood, are very well atttended, and apparently good attention is given to preaching. There is less open Sabbath-breaking and profaneness. There is, however, much room for improvement of morals in every respect. There will probably be, for a long time to come, much labor for christians to perform in that field.

CHURCH FORMED.

A few days since I organized a church at Dundee consisting of 19 members. There are connected with the formation of that church, some things which are very interesting to me, though they may not appear so to strangers, for stangers cannot see and feel the circumstances in which christians are placed in this country, as actual observers see and feel them. Some united with this church who brought letters three or four years old. One presented a letter bearing date Oct. 1831. The reasons why these persons remain so long away from the church, is, doubtless, in a large measure, too great an indifference to religion; though some have been removing from place to place, and have not before been nearer to a church than eight or ten miles, and have had no means of conveyance. For a few months past, there had been among those who have now associated together as a church, some alienation of feeling, in reference to the form of church government, the place of the church, and various other things. In consequence of this I had been almost discouraged. But a day was set apart for fasting and prayer. I met the brethren and sisters in the afternoon. The time was spent in prayer and familiar conference. Every difficulty seemed to be removed; harmony was restored, and, I trust, true brotherly love revived. On the Saturday following the church was organized; and the next day, the Lord's Supper was celebrated. We had an interesting and joyful day. Our hope now is, that the church will move on unitedly and efficiently.

SHEEP WITHOUT A SHEPHERD.

I was at St. Charles two weeks since, they have no minister yet, and I could not learn that their prospect of getting one soon was very promising. My heart bleeds when I look upon that people. It is a flourishing village. A congregation of five or six hundred might be gathered, if they had a minister who would induce the people to build a meeting-house. I think, however, they will build next summer. They have a school-house which will hold a respectable congregation. I know of no more important field of labor in this region. They need a minister of the first stamp, one who may be able to contend with infidelity in all its varied forms.

If the heart of this brother "bleeds" to behold one such community destitute, and suffering for the want of an able and efficient minister, what must be the feelings of those situated at the focus of missionary intelligence, to whom every mail bears the plaint of thousands starving for the bread of life?

INDIANA.

From Rev. W. C. Rankin, Owen Co.

The last three months have been spent in family visiting. My course has been to visit every household connected with our church, accompanied by one of my elders, and to hold a family prayer meeting. My custom has been to convene the family, and such of the neighbors as attended, sing the praises of God, pray with and for them, and read appropriate portions of the word of God, and impart religious instruction therefrom relative to family religion. I urge the duty of heads of families to devote themselves, their children and households, to the service of God, and especially insist on the importance of early religious training of their offspring in the fear and admonition of the Lord. Some of these little family meetings have been very interesting; and indeed, to my own soul it has been a delightful work. I hope it will prove to be the seed of much good to this church in days to come.

Our session have called a meeting of the church to consult on the best plan for securing the more strict observance of the Sabbath, and for promoting godliness among the members of the church, as well as throwing a more salutary influence around the impenitent. This meeting is made the subject of prayer in our prayer meetings, in our families, and in our closets. May the Lord crown the effort with great success!

KENTUCKY.

URGENT APPEAL FOR MINISTERS.

The field white and the support pledged.

You are aware of the separate organization of the constitutional Presbyterians in Kentucky, last fall; and of our Synod having officially invited your Society to extend its operations into our bounds. Your co-operation is greatly needed. Your General Agent for the West is aware of this, and has generously proposed to aid us to the limited extent of his means. Our greatest need at present, is the need of *men*. We organized with only nine ministers, and we have now only two licentiates besides. The wants of our churches have aroused our monied men, and I am now prepared to offer $600 a year each, to two good missionaries. We have had the money for some months, but cannot get the men. We have a wide and most promising field. As many as three or four churches could be formed at once if we had the men. In Southern Kentucky are some 12 or 15 counties, and not a Presbyterian minister.

QUALIFICATIONS.

We offer a good salary, with the view of getting good men. The money in this case is raised by a few individuals, and they wish to prescribe pretty high qualifications,—as, for instance: 1. The missionary must be a zealous, *fluent* preacher. 2. Must preach extemporaneously. 3. Must be willing to labor hard, and endure hardness as a good soldier. 4. Must be a man of "common sense," and not the subject of offensive personal habits, or fastidious and whimsical notions.

Now, if you can put your hand on one or two *such* men, who are willing to come to Kentucky, they can consider the bargain made, according to the above terms, and come on immediately.

The Presbyteries of ——— would be glad to have as many sent to each of them. Indeed, 6 or 8 ministers, such as are described above, can get immediate employment in this state. But drones, and men full of whims and notions—if you are afflicted with any such, do keep them. It is too often the case, that men who cannot get churches in the East, or if they get them, cannot keep them, are sent out West as missionaries. It is worse than useless!

We sympathize in the convictions of our correspondent, that high qualifications are necessary in a missionary to the West; and we will do all in our power to induce men of the right stamp to go to his region, where we are convinced, a field of great importance is open before them.

At the same time, we take the liberty to disclaim, at least so far as the A. H. M. S.

is concerned, the sending out of men as missionaries, who are rejected by the eastern churches as incompetent. We are yet to learn that such a case has ever occurred, among the hundreds whom this Society has introduced into the missionary field.

MICHIGAN.

From Rev. N. Cobb, Genesee, Mich.

This is a most beautiful country, though most of it is in the state of nature. The inhabitants are industrious, and the woods are fast receding.

The pressure of the hard times is severely felt by us. You know that most of our banks are good for nothing, and produce bears a price hardly sufficient to pay the farmer for his toils.

The morals of the people are probably better than in most new countries.

The northern, eastern, and western region presents one scene of destitution, much of it but sparsely settled, many little neighborhoods consisting of from 3 to 6 families, settled from 2 to 10 miles from any other inhabitants. The people in the bounds of my labors are more compactly settled. Since my last report, I have spent more than a week in a branch of our church, 6 miles distant. There is a little revival in progress there, and, we hope, 4 or 5 conversions. Some more are deeply serious. Christians there have truly been revived, and are much encouraged. There has been a very happy state of feeling in a church eight miles distant, where they have preaching half of the time, and two hopeful conversions. You must not look for hundreds of conversions here, as in old countries. Our inhabitants are too scattered; we have too many persons with old hopes, who come from the East merely to get rich; and hundreds of other difficulties. We think it a great work to have a dozen who are ready to leave all and follow Christ.

This surely is an important and needy field of labor. I often feel almost worn out, but hitherto my strength has not failed me.

A TIME OF DARKNESS.

My report must be different from what I had hoped. Discouragements are still thickening around us. Pecuniary embarrassments are thought to be heavier now than ever before. The money in circulation, when obtained, is of little value, as it will not pay debts or purchase necessaries. Our mechanics cannot get stock without eastern funds, and these cannot be obtained. In my visits, I find many children who cannot be clad decently enough to be seen, even at home. Multitudes cannot be got to meeting or to Sabbath school. Since my last, persecution has also been doing its utmost against this church. It seems to have been the common opinion among the wicked, and many of other denominations, that this church must be put down. As their minister, the shafts of calumny fall thickest and heaviest on myself. But the storm has, in a great measure, spent its fury.

"NOT QUITE THE MAN FOR US."

"A sore evil that is seen under the sun," and not confined to the West.

One of the greatest difficulties we have to contend with here, is a feeling too common among the churches, like this:—"Our minister *is not quite the man for us.* He is a good man, &c., but does not quite suit the people. Mr. ——, where we came from, would do better. A few of us will not subscribe quite as much as we have done, (or not at all,) and he must leave; and then we can look out for another man."

"Haud ignarus mali, miseris succurrere disco."

Perhaps he whom they would regard as "quite the man," has, at the East, a large congregation and a liberal salary, while the church where he is thus desired do not think of offering more than a third or half as much. In some cases, they have drawn away such a man from his people, and after he has been here some months, and they have become acquainted with his manners, and whatever of novelty there was about him, lo! *he* "is not quite the man."

REMARKS.

So far as a careful administration of the public charity may tend to counteract the caprice of feeble churches, the Home Missionary Society aims to correct the evil here complained of. It is neither seemly nor just, that a congregation comprising a few scores of people, in a restricted field, should insist on having a minister with all the varied qualifications which fit him to take the oversight of as many hundreds. Even if they should procure a minister with all the gifts they require, he could not long retain his pre-eminence, without books to supply the drain upon his resources, and leisure to study them. But a library and leisure imply a generous *support*. And the absence of this support is often the cause why the minister runs down intellectually, and loses his hold upon the intelligence and affection of his people.

If, therefore, any congregation has a pastor, whom they believe to be a pious man, and a man of at least ordinary talents, but yet "not quite the man for them;" before they run the risk of a change, let them try the following experiment. Let them make his support such that he shall be delivered from the cramps of poverty — from that worst of all secular cares, the hourly concern for food and raiment for himself and his children. Then let them see that he is supplied with such a library, that he may feel himself to be once more a man, and in communion with the noble minds of past and present times, and thus secure his own respect; and probably his people will find that, after all, he is the *very* man for them.

But we have a few words to say also to ministers. There is some reason in the demand of western congregations for a high order of qualifications, particularly those qualifications by which the public attention and confidence are arrested and secured. In the older states, the claims of religion are admitted; the whole fabric of society is constructed with the assumption that piety is good and vice is evil. In the new states, all is unsettled; even the first principles have yet to be ascertained and embedded in the popular mind. There is no truth nor institution of religion that is not liable to be called in question. Ministers for such a state of things, need to be men who have their resources at command, and especially who are willing to study and appreciate the circumstances which mould the western character. He who will not do this, but persist in judging and treating men according to the principles and associations which he has treasured up in older communities, must *fail to fit the West*. On this point we quote the language of a correspondent. "The West must have men of piety and talents. But men may come here bringing all the classics of the college, and all the theology of the seminary, and yet not be able to move western mind. I remember to have heard a man preach, just from an eastern seminary. I pitied him. His sermons were good; but in preaching, when he raised his eyes from his notes, they were fixed on the floor before him. Few wished to hear him the second time. Were you to send ever so many men of this kind, the Free Will Baptists, Christians, and other sects who have never seen the inside of a seminary of learning, but who are self-taught, and have the tact to seize and manage the western mind, would draw their congregations from them."

From Rev. V. D. Taylor, Comstock, Mich.

I have felt much depressed on account of the little success of my labors here, and sometimes have feared that I had mistaken the path of duty in coming here. But since my last, I have hoped that my labor has not been wholly in vain. In the early part of last winter I commenced a course of lectures in a neighborhood where the most of the people had not been in the habit of attending religious services of any kind, although they were regularly held at a short distance from them. This lecture, however, was well attended through the winter, and much of the time was quite full and solemn. At the commencement, there were only two families in which there were even the forms of religion, and the place was considered decidedly of an irreligious character. But a new state of things has succeeded; and out of twelve families, there are now only four but may justly be considered reli-

gious families. There have already been a number of rather important cases of hopeful conversion, and there are others apparently deeply impressed, and afford encouragement of a happy issue.

Calls for more meetings have multiplied, both in the limits of my own congregation and in the surrounding settlements. I have been out more or less as circumstances would admit, and have preached in the towns of Ross and Charlestown, and expect to continue to do so as far as possible. On the whole, I feel that the Lord is passing this way, and that nothing is wanting but the efficient action of his people in order to witness a general revival of his work in this community.

PECUNIARY EMBARRASSMENTS OF THE COUNTRY.

Our pecuniary prospects in this country grow no brighter, but much darker; though we all hoped it would be otherwise. We find it next to impossible to obtain the necessary means to purchase clothing, so as to be comfortable and decent. For some time past there has been very little money in circulation in this state, and that little has been on the Bank of Michigan, and a few days since, an injunction, it is reported, was served on that, so we are left without even this poor alternative in surmounting the difficulties we have to encounter. I had just before sold a draft here on your treasury for money, the greater part of which is left on my hands, and will probably prove a loss. How your missionaries are to get along in prosecuting your great and praiseworthy enterprise, to me it is difficult to conjecture. My only confidence and hope is in the never-failing promise of God. This, I am sure, *will not* fail, though banks and all other temporal securities should. Were it not for your Society, I can see no other way but that many, and in all probability, a *majority* of the laborers on the new fields at the great West must leave their stations.

Whatever difficulties and trials we have to encounter, I feel assured that we share largely in the sympathies of our patrons, and that constant prayer is ascending to the great Head of the Church, both for our spiritual and temporal prosperity: and this, you may be assured, is a great comfort to us.

SOMETHING MUST BE DONE.

A thousand such facts as are detailed in the foregoing letter, demand that the resources of the Home Missionary Society be greatly increased. Let it be remembered:

1. That it is this Society, (as this missionary asserts above,) that by its patronage keeps a large proportion of the ministry in the western field. And is not this a great and good work—a work deserving a liberal supply of means?

2. Not only should the ministers who are now in the field be sustained, but many others ought to be sent there. They are needed, and they are ready to go.

3. If they are not sent and sustained in the destitute portions of the country, the following evils will inevitably ensue: 1. Unemployed preachers will accumulate in the older states, beyond the demand for them there; hence they will be obliged to turn their attention to secular pursuits; the dignity of the office will be let down; the church, under the mistaken idea that what is only an *unequal distribution* is an actual *surplus*, will relax her efforts for the training of ministers, and consequently, when the missionary spirit shall again revive in the church, and she shall look around for her sons to go to the destitute and to the heathen, they will not be found, and the work must stand still while another generation of preachers is educated. 2. Meanwhile the golden opportunity, the critical time for deciding the rescue of immense portions of our country from the reign of wickedness and error, and their people from eternal death, will have passed away, never to return. Now, much of the West may be *pre-occupied* by the truth; a few years hence, truth will have to fight with a hundred foes for every inch of ground she gains.

In view of the too general insensibility to the great interests at stake, and the value of the present opportunity, we almost seem to see the Savior of men, bending over our beloved country, and saying, as he did of Jerusalem:—IF THOU HADST KNOWN, EVEN THOU, IN THIS THY DAY, THE THINGS THAT BELONG

TO THY PEACE—BUT NOW THEY ARE HIDDEN FROM THINE EYES!

INDISPENSABLENESS OF HOME MISSIONS.

From Rev. O. C. Thompsom, Port Huron, Mich.

I have just finished another quarter of the year for which I am commissioned to preach the Gospel in these parts, as a missionary of that Society, which I confidently believe, is doing more for the western country, than all other benevolent societies. I do not see *how it is possible* for a single minister to live in this country, if it were not for the A. H. M. S. I still preach statedly as I reported last. A week ago, yesterday, I went to Algonac to organize a church. Fifteen were admitted to the church, and others will come in soon to increase it to about twenty. The Lord was with us at the sacramental season. Although the travelling was exceedingly bad, in consequence of the rain and mud, yet the house was filled to overflowing; and again in the evening, which was very dark and rainy, a solemn audience assembled, and as the truth was proclaimed, there was evident emotion among the people. This is the congregation in which I reported twelve conversions, two years ago; and I am happy to say that every one of them hold on faithfully, and now constitute nearly three fourths of the church. They are most of them heads of families.

A CONGREGATION IN CANADA.

My Canada congregation increases in numbers, and interest, and courage. They begin to think they can form a church, and get a minister, and they probably will do so the coming summer. They had never associated as a religious body, till I commenced preaching among them last fall. They have written to Scotland for a minister, and are encouraged to hope that they will be successful.

ENDURING HARDNESS.

I no not often speak of hardships and trials, but allow me to speak of a trip last winter. I started on Friday morning, and found, after arriving at S——, (twelve miles,) that they were about to bury one of my old neighbors, and I was urged to preach a funeral sermon. I had one hour's notice. During that time information was given through the neighborhood, and the audience filled the court-house. I preached, and the blessing of Jacob's God was upon us. I left them to carry the corpse to the grave, and pursued my journey. It occupied nearly two days to go thirty miles. The last seven miles used up a full half day of hard labor for myself and horse. I was almost literally covered with mud. But the dear brethren and sisters at A—— refreshed and comforted me.

On my way back, I found that the high waters had carried off the bridges, and I was obliged to swim my horse over a river. The ice literally froze to his hair on coming out of the water. But I kept him in motion and pursued my way home, without receiving essential injury.

From Rev. H Smith, Bristol, Lapeer co. Mich.

REVIVAL.

Last spring, in each of the congregations, with whom I statedly labor, there was more than usual attention to the means of grace. Saints were revived, and some impenitent sinners awakened, and hopefully converted to God.

From Henry Colman's Address before the American Institute, New-York.

AGRICULTURAL CAPABILITIES OF THE UNITED STATES.

Of all countries, to none is agriculture more suited, no where can it be more successfully prosecuted than in the United States. With a climate extending through sixteen degrees of latitude, in the most favored zone, there is scarcely a vegetable, or fruit, or cereal grain,

which may not in some portion of it be successfully cultivated. With an unmeasured extent of soils of unsurpassed fertility, every product conducive to comfort, health and luxury, is, under the blessing of Heaven, at the command of the cultivator. With land to be had almost for the asking, and where a year's labor will purchase for any industrious man an ample farm; with a perfect security, in the free States, of the fruits of one's industry; with an exemption from all burdensome taxation; with markets as good as any part of the world presents; with lines of intercommunication, rapid, easy, and certain, which abolish all distance, and which tend to equalize the advantages of the whole country; and with a government spreading its broad shield of protection over all, and whose weight, like that of the element in which we live, no man feels, unless he opposes it; and in the exemption from internal discord and foreign war, there is no example of a nation more favored. In the fact that every sober and industrious man may become a freeholder of the soil, may have a home which he may call his own—a word so fragrant and delicious to the heart—and by reasonable toil and frugality, may rear, educate, and comfortably endow a family, and this without hindrance, or fear of oppression or authorized robbery and pillage, we witness a privileged condition of mankind, an encouragement to enterprise, labor and good conduct, the counterpart to which has never been found. In other countries the condition of labor has been a condition of restraint, servility and degradation. Let us thank God, that there exists in our country no other rank than moral rank. Here, without prejudicing his neighbor's interest, and where the success of any one brings equal good to the community as to himself, every man may aspire to the highest attainments which his ambition can ask. In the old countries discussions are continually going on which oppress the benevolent heart with shame and grief, as to the means by which population shall be checked, early marriages discouraged and prevented, and the condition of the poor rendered still more wretched by the want of those domestic ties and affections, which are the sources of the purest happiness and the most powerful security of virtue. Centuries must elapse before such questions can have any interest with us. We have more than three hundred and fifty millions of acres of public lands to be disposed of; and not a State in the Union has reached a sixth part of the population, which it is capable of sustaining in abundance and luxury. When to this we add the increased production, which must come from an enlightened and improved agriculture, even where agriculture has been deemed among us to be most enlightened and improved, we may give ourselves little concern for a period so far distant in the coming future, as that when our nation shall be crowded for room; when, under free institutions, those who labor shall want bread; and the birth of a child shall be regarded as a curse to the state.

INTERESTING TABLES.

From the memorial of Joshua Leavitt to Congress, setting forth the importance of an equitable and adequate market for American wheat.

Table I.

Showing the population of the six new States of the northwest in the years 1810, 1820, 1830, and 1840, with the increase per cent. in each period of ten years.

States.	1810.	1820.	Increase per cent.	1830.	Increase per cent.	1840.	Increase per cent.
Ohio - -	230,760	581,434	152	937,675	61	1,515,695	61.5
Indiana - -	24,520	147,178	500	341,582	132	683,314	100
Illinois - -	12,282	55,211	349	157,575	185	486,173	208
Michigan -	4,762	8,896	87	28,600	222	211,705	640
Wisconsin* -	——	——	—	2,660	—	30,692	1,054
Iowa* - -	——	——	—	——	—	43,117	—
Total -	262,324	792,719	202	1,468,092	85	2,970,696	102

* In 1838 Wisconsin had 18,149 inhabitants; and Iowa had 22,859. Consequently, Wisconsin has gained, in two years, 12,430, or 69 per cent.; and Iowa has gained, in two years, 20,358, or 90 per cent.

TABLE II.

Showing the number of square miles of territory in each of the six northwestern States, with the present population to a square mile; and the number of acres of land in the hands of individual owners, and the number to each inhabitant of the lands in private ownership, and of the whole lands.

States.	Square miles.	Inhabitants to a square mile.	Acres in private hands.	Acres sold to each inhabitant.	Whole acres to each inhabitant.
Ohio - -	38,800	39	23,162,988	15.2	15.7
Indiana -	35,100	18	18,174,919	28	37
Illinois -	56 000	8.6	17,299,942	35.5	73.9
Michigan -	48,622	4.3	10,175,517	48	189
Wisconsin -	46,622	.6	1,915,793	62.4	1,540
Iowa - -	11,067	3.9	1,069,255	24.8	164
Total -	236,211	12.6	72,798,414	24.5	60

REMARKS.

The six northwestern States, (including, as such, the two territorial governments, soon to be admitted as States,) of Ohio, Indiana, Illinois, Michigan, Wisconsin, and Iowa, spread over a surface of 236,211 square miles, not including the portions of Wisconsin and Iowa, still held by the Indians. Being situated in a temperate and healthful climate, with the greatest natural facilities for communication abroad, with a soil of amazing fertility, they constitute a region of country as well adapted to the residence, support, improvement, and happiness of man, as any equal portion of the globe. Their present population is 2,969,696, being only 12.6 to a square mile. Of the 178,606,672 acres of land in those States (excluding Indian lands, as above) 72,693,414 acres, or 40 per cent., *have already passed into private ownership*, by sales, grants, or reserves. The land in private ownership gives 24.5 acres to each inhabitant, and is more by 11,771,414 acres than all the land in Great Britain and Ireland that is capable of cultivation. The land actually *sold* by the Government may be regarded as all bought for cultivation, and exceeds by *more than five millions* the quantity now under cultivation in the United Kingdom. The sales in the last eight years are 31,758,666 acres, being only two and a quarter millions less than the land now cultivated in the island of Great Britain. Of this quantity, 10,068,999 acres, or 31 per cent., were sold in the last four years, *since the season of speculation was over;* which fact, taken in connection with the vast influx of emigration during the preceding four years, conclusively proves that a much smaller proportion of the land sales of that remarkable period in these States, were taken for speculation than is generally supposed. At the rate of sales of the whole eight years, the lands in these States would be entirely disposed of in less than twenty years; and at the rate of the last four years, the whole would be sold in seventy-two years.

The actual increase of population in these States shows that there is something in our land system, our freedom from taxation, and the general character of free institutions, as spread over this region by the benign influence of the ordinance of 1787, eminently calculated to impart a healthy vigor to a rising empire, beyond any precedent in the history of the world. Forty years ago, the whole civilized population of this district was but 50,240; now, it is 2,970,696. The ratio of increase during each decennial period of this century is 483,—202,—85,—and 102 per cent. The numerical increase of the last ten years is 1,502,604, being more in number than the whole increase of England and Wales during the first sixty years of the last century. The increase per cent. is greater than the increase per cent. of England and Wales during the whole of that century.

Appointments by the Executive Committee of the A. H. M. S., from May 1st to June 1st, 1841.

Re-appointed.

Rev. W. P. Kendrick, Branchport, N. Y.
Rev. E. Buckingham, Coshocton, O.
Rev. S. Peet, Agent in the West.
Rev. C. Nichols, Spring Prairie, Wis. Ter.
Rev. J. Gibbs, Colored Ch., Dutch Lane, L. I.
Rev. T. Bird, Thorntown, Lebanon and Bethel Chhs., Ind.
Rev. C. Cook, Aurora, Ill.
Rev. L. M. S. Smith, Troy, Mich.
Rev. Philander Bates, Utica, Mich.
Rev. T. Lippincott, Marine Settlement, Ill.

Not in commission last year.

Rev. Charles Crocker, 1st Cong. Ch., Friendship, N. Y.
Rev. S. C. Holmes, Great Valley, N. Y.
Rev. —— Jeffers, Lawrence, Mich.
Rev. A. B. Hitchcock, to go to Iowa.

*** N. B. Most of the appointments made in the month of May, were inadvertently inserted in the last number of the Home Missionary.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from May 1st to June 1st, 1841.

VERMONT—
Dorset, Mrs. S. C. Jackson, 5 00

MASSACHUSETTS—
Missionary Society, pr. B. Perkins, Assis. Treas., 864 46
Norfolk County, friend, by do., 50 00
Northampton, a friend, by E. Williams, Esq., 200 00
South Hadley, Young Men's H. M. S., 64 00
Sturbridge, friend, by Rev. D. R. Austin, 100 00
Sutton, Ladies' Benev. Soc., to const. Mrs. Abigail Morse a L. M., by W. C. Capron, 47 00
West Springfield, in part of legacy of the late Rev. J. L. Pomeroy, by L. Strong, Esq., 250 00

CONNECTICUT—
Bristol, in part of legacy of the late Thames Wilcox, by B. Ely, Ex'r., 715 00
Deep River, coll., by Rev. F. W. Chapman, 8 36
Farmington, Mrs. Mary Rowe, to const. James H. North a L. M., 50 00
Greens Farms, a friend, to const. Rev. Dan C. Curtis a L. M., 30 00
Middletown, Fem. H. M. S., by Eliza J. Cotton, Sec., to const. Mrs. Harriet Crane a L. M., $31; Deac. S. Galpin, $5; Mrs. Hannah Benham, $2, 38 00
New-London, by E. Learned, Esq., a friend, to const. Mrs. Frances Chew a L. M., $30; First Ch., Sew. Soc., $20; Ladies, of which $30 is from a friend, to const. Miss Eunice A. Law a L. M., $74, 124 00
Northford, Union Benev. Soc., by H. E. Hodges, 12 00
Norwalk, Edward W. Stewart, L. M., 30 00
Second Cong. Ch., by Rev. Mr. Shaw, to const. Mrs. Eliza C. Shaw a L. M., 31 13
Norwich, Joseph Otis, by Rev. J. A. Murray, 25 00
Reading, Rev. J. Bartlett, 3 00
Simsbury, a young lady, by B. Ely, 2 00
Southington, Cong. Ch., of which $30 is from Timothy Higgins, L. M., 87 00
Stonington, coll. by Rev. J. E. Edwards, 42 00
Suffield, First Ch., Ladies Sew. Soc., Lucy King, Tr., 12 00
Washington, a friend, 2 00
Westbrook, Cong. Ch., Young Ladies Benev. Soc., by Rev. W. A. Hyde, 4 26

NEW-YORK—
Amenia, Cong. Ch., by Rev. A. Underwood, 13 80
Beekmantown, Presb. Ch., 10 00
Bethlehem, John Clemence, by J. B. Page, 5 00
Brooklyn, viz:
First Presb. Ch., Juvenile Miss. Soc., by A. W. Benson, 168 30; friend, 5, 173 30
Second Presb. Ch., 100 75
Third Presb. Ch., by Rev. W. B. Lewis, 75 00
Cortlandville, Fem. Circle of Industry in part to const. H. Nelson a L. M., 10; Presb. Ch., coll. in part, 24; Rev. R. Lockwood, 10; Mrs. Lockwood, 5; J. D. Lockwood, 1; for discount on uncurrent money, 1, 51 00
Cincinnatus, N. Y., coll. 13 73; Miss Hannah Kinsman, 5; by Mrs. Ball, 18 73
Cambridge, 8 20
Freedom Plains, Presb. Ch., coll., 4 50
Nassau, Presb. Ch., coll. in part to const. Rev. Sydney Bryant a L. M., 15 00
New-York City, viz:
Bleecker-st. Ch., Female Assoc., 121 87; Mon. Con. Coll., 15 79, 137 66
Central Ch., F. Bull, 10 00
Mercer-st. Ch., Mon. Con. Coll., by T. S. Nelson, 42 88
Murray-st. Ch., a lady, by Rev. Dr. M'Auley, 50 00
Village Ch., R. Hunt, 1 25
W. C. R., 10 00
Orange Co., N. Y., Mr. Jackson, 1 00
Rondout, N. Y., Presb. Ch., by Rev. J. M. Sayre, 20 00
Sag Harbor, Mrs. Clarissa Sleight, 1 00
Troy, *Second Presb. Ch.*, by C. Lyman, 10 00

NEW-JERSEY—
Hanover, John Young, by T. S. Ward, 5 00
Newark, W. W., 50 00
Rockaway, T. Morris, 5 00

PENNSYLVANIA—
Cherry Ridge, Miss M. Darling, by Rev. J. M. Babbitt, 3 50
Philadelphia:—
Fifth Presb. Ch., Mrs. Falconer in full to const. Archibald Falconer a L. M., 10 00

GEORGIA—
M'Donough, John Dailey, by A. C. Bull, 18 75

OHIO—
Circleville, by Rev. J. Cable, 20 00

ILLINOIS—
A friend, by J. Hyde, Esq., 100 00
Cash, 50 00

$3,816 15

J. CORNING, *Treasurer.*



THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE DRUNKARD'S WIFE.

[Abridged from the Canada Temperance Advocate, for April, 1841.]

TWENTY-SEVEN years ago, I was not what I am now. My eye was then bright; my cheek was the picture of health; and my heart was light and blithesome. I was then a stranger to care. I had then never experienced one pang of disappointment arising from hope deferred. The world was to me full of promise; and my imagination looked forward to many future years of calm and tranquil happiness.

Twenty-seven years! How often does memory carry me back to that green sunny spot in my existence! I was then a delighted, happy wife. My husband was one of the most promising and intelligent young men in the village. He was to me so kind and so attentive—so full of affection and tenderness. I loved him then; I love him still; and I trust I shall love him until I die. Our prospects then were the most encouraging. Well do I remember the beautiful mansion which my father gave me, and the splendid furniture with which it was stored. The costly sideboard, with the glittering vases and glasses which covered it; and the elegant decanters, sparkling so brilliantly with the choice wines contained in them. Oh that wine! that wine! how like the serpent it stole into the Eden of our bliss, and stamped a curse on me and mine, unutterable and indescribable. But I was then young and thoughtless. I poured out the wine for my young companions as they called upon me. I laughingly urged those who were temperate to drink *only one glass*. Like a fool, I was sporting with the very temptation, the most fatal to the peace and happiness of families. Experience—bitter, sad experience—has taught me this; and the agony of heart and the tears of anguish I have shed for this, my youthful folly, can only be known at the judgment.

One year after my marriage, I gave birth to my first-born, a fair and beautiful boy. Oh, how many hours of happiness—pure and unalloyed—have I spent in sporting with and nursing that young immortal. How fondly was my heart attached to that child; and yet how little did I then feel for his true interest; how little gratitude did I feel to my Maker, for his goodness towards me; and how little obligation to teach my son, in his early and tender years, his duty to God. I was then blinded, with my sins; I had experienced and enjoyed too many mercies to feel grateful for them; and it was only when misfortune came, and laid its iron hand upon me, that I was led by the infinite grace and mercy of God to think of my obligations and duties.

Well, time rolled on. Another, and another, and another were added to my family; and nine years after my marriage, I was the mother of five children, all of them boys. My husband had, by his attention to business, secured a handsome fortune; and our worldly prospects were most encouraging. He was to me still kindly affectionate—all that a husband should be. I was still a happy wife, and a gratified, delighted mother; no cloud seemed resting over me. But why need I dwell upon this fair side of the picture longer? My tale is a tale of wo—of blighted hope; and my appeal is the last painful effort of a wife's and mother's heart.

I well remember one bitter cold night in December, that I sat up long after my

usual hour, waiting for my husband to return from his business. This was the first time he had ever staid out so late as to alarm me. There I sat in my chair, all alone, anxiously waiting the sound of every footstep upon the pavement. One, two, three o'clock was sounded by the faithful monitor before me. Still he came not; tired and cold, I laid myself down upon my pillow, not to sleep, but to wet it with my tears. My heart was oppressed with a certain feeling that all was not right with my husband. About four o'clock, I heard several hurrying steps upon the pavement, and strange loud voices, as if engaged in angry debate. The crowd stopped at my door; I heard my husband's voice demanding admission. I descended to the door and opened it. He looked at me sternly for a moment, but observing my pale countenance, still wet with tears, he changed color, stammered out an apology for keeping me up so late, and ascended to our chamber. Before retiring to bed, however, he went to the sideboard to drink a glass of wine. The decanters were empty: he opened the sideboard, and looked for the jug containing brandy. This was empty also. This surprised me; I knew that both had been filled a few days before. My eyes were now opened, and the astounding fact that my husband had become a drunkard, and had just returned from a drunken revel, burst upon me. I covered my face with my hands, and burying them deep in the pillow, I tried to shut out the frightful idea. Oh, God! what an hour of agony—was that. The husband of my bosom—the beloved of my heart—the father of my children—prostituting his intellect and debasing his character by intemperance! Could it be! He arose the next morning long after his usual hour. Breakfast had been delayed for him; and the eldest children whispered together as he entered the room, as though they were shocked at his altered appearance. Before he sat down to the table, one of the boys was sent to a certain rumselling professor in our neighborhood, after some brandy. I knew he had always drank a glass before breakfast; but it had never attracted my attention particularly before. I now determined to remonstrate with him—gently, but firmly—and induce him, by a kind moral influence, to abandon so pernicious a habit. As soon as the breakfast table was cleared, I entered the parlor, and desired him to follow me. He entered with a cheerfulness which gladdened me; and, closing the door, seated himself beside me upon the sofa. I took his hand gently between mine, and, looking him up in the face, with as much tenderness as I could assume, I began to speak of our first acquaintance—of our early love—of our marriage—and the bright prospects which were then opened before us. I spoke of our present standing and influence in society—of the high respect with which we were treated by all: and then I brought the question home to his heart, whether he was not fearful that all these fine prospects might be ruined, if he continued to indulge his appetite for ardent spirits. He listened to me attentively, and smilingly answered, when I had finished, "that a glass of wine or brandy, now and then, could do him no hurt. He was not fearful of becoming a slave to habit; he could break off when it hurt him; I might make myself easy about him, for he understood his own interest too well ever to become a toper."

This was eighteen years ago. No temperance societies had then been formed; and public opinion was not so much enlightened as it is now. I knew it was fashionable to keep all kinds of ardent spirits in the house, to treat every caller; and our station in society was such, that our house was often thronged with visitors. I knew that we should be deridod if we banished liquors from the house; and yet, so thoroughly was I convinced that my husband was a ruined man, unless it was done, that I determined to make the attempt. I proposed it to him; he looked at me with surprise. "No, no," he exclaimed, "that shall never be; our less wealthy neighbors afford it, and so must we; I cannot, and will not, consent to that. One glass of wine cannot do any one any possible hurt, I shall drink one whenever I want it." "I agree with you, my dear husband, that one glass of wine can do no hurt. It is not of one glass I complain. I have noticed, of



late, that you drink many in the course of a day. The habit has grown upon you with fearful rapidity, and I do fear" —and a tear started—"I do fear the consequence." "Poh, poh, nonsense," he replied, good naturedly, "it is all imagination." "Imagination or not, my dear husband, it has affected me as much as though it were a painful reality. It was but yesterday I saw our two eldest boys around the sideboard looking wistfully at the wine; and, will you believe it, our little Will got hold of some, and had to go to bed before four o'clock, so tipsy he could not stand." "The sideboard must, then, be locked," coldly rejoined my husband, "it will not do to be so unfashionable as to turn our liquor out of doors. Our parson keeps it and so do our deacons, and so do our professors of religion; and surely, if such men as these think there is no harm in it, we may safely allow it to remain."

Well, a few weeks more rolled away, before my husband again stayed out after his usual hour. When he came home this time, he was considerably intoxicated. He pushed me roughly aside, as he entered the house, unmindful of my fast falling tears. My nights and days became now embittered with a certain fearful looking for of sorrow. My cheeks became pale, and mine eyes red with weeping.

For about five years after this my husband frequently came home intoxicated. In vain I reasoned and remonstrated. The net was thrown, the victim was caught; and all the prayers and agonizing supplications of a wife, and all the tears of five shamed and wretched children, could not set the captive free.

Well, two more years passed away of deep and indescribable wretchedness. Every thing went wrong. My children, who at first were shocked at their father's disgrace, now, in turn, began to ridicule him. His business was neglected, and the first intimation that I received of the bad state of affairs, was an execution levied by one of our rum-selling professors upon his store. I immediately gave a mortgage on my house, to release my husband's effects in trade. He promised amendment. I believed him, and placed in his hands all the property which my deceased father had settled upon me. This, however, was soon sacrificed like the rest, and sixteen years after my marriage, I found myself a wretched outcast upon the world, with no place that I could call my own in which to lay my head.

Well do I remember a bitter cold morning in January, 1822: my husband had been absent all night, and I was seated before a cheerful fire, in our large south-east parlor. I was thinking over the days that were past, I had forgotten that my eye had lost its lustre, that my cheek was colorless, and that I had experienced so many years of sorrow. I was thinking of my father and mother, now dead and gone, and how tenderly they loved me; of the companions of my youth, and my happy bridal hour. At this moment, I was aroused by a loud and violent knocking at the door. A group of men entered, amongst whom I looked in vain for my husband. They had come, they said, on an unpleasant business. My husband was a bankrupt, and they had come to attach his house and property. I requested permission to examine their execution. *It was levied by a rum-selling professor of religion.*

I gave up my splendid mansion and all its costly furniture, without a murmur. I followed my husband to a rude built and low thatched cottage down on the edge of the shore. Even here I could have been happy. But other woes and other sorrows still awaited me. I was here destined to see two of my boys become the victims of intemperance, and to follow the other three to their long and silent abode. Would that I had buried them in infancy!

I well remember a cold stormy and dreary eve in the winter of 1824. Two of my boys had been off that day fishing; the two eldest had accompanied their father to the town; and I sat at home, over the nearly expiring embers, endeavoring to prepare something for my youngest son, who was stretched upon the low bed beside me, nearly gone with the scarlet fever. My tears fell fast, as his low moaning voice reached my ear. I arose to assist him, but I noticed a mortal paleness had come over his face. I staggered towards the bed.

One gasp for breath, and then it was all over with him for ever.

An hour elapsed ere I heard any sound without, save the storm. Voices were then heard, approaching the cottage, and in a few moments my husband and my two eldest sons stood before me, dripping with rain—and shall I write it, all of them beastly intoxicated. I cannot—oh! I cannot describe the terrors of that fatal night.

But the morning brought new horrors. Oh! how can I write it! and yet, my heart has become so burdened with grief, that I feel I must give vent to my tale of wo. The boat in which my two sons went a fishing was found upset a few rods below the house, and both of them were drowned beside it, with their fishing tackle in their hands. What a scene for a mother! Deprived in one short night of three children; and these three the dearest to her soul. My poor heart which had hitherto borne up under all the accumulated ills with which I was afflicted, now gave way. No tear, no sob escaped me; but a low brooding melancholy settled upon my mind. Days and weeks passed away. I was insensible alike to harshness and to pity. Even the iron-hearted, rum-selling Christian who came to see me, appeared touched with my situation, and heard to declare, that if he was not commanded to look out for his own family, he would never sell any more rum to my husband.

When I awoke to returning consciousness, I found myself in another dwelling, much more comfortable, and my husband seated beside me anxiously regard ng me. He had been so shocked at the death of our children, all of which had arisen from his beastly thirst for rum, that he swore he would never take a glass again. During the six weeks of my sickness, he had religiously kept his word. Several of his former friends had heard of his reform and had come forward to assist him. They procured him a situation in a large establishment in the village, and we had removed from the thatched cottage down by the river side to a small and neat dwelling.

But oh another cloud—dense, dark and dreadful—came over our peaceful fireside. Well do I remember the night. Oh, yes! it is stamped with a fearful force upon my memory for ever. It was a cold and windy Saturday night, in November, 1825. He had gone to our rum-selling Christian's store, against my advice, to buy a few groceries for family use. Ten o'clock had passed ere he returned. My quick eye detected an unsteadiness in his step as he entered; and his whole appearance betrayed the effects of his deadly enemy. I passed a sleepless night; my couch was literally wet with tears; and in the agony of my heart, I wished I had never been born.

My husband's descent was fearfully rapid. Within a few weeks, he was seen lying at mid-day in the streets, absolutely helpless, the sport of unfeeling boys.

He was now a common laborer upon the wharves, and all the money he obtained was spent for rum. I was compelled for a subsistence to take in sewing; and often have I, after a hard day's work, during which I had not tasted a mouthful of food, been compelled to relinquish to him my earnings, with which he would get dreadfully intoxicated. My former neighbors and friends now stood afar off. All had deserted me. I was miserably wretched. How could it be otherwise! I was the wife of a drunkard.

Nearly four years have since passed, and I am now the tenant of a poor-house. My husband is still alive, they say, a wretched wanderer on the face of the earth; and my two boys have become the most profligate and abandoned sailors in the navy. I am a wife and a mother, and I have still all of a wife's and a mother's solicitude for the objects once so dear, and still so tenderly beloved. But ah! why do I weep? There are many wretched widows, and many miserable w ves in this poor-house with me, who have been sent here by the intemperance of their husbands there are many tears shed in this house over ruined prospects and blighted hopes; there are many hearts here broken with anguish, and rendered desolate with sorrow; and often, in the still hour of night, have I heard a deep and convulsive sob, and then the mention of a name dear to the heart of some of my wretched companions.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XIV. **AUGUST, 1841.** **NO. 4.**

THE CAUSE OF HOME MISSIONS, THE CAUSE OF GOD AND OUR COUNTRY.

[By a Missionary in Wisconsin.]

THE importance of Home Missions, is found in their tendency to promote the glory of God, and the spiritual and temporal good of the country.

It will not be disputed, that the glory of God, ought to be the grand object of pursuit with every intelligent being, both because it is fit that all things should promote the end declared to be in the view of the Creator in making all things, and because the advancement of this end promotes, in the highest degree, the good of the creature. But it will appear, we trust, in the following observations, that the glory of God in the maintenance and spread of religion, is indissolubly connected with the vigorous prosecution of Domestic Missions.

The progress of our new settlements, utterly outstrips the moral, to say nothing of the natural ability of the mass of the new settlers, to sustain the ordinances indispensable to the prosperity, and perhaps the existence of religion. The mass of mankind are always, at heart, indisposed to the service of God. If left to themselves, therefore, these ordinances would never be sustained. The influence, then, to which we are to look for the support of the Gospel in our new settlements, must come to them from abroad.

It is true that the Gospel is supported in the older states, and in some of them, has been supported from the first by the voluntary efforts of the community. But we must consider the different circumstances in which the old and the new regions of our country, have been colonized. And here let us glance at the early history of Virginia and New-England, "the southern and the northern colony" as they have not inaptly been styled, from which the other parts of the country have been peopled.

Virginia was early taken under the supervision of the British crown; and the arm of the government was interposed to enforce the support of religious institutions. The colony was divided into parishes which were compelled by law, to maintain the ministers of the Episcopal church, sent to them from the mother country, and in whose selection, the parishes had no voice. The system prevalent in England, was imposed on the people without their consent, either by the British crown, or by other influences which they had no power to resist. This state of things continued till the American revolution.

New-England was settled by men who emigrated for the express purpose of enjoying their religion, unmolested. "The sun shines as pleasantly in America as in England," said these devoted men, who, that they might serve God according to their consciences, braved the terrors of the deep, and the evils which might befal them in an unexplored wilderness, beyond the reach, as they trusted, of their persecutors. Religion was the grand purpose for which they emigrated; and of course they provided for its maintenance in the country where they settled.

But the new settlements in our country, of more recent days, have been formed under circumstances very diverse from those which attended the settlement either of Virginia or New-England. The genius of our republican institutions, happily forbids the interposition of the government, in the affairs of conscience. And, on the other hand, our new settlements are not formed, mainly, for the purpose of the unmolested enjoyment of religion. On the contrary, not a few of the emigrants, if they did not remove for the express purpose of escaping religious restraint, are evidently not sorry to be freed from its pressure. A large proportion of the new settlers, therefore, cannot be expected to make the sacrifices necessary to sustain the ordinances of the Gospel.

Besides, those who remove to new countries, are not ordinarily men of wealth. In general they submit to the privations of such countries, for the purpose of improving their worldly circumstances. They find it difficult, at first, to do more than to support their families. Those who would make real sacrifices for the enjoyment of religion, are few compared with those who are either indifferent or hostile to its claims. Unless, therefore, the Gospel is sustained from abroad, it is not likely to be prevalent in our newly settled states and territories. Without aid furnished by our eastern brethren, the glory of God, and the good of souls, in our western regions, will be miserably neglected. But the bulk of the nation, will soon be found in the West, and will give character to the nation as infidel or apostate. What can be expected in this case, but that the wrath of God which never fails to pursue the children of disobedience, will fall in awful if not exterminating judgments upon our beloved country? This leads to the remark that the cause of Home Missions, is intimately connected with the *temporal prosperity* of the nation.

Virtue, it has often been justly remarked, is essential to the existence of a republican government. But virtue can be maintained only where religion prospers. If then, the ordinances of religion are neglected, virtue must perish from the country. The consequence will be, that the laws, no longer upheld by public sentiment, cannot be enforced, and anarchy must ensue. A government must be established strong enough to command obedience, and a military despotism must wind up the melancholy detail.

But there are parts of the country where such a state of things would not be quietly submitted to. Disunion must be the result, and these now happily United States would be severed into rival nations with discordant interests. Sanguinary struggles must be the result; and the past history of Europe, written as it is in blood, must be the history of this now peaceful and united people.

Besides, there are false religions, which, it is well known, are making strenuous efforts to gain ascendancy in the land. The church of Rome has long since turned a wishful eye on this land of promise. Her agents and institutions and



es, even now, throng the great western valley. Left to pursue their ies, unopposed, what would not be effected by their arts and largesses? If ing like religion should be found in the country, it would seem that it must worship of the beast and his image. The justly dreaded union of church ate, might be once more effected; and the fires of the inquisition might kindled in regions which now make their boast of religious toleration. A n which makes resistance to despotism a damnable offence, and a govern- which upholds as an engine of state a domineering priesthood, with its s and racks, would form no unnatural or unprecedented alliance.

e cause of Home Missions, then, which aims at the diffusion of love to God ood will to man, is alike the cause of God and the country. And what s are due to God who has raised up benevolent and far-sighted individuals nbine their efforts in a cause which involves the true interest and glory of ation. Thanks also are due to the benevolent and patriotic men who have ssociated to advance the glory of God, and the happiness of men.

t these philanthropists and patriots must not be suffered to sustain the burden . Our new settlements are extending with a rapidity which almost defies calculation. The pressure is becoming too heavy on the benevolence of ast, to be long or permanently sustained alone. The West must contribute l to support the Gospel for itself, by efforts and sacrifices, so fast as it res the ability. The hearts of our eastern friends will be cheered by the eration, and be stimulated by a noble emulation. The burden will be gradu- qualized as the West advances in morals and resources; and a bond of will be formed, which, like a three-fold cord, will not easily be broken. No are so indissoluble as those of christian fellowship. Above all, God would lown complacently upon a nation devoted to his glory, and then the spirit ophecy might be fulfilled in the experience of our own country, (Is. 4, 5;) *he Lord will create upon every dwelling place of Mount Zion, and upon her blies, a cloud and smoke by day, and the shining of a flaming fire by night.*

CORRESPONDENCE OF THE A. H. M. S.

IOWA.

MISSIONARIES TO IOWA.

e Executive Committee have made ar- ments for introducing into Iowa four e additional laborers the present sea- Also, in view of the immediate wants infant settlements who are looking to help, the Committee have directed the T. P. Emerson, of Linn county, to spend nsuing year in regularly visiting the ments on both sides of the Wabesipini- and Rev. Reuben Gaylord, of Henry county, to spend half the time in a similar service, between the Skunk and Iowa rivers.

From Rev. J. A. Reed, Fairfield, Iowa.

During the quarter now closed, I have labored at Fairfield two thirds of the time, and the remaining third, till recently, at Keosauqua. At the latter place I have had good congregations, and believe good has been done. My object was to prepare the way for the organization of a church, and the reception of a minister. Christians, I

think, were revived. There is no place in this part of the territory which calls more loudly for a minister. Other engagements, and high water, have prevented my visiting Keosauqua for some weeks, and, as I hope they will be supplied soon, I shall not preach there regularly. One third of the time this summer I hope to spend chiefly in visiting the settlements in this county. I feel daily more and more, that a system of partial itineracy only can reach the great mass of the people.

In Fairfield I have an attentive congregation, and I think there is a gradual improvement in spiritual things; but it falls far short of my desires.

Mormonism has been on the increase, but is, I hope, at its zenith. I have recently heard Smith preach. I was shocked and disgusted.

THE FAR WEST.

From Rev. N. B. Dodge, Little Osage.

I acknowledge the receipt of your kind letter, accompanied by a commission, authorizing me to publish the Gospel for the term of one year, from the 26th of January last.

I will now proceed to give you some account of my labors for the first quarter. Preaching has been attended in four different places on the Sabbath. A two-days meeting was attended on the first Saturday and Sabbath in April, at Deep Water, in connection with brother Jones. The Lord's Supper was administered to communicants of different orders. Preaching has been attended once in four weeks—at three other places in the county, on week days. Some other appointments have been made at other points, which have not yet been attended to. I find a great share of the people, where I go, inclined to hear, and some of them profess to love the Gospel. Those who profess religion, are mostly of the Baptist and Methodist denominations, and there are some who embrace a hope, who have never yet made a public profession of religion. And while there are some who, we charitably hope, love the religion of Christ, there are others who care for none of these things. In most places where appointments have been made, the people have manifested a very respectful attention to the word spoken. I have seen some ardent feelings manifested, some backsliders trembling, and some earnestly inquiring what they shall do to be saved.

The writer adds an earnest appeal for an additional laborer to be sent to Bates county, Missouri.

ILLINOIS.

From Rev. R. N. Wright, Belvidere, Ill.

My labors have been continued as usual, during the last three months. No great changes have been wrought, but it is hoped the word spoken has not been lost. I have preached, and to some extent labored from house to house. My field for pastoral labor is indeed broad, and could well occupy my time six days out of seven; but experience every where shows that the study must be frequented, or the place of worship will be deserted.

More uniformity, and a gradual increase of attendance on public worship, is observable. Our weekly meetings for prayer are well sustained, though the attendance is not large, owing to the remote location of our members from one another. In more than one instance we have mingled our praises and united our prayers at the throne of grace, with those who had *walked* five miles to attend the prayer meeting; and we confidently expect a blessing.

The monthly concert is regularly observed; and at each meeting something is contributed for missions. A County Bible Society, composed of numerous individuals of our congregation, together with some from the Methodist society in this place, is about to employ an agent to visit every family in the county, and supply the destitute with the Bible. The temperance society is large in this place. Last winter a Total Abstinence Society was voluntarily formed by a small company, consisting of three or four *inebriates*, who met in a bar-room to celebrate the exit of the old, and the entrance of the new year, over a social glass. All but one, it is understood, remain steadfast.



From Rev. G. W. Elliott, Lowell, Ill.

Our readers will remember the report of this missionary, published in our last number of the Home Missionary, p. 57, under the head of "Great Trials and Great Blessings." The following from a later communication, will be read with pleasure by those who sympathize in the afflictions and successes of the servants of Christ.

At the close of another quarter, I am led again to look back and mark the dealings of God's hand. It has been a hand of mercy still. Unlike the two years preceding, the last quarter has been to me one of almost uninterrupted health, and increasing vigor of mind and body. God has also continued to bless my feeble efforts to build up his cause. The work of grace which I mentioned in my last report, has continued to the present time, though not with the same mighty power as some months since. Thirty have been admitted to this church. Some have united with the Methodists, and some with the Baptists; and there are numbers more who design to unite soon.

Our Sabbath school and monthly concerts are continued with increasing interest. A large portion of the children of the Sabbath school, and all, I believe, connected with the maternal association, are among those that God has blessed, savingly as we hope, and are mostly members of the church. The most that we have received are young, though some are in the meridian, and some in the decline of life. We have already dismissed nine, and others are about leaving us. Such are the fluctuations of western churches—one day apparently strong; within a few succeeding, hardly having existence. Such things are seriously disheartening, when the eye is permitted to drop to earth. Thus, though God has blessed us with his mighty power, he has greatly weakened our strength in pecuniary matters. What the church will do, I do not know. We must hold on our way, and probably be constrained again to throw ourselves upon your bounty.

We feel cheered at your annual report, and especially at your proposed efforts in this western valley. Be assured, brethren, they are *needed*, and they are needed NOW. God has done more in the northern part of this state, the last winter and spring, in reviving his work, than ever before. Your missionaries feel that they cannot leave the field; but they are straitened, many of them, to a degree that would pain your heart, and from communicating which they revolt. Under these circumstances, they cannot do what they would.

From the above, it will be seen that the proposal to enlarge the operations of the Society, is greeted with gladness by the missionaries now on the field. And we have been repeatedly cheered by testimonies from various parts of the country, that the public feeling is growing stronger and stronger, in favor of immediate and energetic efforts to give the Gospel to our whole land.

From Rev. J. Ballard, Griggsville.

DESTITUTE COUNTIES.

This part of the vineyard of God is, I think, very important and very destitute. In this county there is but one other Presbyterian or Congregational minister. In Brown county there is but one—in Schuyler not any. There are several places desiring ministers. At Columbus and at Payson, they are desirous of obtaining and settling ministers; both are important places. Such is the destitution here, that I doubt whether it is the duty of any church to claim a minister the whole of the time. There are villages growing up in every direction, destitute of preaching, and the Mormons and the Campbellites are making great exertions to spread their delusions, and not without success. Men will have some kind of religion, and they are ready to seize upon the grossest errors, if the truth is not presented. The Mormons are making numerous proselytes to their faith where the Gospel is not preached. It is perfectly astonishing, that common sense should be so satisfied with perfect nonsense. It must not be that these delusions shall spread, and get a firm grasp upon the minds of men, without Chris-

tians making a decided effort to prevent it. The preaching of the Gospel is the only antidote. It seems as though every form of error which the devil can devise, is rolling in here like a flood.

MELANCHOLY EFFECTS OF NEGLECTING TO PLANT THE GOSPEL EARLY.

There is generally little effort to obtain the Gospel, and the least desire for it I have ever witnessed in any part of the country in which I have been. They are willing to have preaching, if they can get it for nothing, and that is the only condition on which many will have it. They are also very particular and fastidious, and not long suited with any kind of preaching.

ABLE MINISTERS NEEDED.

This results perhaps in part from the great variety of tastes and prejudices, which exist in almost every community. They come together from all parts of the country, and each individual brings his local feelings and prejudices. To unite such dissimilar materials, and bind them all to him, requires more than ordinary attraction and power in a minister. It is entirely a mistake, to think that less talents are requisite in the ministry here, than at the east. If any part of the country needs energetic and powerful minds, it is this. Every thing is in an unsettled state, and there are numerous and deep rooted errors to be rooted out. And above all other things, deadness to the world, and a perfect consecration in heart and life to God, are needed here. No one will be likely to labor with much success, and certainly not with much pleasure, unless he feels in some degree as Paul did, who counted all things but loss that he might win Christ, and be found in him.

USEFULNESS OF THE A. H. M. S.

Had I not been deeply impressed with the importance of attending to the work of the ministry in this region, and often learned by experience to trust in God, I should have made some secular engagements to supply my wants for the coming year. But whilst I was pondering my way, I was thankful to the Father of mercies for your pledge to aid in my support another year.

Here I desire to express my thanks to you and the patrons of the A. H. M. Society. Dear brethren, you are doing a great work in this young, yet gigantic west. When I look around on our churches in this region, I find that most, if not all, have been, in the progress of their existence, connected with your Society. Our brethren, mostly, are your dependents or benefactors, and sometimes both.

Since my last report, I have visited and preached at several places around this. I find there is great need for men of pious hearts and well cultivated minds, to instruct the growing population of this country.

VARIETY OF PREACHERS.

I state some facts, that you may know something of our present class of religious instructors. At one place I was preceded by a preacher who was an Arian, and an immerser. In the course of his remarks, which continued for two hours, he dwelt much on the importance of being baptized. This man reads badly, and it was said could not write his name. Yet he spoke fluently, and said many good things; but it was apparent that he had often said them before.

At another place, I was preceded by a man who seemed to be pious: he had waited my arrival, and was just ready to preach when I entered the congregation. He made a very few desultory, disconnected remarks, and gave place to me. He gave evidence that it was out of his sphere to be a public instructor, and that he was not able to divide the word of truth aright, and therefore one who needed be ashamed.

Again, I preached in another neighborhood, and had a minister to close the meeting for me. This man reads badly, and pronounces strangely, and was last winter studying "simple division," and was making progress. In a village containing a little rising of thirty families, there are five preachers of the

same denomination, and another is expected to move into the town, and there is talk of making two more preachers, and I suppose I can truly say they are mostly illiterate, and what they lack in sense, they supply in sound.

ENCOURAGEMENTS.

We have reason to be thankful that we are not deserted by our Father in Heaven. Since I last wrote you, the presbytery met here. At the sacramental meeting in connexion with it, several persons united with our church. Our Sunday school is increasing in interest and numbers.

From Rev. L. W. Dunlap, Mount Sterling, Ill.

REVIVAL.

Early in the winter, a dark cloud seemed to hang over our little church in this place. Immorality was coming in from every quarter, tippling houses were increasing, Sabbath breakers became more daring, profaneness was growing common, and the means of grace were neglected. While this gloomy prospect was before us, we began to feel that human aid was vain. Some of the friends of God believed he was arranging his providences to deliver his cause, for the honor of his great name. Just at this time, I was called to attend a meeting of more than usual interest, at Rushville. Meanwhile, the number of our prayer meetings had been increased, and they were well attended. The church was visited, and religion made a personal matter.

Just at this time a death occurred, which proved the means of awakening and converting one person. Another was so ill, that it was supposed he could not survive. He became anxious, and surrendered his heart to the Saviour. He was spared, and his heart seemed to be full of love to God and men. All believed the change to be real. Christians awoke and called upon God; the Spirit descended, and some 50 or 60, we hope, have been converted. The work took hold of all classes, the old and the young. Two of the oldest men in the town were subjects of the work—one aged 60, the other 55; but the greater number were young men and women.

It seemed as if Satan were alarmed from the first. Letters were dropped in the streets; reports of all kinds were circulated; and the Campbellites, the common enemy of all evangelical Christians, came with the expectation of setting in full operation their water-works for converting men.* But they failed, and some have left them, and say that they have been deceived, and are now rejoicing in hope of pardon through the blood of the Lamb. Others confess they have no religion. O that God would dissipate this dreadful delusion!

The good effects of the revival are every where apparent in the altered habits of the people. One grog-shop has been closed; profane swearing, and all kinds of vice, have given way to prayer, reading, and religious conversation. How changed is the aspect of the place! This is the second blessed work we have experienced since my labors commenced here. Out of 100 to 130 who, we trust, have been converted here within 3 years, there has not been a single case of discipline. May the Lord keep them, and may they dwell with him forever, where they will sin no more!

From Rev. J.H. Prentiss, Napierville, Ill.

A PILLAR REMOVED.

Since my last quarterly communication was forwarded to your Society, we have been deeply afflicted by the loss of one of our most valuable church members. He died a few weeks since, at Chicago, whither he had gone for the transaction of some business. He was laboring under an affection of the lungs at the time of his leaving home, which was thought to have been occasioned

* Allusion is here made to the tenet of the Campbellites, that the rite of baptism and a merely intellectual faith, are all that is essential to salvation.

by a sudden cold. The disease continued to increase, so that he was unable to return to his family; and after lingering about four weeks, his spirit was released from its clayey tabernacle, and, we trust, ascended to a mansion in his Heavenly Father's house. He lived like a Christian, and like a Christian he died. The loss sustained by his family, by the church, and by the community, we feel to be very great. He was one of that valuable *few*, who are ever ready to attend to the concerns of the church and society, and to the wants of a minister. Thus our strength is weakened in the way, and we are solemnly admonished by this bereaving stroke of Divine Providence.

We have now a Sabbath school and a Bible class in operation, in both of which there is a good degree of interest manifested. So far as the village is concerned, the population is chiefly of such a character that they are opposed to Sabbath school instruction, and but few parents will allow their children to attend. I think the state of religious feeling in my congregation is gradually improving, and the number of attendants upon public worship on the increase.

INFIDELITY—MEANS TO COUNTERACT IT.

A part of each Sabbath is devoted to a lecture on the evidences of Christianity—a series of this character having been commenced a few weeks since; and it is my design to continue this course through the summer. I think this plan promises to result in good. Strange as it might seem, the writings of Thomas Paine are read by many, both male and female, with much apparent interest, and his sentiments furnish topics for conversation in the social circle. There are occasionally lecturers in this community, who go from place to place, decrying the ministers of the gospel, and the institutions of religion, denying the immortality of the soul, and the future punishment of the wicked. And there are many who follow their pernicious ways, by reason of which the cause of truth is evil spoken of. It is with reference to errors of this description, and to promote the interests of the young, that I have entered upon the course of lectures alluded to. There are some phrenological lecturers, who attempt to graft these errors upon the science of Phrenology.

From the foregoing it will be seen what kind of ministers the West needs. Men who cannot grapple with error at the East, will be exposed to mortification, if not to defeat, among such a population as is described above.

From Rev. S. G. Wright, Henderson, Ill.

REVIVAL AT WETHERSFIELD.

A few days after giving my last quarterly report, I went to Lafayette to hold a sacramental meeting, taking with me a lay brother, Mr. L. Spencer, who has since received license. The Methodist brethren had commenced a meeting a week previous, which we found still in progress, and was continued in all ten or eleven days. It was abundantly evident that the Holy Spirit was operating powerfully on many minds, and that many were indeed converted to God. The preacher in charge cordially invited us to labor with them, which we did. I had deferred our sacramental meeting for one week, on account of their meeting, not wishing to divide the congregation.

When our church at Lafayette was organized, there were a few brethren from Wethersfield colony that united with us. This colony is ten miles north of Lafayette, and has been settled about four years. These brethren instituted a weekly prayer meeting, and as they had opportunity, conversed with individuals respecting their spiritual interests. Soon a young lady living in one of these families, was found under deep conviction, and shortly was rejoicing in Christ as her Saviour. This electrified the whole community. It was the first case of conviction and conversion, since the colony was settled.

Arousing from their lethargy, the church in Wethersfield appointed a committee to visit every family for religious converse and prayer. This was perhaps two weeks before the meeting at Lafayette, as above described. This



meeting, these brethren from Wethersfield attended, and entreated us to go home with them and labor a few days. We went up on Thursday, and the deferred meeting at Lafayette was to commence the Friday following. The Rev. Mr. Vail, former missionary to the Osage Indians, preaches at Wethersfield one half the time. He gave us a cordial invitation to labor with them. It was very evident that a cloud of mercy was about to break upon that parched desert. The interest increased daily, and on Friday, when we must leave for Lafayette, the brethren gathered around us, and with tears entreated that we should return. There had been several hopeful conversions, and many more were deeply anxious. We gave them no encouragement of returning, but sought counsel of God as to duty. Many followed us to Lafayette. We returned with them, and pursued the same course as before, viz., preaching in the evening, and inquiry meeting during the day. The Lord blessed our labors, as we trust, to the quickening of the church, and the awakening and conversion of many precious souls. It was truly a melting time. There was wrestling, agonizing prayer—parents for their children, and children for their parents. During the preaching, nought could be heard save the voice of the speaker, his watch lying on the table, and occasionally the suppressed sob, from some overburdened heart. It would seem, the *judgment day* could hardly have created a deeper solemnity than was there apparent. All seemed to feel it to be "*a sealing time.*"

A CONVERTED FAMILY.

One mother in Israel, during the meeting, had the happiness of seeing four sons, two daughters, and three daughters-in-law, bow the knee in prayer and solemn consecration to God; and last of all, as the companion of her youth, now quite infirm, at the age of 68, declared his determination to devote the poor remnant of his life to the service of his God, and knelt and prayed with his family, her overflowing soul could find utterance only in the expressive words of old Simeon, "Lord, now lettest thou thy servant depart in peace."

But I have no room to state particulars. After ten days I re-visited them, and spent a week laboring both in public and from house to house. Mr. Spencer also has visited them twice since. The interest still continues, and we have cheering evidence of the genuineness of the work. Nine family altars were erected; fifteen married persons hopefully converted, and as many more not married; also, a number of children give very pleasing evidence of a change of heart. None of the converts are yet received into the church. I have never seen a more striking illustration of God's readiness to own and bless the faithful efforts of private individuals, for the salvation of their friends and neighbors, than in this revival. The churches especially, seem advancing in spiritual life and efficiency.

MORMONS SPREADING.

In some places in the outskirts of my field, the Mormons are making many proselytes. Their increase of numbers in this state is prodigious, and judging from their past success, we have cause to fear the result, not only in spiritual, but in a political point of view. It seems to me like a second edition of Mohammedanism. They are evidently intending to support their claims to this country at the point of the bayonet. They have been despised—considered unworthy of notice, until they have deceived multitudes of honest inquirers after truth. I believe it time that some man competent to manage public discussions, should give his mind to this subject, and if possible, prevent the eruption of this tremendous volcano.

INDIANA.

From Rev. P. S. Cleland, Greenwood, Ia.

STATEMENTS FOR THE CONSIDERATION OF UNEMPLOYED MINISTERS.

I still have the privilege of preaching the word of God to good congregations, and I could multiply the number of such far beyond my ability to minister to them with any degree of frequency

or of great utility. I am located in an extensive field, in the central part of this extensive state, with but few to assist in reaping the harvest ready to perish. I should rejoice if more laborers were sent into this field. There are several small churches belonging to this presbytery, that need and desire the stated ministrations of the Gospel—which are able to do something to sustain the ministry, and where efficient churches might be built up. The pages of the Home Missionary bear witness of the interest felt by the Society, in behalf of the West. But it is to be feared that the vast importance of this subject is not sufficiently realized by many of the churches and *ministers* beyond the mountains. Else, why such meagre contributions to your treasury, and why so few ministers who find their way to this great valley?

We see it sometimes stated in our public prints, that there are many out of employ among the ministers in the East, because there are not churches to hire them. A neighboring minister told me, that during a visit to Boston a few months since, he saw several young preachers who were boarding in that city, waiting for calls from some of the churches in the region round about. Now, to the good and enterprising among such, the destitute churches of the West send an importunate invitation; they cry, "come over and help us." The fame of most of them has not as yet reached our churches; so that our elders and committees of supply cannot send for them personally. Here is a great work to be done, and why do not our brethren come and help? Are they afraid that their meat and bread will not be sure! The Lord can supply. Let them make the experiment. Let them remember they are not to count their lives dear unto them.

PREACHING AND TEACHING.

I would suggest another consideration to those brethren who find nothing to do in the East. If they cannot find a support by *preaching* in the West, they can by *teaching*. Now I know that teaching school is not the appropriate business of a minister of the Gospel. But it is better to do that than to do nothing. Academies, male and female, are much needed through the whole western country. Much, very much, can be done for our country and for the cause of Christ, by the establishment of good schools. Let those brethren who say they can find no places to labor in the ministry, come westward, and they can find places enough both for preaching and teaching. I should be glad if you would bring this point distinctly before the minds of such brethren.

REMARKS.

It would not be wise to send *all* the unemployed ministers to the West, even if they were willing to go. Some are too old to change their habits, physical and mental, as would be requisite to accommodate themselves to western circumstances. Others are encumbered by sick wives, whom they ought not to expose to the privations of the West; or they have large families, and require more support than congregations in the new settlements can furnish. Others are unsuited in their education and feelings to the vigorous effort and patient endurance required of the missionary. But all other ministers, whose talents, health and domestic circumstances render them suitable for the western field, have no excuse for remaining unemployed. No such minister has ever applied to the A. H. M. S. for aid to labor in that field, and been rejected; or—if such a case has occurred, it has been through misapprehension. Nor, unless the providence of God should prove more disastrous than we anticipate, need any suitable laborer be turned away from the West for want of the assistance of this Society. We say this, in the strong confidence that the friends of Home Missions in our country will bear us out in the declaration.

MICHIGAN.

From a Missionary Report.

Soon after our fall election, some among us began seriously to reflect upon their departure from the fold of Christ, and some of our little church sought earnestly to the Lord for assistance.

members were generally aroused sense of their duty, and we trust four or five souls were converted.

A CASE OF HOPE.

e case of one individual especially ves attention. It occurred since eetings. The subject is a gentle- rom the State of ——. He came g us last fall, and has spent the r in this region, though not in our diate neighborhood. He was an nmunicated member of a church in State of New-York, some fifteen ago. Since that period, he has himself up to almost all manner ickedness. He was an infidel in ment, and now says he really be- his doctrines. He was both a rer and a drunkard. He cavilled ligion, and of course despised the try. He wished not to see me, nly one person conversed with him t his soul. At length he visited usin, in the neighborhood, by whom as persuaded to call and stay at the e where I board, over the Sabbath, o go and hear me preach. He be- interested. Though still an infi- he sought every opportunity to con- with me, and to attend our meet-

A few Christians saw this, and ed out their prayers for him. His a pious woman, strove to keep him r christian influences. The hand e Lord was in it all. At length tall son of Anak felt the arrows of Almighty within him. The princi- f right was held up to his view; he its force, and reasoned thus:—"I n the habit of swearing; now, this t right, and I will leave it off. I drunk; this is not right, and I will don it." Every sermon only deep- his conviction, and his friends sed him hard. But here he paused, ting his resolutions not to swear or drunk, were quite meritorious. I did not know; but by the pro- nce of God, I was led to preach from e words: "When the unclean spirit ne out of a man," &c. This opened eart anew, and there was no peace s soul, till he gave up his sins. He t every where, confessing his sins, his infidelity, his hatred to Christ, and warning men with tears, night and day. He shut the mouths of gainsayers. God is making him "a sharp threshing instrument." The wicked cannot stand before him. Not unto us, but to God be the glory. You doubtless will rejoice with us. I feel that this single case of conversion is worth all my efforts and your expenditure for us, since I have been in Michigan.

HAPPY INFLUENCE OF BIBLICAL INSTRUCTION.

It has often occurred to us, that the most efficient means of bringing the heterogeneous materials found in a western settlement, to agree in their attachment to any one view of religious truth, is the free use of biblical instruction. Sectarian teachers generally have their set of passages, which, taken out of their connection, seem to prove what they are adduced to support; and there is no effectual way to show the fallacy of this kind of reasoning from the Scriptures, but to accustom the people to interpret them in their natural connexions. The minister who succeeds in sustaining a Bible class on which the principal part of his congregation attend, will probably do more to repress cavils against the truth, and unite his people in similar views of scripture doctrine, than he could do by any other method.

The Sabbath school, I am constrained to believe, is exerting a very salutary influence on the minds of the young; and it is also beginning to attract the attention of some parents who are seldom, if ever, found in the house of worship. A father, whom I had never seen in a religious meeting, remarked, a few days since, that his children were learning so fast in the Sabbath school, that he believed he must commence going to meeting. Our Bible class continues to be well attended. Two or three, who either profess or are trying to be Universalists, are constant attendants.

A missionary in another state, who has given much attention to teaching his people, thus describes some of the results.

Since our discussion with the Campbellites last fall, they have been extremely silent. Since then, I have compared Campbell's Testament with the Greek, the translations of Dr. George Campbell, Doddridge, and Macknight. I also read Mr. Landis' work, and A. Campbell's reply to it. I found much more than Mr. Landis had reported. I then called a public meeting, read my report of the results of my investigations, and showed Campbell's Testament to be a forgery and a libel on those three learned and holy men, who have gone to their rest—a libel on the word of God—a gross imposition on the public, and a false guide in the way of salvation. Two of their preachers and many of their members were listening. I challenged them to disprove a word of what I had said—offered any man my books, to let him prove me a false reporter, if he could. Not a word of reply has ever been attempted. They have gained no proselytes since.

This discussion has done more than any thing else to settle the public mind on the subject.

Recently, I have preached in the forenoon on doctrines; and in the afternoons I lecture, exegetically, on the epistles of James and Ephesians. This, I find, has a good effect. My people are becoming more and more attached to me. Several men who were formerly enemies, and did much to injure us, are, without any direct effort on my part, changed to friends, and attend my Bible class punctually, and my preaching frequently.

From an afflicted missionary.

AID WELL BESTOWED.

Ministers here are suffering on account of the pecuniary embarrassments of the country. I think the state of the country is at present more deplorable than it has ever been before.

And here let me express my sincere gratitude for the aid you have afforded us for the last yeaf. I do not wish to complain of the afflictions of a wise Providence, but to bear patiently all that I am called to endure. I know that if we "suffer with Christ, we shall also reign with him." I believe I am willing to be deprived of those earthly comforts, which I might enjoy, were I laboring in some other part of the vineyard of my Heavenly Father.

Could I spread before you, in detail, the history of my labors in ——, my sufferings of body and mind, "my perils by false brethren," and what my beloved companion has been called to endure, I think you would say that I had labored for the last three years with tears. Here sleeps our first born. And our second and only child has deformed feet. The sum granted on my commission as your missionary, I have endeavored to save, to expend in obtaining a surgical operation. Had it not been for your Society, my little son must have been hobbling upon his crippled feet, I know not how long. But now I have sanguine hopes of a complete cure.

OHIO.

SICKNESS OF A MISSIONARY.

Shortly after my report in November last, I preached again on the subject of temperance, after which I went from house to house with the te-total pledge. I hope to obtain some more subscribers in the town, and several in the country. I have now 73 names. I preached also on Sabbath schools, but our schools all languish for want of libraries. Three of them were continued through the winter, and two were suspended until spring. I started also a very interesting Bible class; but after attending it four or five weeks, I was taken sick, and confined four weeks to my room, and three weeks or more to my bed. After being nearly a week confined to my room with a bad cold, I ventured to preach once in the morning; but on returning home was taken with a violent attack of pleurisy. I called a physician, and obtained some relief—grew better until Saturday evening following, when I was again attacked. About midnight I found myself sinking—sent again for



the physician. He came, but in despair of my life. The neighbors were called in; my life being in doubtful suspense several days. But after about two weeks, I began to recover; and by the good hand of God upon me, I am now alive to write the report, that we apprehended would be written by others. In all my sickness I was blessed with my reason; and more than ever before, I realized the fulfilment of the truth, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." I had no anxieties but for the church. I felt that if my Maker should hand me a blank, and bid me write my choice to live or die, I should have written—"Not as I will, but as thou wilt;" and hand it back. I have been many times, to human appearance, near to death, but never felt so resigned to the Divine will. My people showed the utmost kindness and respect. Nothing that their sympathy could furnish was wanting to me. Last Sabbath I preached once, and hereafter hope to perform most of my accustomed labors. Just as I began to get about again, my companion was taken severely sick, and is now beginning to recover. Thus we have been dealt with; but we would not complain. No! We bless God for afflicting goodness, and for restoring mercy. "Though no affliction for the present seemeth joyous, but grievous, yet afterward it yieldeth the peaceable fruits of righteousness to those who are exercised thereby."

"*Despise not the day of small things.*"

In view of the apparently little good which God, through my instrumentality, has seen fit to accomplish during the last quarter, and the present stupidity on the part of the churches under my care, I am almost constrained to take up the lamentation of the prophet, and say, "Who hath believed our report, and to whom hath the arm of the Lord been revealed." And yet, I do not conceive that my labors have been in vain in the Lord. My congregation, in this place, is evidently improving, both in respect to numbers and uniformity of their attendance. Heretofore, many of my hearers have been half-day people—that is, they would attend meeting in the morning, and in the afternoon would be found visiting, or amusing themselves in some other way. We are gradually getting over with this difficulty, so that people can attend meeting all day. Our Sabbath school also has been increasing in numbers and interest. It numbers, at present, something rising of forty children and youth, and is evidently exerting a very happy influence.

At my other place of labor, meetings are well attended on the Sabbath, and there is apparently very good attention to a preached word; but I have no evidence of conversions, or deep seriousness. There is, at present, one thing which looks rather favorable. During the years previous to this, an attempt has been made by that church to establish and maintain a Sabbath school. But the people were so much divided in their views and feelings respecting measures, that they did not succeed well. The school gradually dwindled, and came to nothing. To get rid of this division of feeling which existed even in the church, I proposed to the older part of the congregation, to join in a Bible class exercise, for mutual instruction, during the exercise of the Sabbath school. They have been induced to comply with my advice, with reference to this matter. The members of the church, and a goodly number who do not belong to the church, join in this service. They appear to be pleased with it,—say there is more union and harmony in this, than in any thing of a religious nature ever attempted there.

HARD TIMES.

There is a large number of children who have a strong desire to attend the Sabbath school, and might do it were they but properly clad. But they have not suitable clothes to wear; and their parents say they have it not in their power to procure clothing for them, until after harvest. Hence, the number of children who attend the school, at present, is rather small.

In regard to my own means of living, I would simply say, whatever costs money we are under the necessity of dispensing with, almost entirely—except as procured by the amount paid me

by your Society. Any thing in the shape of current money, is well nigh out of the question here.

SABBATH SCHOOL BOOKS WANTED.

We are in very great need of books for our Sabbath school library; but I know not how we can obtain any, for want of means. Could you not induce some of the wealthy churches or individuals of your eastern cities, to send us a few books? by doing it, you will confer upon our school a very great favor. Will you have the goodness to write me respecting this matter? We find it next to impossible to procure even our clothing.

CANADA.

From Rev. J. Anderson, Richmond.

I have pleasure in stating, that although my labor has been for some time past rather arduous, yet it has not been in vain in the Lord. I see, from time to time, God owning his own truth, in bringing sinners to Christ. For our next communion, we have five propounded for admission, two of whom have been hopefully converted a short time since: they are both heads of families. In the midst of many discouragements, God continues to bless our church, by bringing wanderers into his fold. Christ still draws wounded sinners to himself. One of our sisters, to all human appearance, has commenced her journey through the dark valley, and must soon submit to the stroke of the last enemy; but blessed be God, the enemy has been deprived of his sting, and she has been made "more than conqueror," through him that loved her. During a recent visit, after expressing her cheerful hopes of a blessed immortality, she gave me the text from which to preach her funeral sermon. It was the language of holy Job: "I know that my Redeemer liveth," &c. We have also been called to follow the remains of another dear, departed sister to her last silent abode. She was much beloved and respected by a large circle of friends. Her life was characterized by genuine piety and sincere attachment to the cause of the Redeemer. In the church of which she was an esteemed member, she was always foremost in every good work, but she is gone to her reward. On visiting her a few days before her death, she said to me, "I have none of those raptures that others have enjoyed in the view of death, but I can calmly trust in the blood and righteousness of a Redeemer." Thus while we are called to rejoice on the one hand, we are called to mourn on the other; but yet we mourn not as those without hope.

NEW-ENGLAND.

From Rev. J. Bartlett, Avon, Ct.

REVIVAL.

At the time of the last report, (in April, 1840,) we were just beginning to be revived; and for two or three months afterward, we enjoyed a very pleasant and precious refreshing, from the presence of the Lord.

The church at that time was gradually awakened, one member after another, till a goodly number—I should think a majority of the whole—were blessed with more than a usual spirit of prayer. This state of things continued near a month, before sinners were deeply anxious; but our prayer-meetings were full, and most interesting and happy. A remarkable spirit of brotherly love prevailed. About this time, I was called to bury a sister, abroad; and a very affecting case of death occurred in our church; after which, on the following Sabbath, I preached a funeral sermon, which was blessed to the awakening of three or four sinners. One of these was in very great agony of mind for a day or two, and then came out very happy, with joyful hope in the Saviour.

I spent several days visiting the members of the church, conversing and praying from house to house. We also appointed a committee for visiting, and set apart seasons for humiliation and prayer. It was a very pleasant, though at no time a very powerful work of

grace: much more *in* the church than *out* of it.

Thirteen persons obtained hopes; all were members of the Sabbath school, and all joined the church, and have, hitherto, conducted in a manner worthy of their profession.

MASSACHUSETTS.

From Rev. N. Richardson, Northfield, Mass.

REVIVAL.

Soon after my settlement in October last, it was evident there was considerable seriousness among some of our people. Our meetings, both on the Sabbath and during the week, were well attended, and a good degree of interest was manifested on the subject of religion, and there was some prospect of a revival. The church—some members at least—began to awake, and send up the prayer, "O Lord, revive thy work." Things continued much in this state, for some time, without much improvement or change one way or the other; owing probably to difficulties of long standing in the church, which needed to be settled. It was now felt by some members of the church, that an effort must be made to settle these difficulties; and accordingly an ecclesiastical council was called, and some of the more prominent causes of trouble were removed. Soon after this, it was evident that God's Spirit was indeed among us; and for a number of weeks we enjoyed an interesting revival of religion. A series of evening meetings, of about three weeks continuance, seemed to be blessed in quickening God's people, and in the conviction and conversion of sinners. About twenty-five indulged the hope that they have been born again. This may appear a small number, when compared with the population of the town, and when compared with the powerful revivals of other places; but when we consider that this town is a strong hold of error, that this church and society is, and always has been, small and feeble, having increased but little since the organization, and when we remember that there has not been a revival of any considerable extent in this town, for more than one hundred years; when these things are considered, we feel constrained to say, "The Lord hath done great things for us, whereof we are glad."

REPORTS OF AUXILIARIES.

MISSIONARY SOCIETY OF CONNECTICUT

AUXILIARY TO THE A. H. M. S.

From the Twenty-fifth Report.

This is a brief document, but it presents the results of Home Missions in Connecticut in a manner that makes a deep impression of the value of this branch of benevolent effort. It begins by contrasting the present condition of the feeble churches in Connecticut, with their state 25 years ago. In 1814, a sermon which had no small influence in causing the organization of this Society, held the following language:—

"That there are desolations in this state, will not be questioned by any, minutely acquainted with our circumstances. Not a few societies have ceased to hear those doctrines of the Gospel, by the instrumentality of which the Spirit of God awakens, converts and sanctifies men. A number of churches have become feeble, and by hard struggling prolong, from year to year, the enjoyment of divine institutions;—while some have long since fallen, and are lying, now, in utter desolation."

"Societies might be named, where the church is extinct, and the house of God in ruins. The blasts of winter rave through it, the flocks of summer find a shelter in it. The Sabbath is a holiday. The authority of revelation has ceased with many—and by others, is employed to sanction doctrines not less destructive than atheism. Preachers are

patronized, whose object it is to keep the audience laughing by ridiculing the ministers, and the doctrines of the Gospel. A revival of religion would be regarded with as virulent enmity, as Jews or Pagans regarded Christianity. There are, in this State, districts as far from heaven, and, without help, as hopeless of heaven, as the Pagans of Hindoostan or China."

"From these wastes, also sally forth the Infidel, seeking whom he may devour;—the Universalist, to quiet profligates in sin, and multiply their number;—the political empiric, to augment his party;—and the sectarian of every name, to proselyte, until a broad circumference around shall become as divided, and weak, and desolate as Babel itself. Evil communications corrupt good manners. Their word eateth as doth a canker. Facts, lamentable facts may be found in this State, to justify these apprehensions. There are, at this moment in this State, waste places which exert precisely the kind of influence which we have ascribed to them."

Thus far the sermon. The report continues:—

To remedy, or prevent these evils, was the object for which this Society was soon after instituted;—and if the statements just quoted are correct, we need not enter into a detail of facts to show its healthful influence upon our feeble churches. For though the number of such churches, from a variety of causus, is even larger than it was at that period—where shall we find a counterpart to this description! In what dark corner of the State, shall we look for the original of this picture! Much as now exists of error, and irreligion, and disregard of sacred institutions, it is somewhat difficult not to believe that the picture is overdrawn. We still have what, in a loose sense, are termed "waste places"—but not *such* "waste places;"—the waters still cover some fair portions of our heritage—but they have abated, and the bow begins to gather its colors in the heavens.

Summary.

From the organization of the Society, to the present period, it is believed to have extended aid to sixty-eight churches and congregations, in Connecticut. Of these, twenty-one now rely on their own resources, though it is proper to state that two of the number have asked for temporary assistance to meet unexpected difficulties. Thirty-two of these churches were aided last year, by this Society—several, by auxiliaries to the A. H. M. S., in New-Haven and Fairfield Counties, while some others, from various causes, did not apply for aid, though they will, probably, need it when they attempt to settle pastors, and enjoy regularly the institutions of the Gospel. Two or three of the number are so weak as to give little promise of the re-establishment of the ministry among them, at an early day, if ever.

Among the marks of advance, we may mention that eleven of the congregations on our list, last year, have, since they began to receive assistance, built new houses for worship, or thoroughly repaired old ones—and two other houses are in progress; while various conveniences for worship have been gradually accumulating, in most of the feeble churches. Two or three societies have provided parsonages.

Seventeen of these churches have pastors, and eleven have stated supplies, who, with two exceptions, have been several years in the same congregations, performing pastoral duties.

The reviving influences of the Spirit have been shed on them, it is believed, as often and as copiously, as on the other parts of our vineyard; and the pure doctrines of the Gospel are, probably, as clearly preached, and as cordially received, as in their sister churches. Whatever may have been the case once, error now finds no more ready entrance among them, or a more secure resting place, than among the highly favored congregations that have never known, by experience, what it is to have their sanctuary a scene of revel for the wild wintry wind, or a fold for the summer flock. In short, they are just like other churches, with the single exception that they do not feel quite strong enough, yet, to support religious institutions without some aid. A comparison of what they *were*, or *would have been*, with what they now *are*, is the best test of the real influence of our Society.

In addition to what this Society has done in Connecticut, it has, since its union with the A. H. M. S., contributed

about $50,000 to extend the institutions of religion in Rhode Island and in the Western States.

The whole expenditures of the Society, for the year ending June 3, 1841, are $3,333,26.

The receipts into our treasury, for the same time, are $3,356,90. The receipts last year, from this State, by the Parent Society, are $5,320,34. Add to this, the receipts of the Missionary Society of Connecticut, $2,676,79, and the whole amount from this State, for Home Missions, during the year, is $11,354,03. This is $1,330,73 less than the receipts of the year ending June , 1840, and $1,152,66 more than those of the year ending June, 1839.

PHILADELPHIA H. M. S.

This auxiliary was organized on the first of July, 1840, and at the time of its recent anniversary, had been in operation only ten months. The Report, of which we give an abstract, covers this period, and also two months during which the missionary work on that field had been carried on by the Philadelphia Agency of the A. H. M. S The principal officers of the Society for the current year, are,

Geo. W. McClelland, Esq., Pres.,
Rev. E. R Fairchild, Secretary,
Thomas Fleming, Esq., Treasurer.

These, with the following gentlemen, compose the

Executive Committee.

Isaac Ashmead, Esq.,
Rev. Thomas Brainerd,
Rev. A. Converse,
R. W. Davenport, Esq.,
John C. Farr, Esq.,
Rev. John L. Grant,
Rev. A. Rood,
Rev. E. Phelps,
Rev. John Todd,
Rev. T. T. Waterman,
Ambrose White, Esq.,
Charles S. Wurts, Esq.

FIRST REPORT.

The Report commences by adverting to the increasing favor with which the Home Missionary work is regarded, and the circumstances which rendered desirable the change of organization from an agency to an auxiliary.

The *state of the treasury* shows, that notwithstanding the apprehended falling off of the receipts, there has been an advance in the collections beyond those of any preceding year, viz., since the organization, July 1, 1840, $7609 65. Under the former organization, in the first quarter of the year, $1584 14 —equal to $9190 79, which is $1476 32 more than the year previous.

From the account of the *missionaries and churches*, we extract the following notices :—

Colored Presbyterian church, Newark, N. J., Rev. Samuel E. Cornish, Missionary.

The congregation of the colored Presbyterian church at Newark, is composed of about seventy families. The number of communicants is upwards of seventy Though most of the members of the congregation are poor, they discover a commendable zeal in endeavoring to sustain the ordinances of religion among them, and in educating their children. A Sabbath school is attached to the church, which collects and instructs from seventy-five to a hundred children and youth, every Sabbath day. Bible classes for the more advanced, are organized and taught. A week-day school is also taught, which in the summer season usually numbers more than one hundred scholars. Until recently, this school was supported by a contribution from the parents, of one shilling a week for each scholar. The missionary in his annual report, remarks We have added but eight to our communion during the year—three from the world, and five from other churches; yet we bless God that we have witnessed a very apparent growth in grace among our old members. Our prospects are brightening. Several are seeking to know the Lord. Our members have nearly all signed the temperance pledge, and are faithful to its principles. We have taken no collections for missionary purposes. We have been too poor. We will try to do something previous to the anniversary."

Snow-Hill and Pitts-Creek churches, Worcester Co., Md., Rev. James J. Graff, Missionary and Pastor.

The churches of Snow-Hill and

Pitts-Creek, and the congregations also, like most in that portion of our field, are small. The population in the country around their localities, is sparse; and if the Gospel is sustained at these places, it must be for a short period yet to come, in part at least, through the instrumentality of some missionary society. One of the prominent causes of the reduction of the strength of the church in the Peninsula, between the waters of the Atlantic and of the Chesapeake, rendering missionary aid needful, where once it was not, has been the emigration of the inhabitants to the South and West. Experience and observation, however, have corrected some of the notions once entertained upon the subject of improving the condition, or of amassing a fortune, by a removal to some distant part of the republic, and, consequently, a prominent cause of their feebleness is passing away.

The population have lately been less inclined to leave the places of their fathers, and more ready to seek the comforts and luxuries of life where the providence of God had given them their birth. In process of time, therefore, it is believed that these churches will regain their strength, and be able to sustain themselves, and also be valuable auxiliaries in helping on the kingdom of Christ to universal extension and dominion.

Nittany Valley and vicinity, Centre co., Pa., Rev. Franklin D. Harris, Missionary.

The church in Nittany Valley was organized in the early part of the summer of 1840, and in October following, Mr. Harris was commissioned to labor there, and in the vicinity, for six months. His labors have been extended to the village of Pine Grove, on the borders of Huntingdon county, and also at Spring Mills, in Penn's Valley, as well as to the church in Nittany Valley. The congregations attending upon his ministry, have usually assembled in the German, or Methodist houses of worship, or in school-houses and private dwellings. Having no house of their own, and passing from one place to another, to hold their religious services, their way has been greatly obstructed, and it has been impracticable to maintain Sabbath schools and Bible classes, and to observe all the services of religion with that regularity which is desirable, and connected with the best interests of a church and congregation. But notwithstanding these hindrances, the congregations have increased. At Nittany, means have been raised for building a meeting-house, and the edifice is begun. At Spring Mills, a church has also been recently organized. It is 12 miles from Nittany; and means are collecting now to erect a house of worship this summer. But these are not the only fruits of the labors of the missionary. The Gospel has been heard by those to whom he has preached, with evident profit, at least to some. The pious have been edified. Several have been led to inquire what they must do to be saved; and four, hopefully converted, have been added to the church by profession. The prospects in this field are very encouraging.

Allentown and Crane's Iron Works churches, Rev. R. W. Landis, Missionary and Pastor.

When Mr. Landis entered this field of labor, there were many things connected with it adapted to embarrass and discourage the friends of evangelical religion. Besides the evils necessarily associated with a small and feeble church, were the influences of some of the ministry among the German population, by which they were surrounded. By these, neological opinions, or the system of rationalism in opposition to the doctrines of the Gospel, were inculcated, and prejudices produced against evangelical truth. But the most encouraging success has attended the efforts at this station. The congregation has more than trebled its numbers, and the usual attendance upon the ordinances of religion is good. The services of Mr. Landis have been extended beyond the village of Allentown; and at Crane's Iron Works, a few miles distant, a church was organized in the early part of the year that is now closed, and a new and comfortable church edifice built and dedicated to the worship of God. An interesting revival of religion has been enjoyed in both congre-

gations, and a number of persons hopefully converted to God. During the year, thirty-four have been added to the church; of whom, twenty-eight were by examination, and six by letter.

The missionary states, that "the members of both churches adopt the temperance pledge; and, in addition to this, they have organized another temperance society, which now numbers thirty-six members. The Sabbath schools number one hundred and seventy-five pupils. The monthly concert is becoming of more interest, and better attended than formerly. Lectures and prayer meetings are statedly maintained in the week. The state of morals is improving, and neological sentiments are giving way to the truth of the Gospel. The Rev. Mr. Yeager, and the Rev. Mr. Frederic, who, less than two years ago, were decided preachers of neology or rationalism, have openly renounced their errors, and now proclaim to their dying hearers—"*Jesus and him crucified.*" It is thought that the aid of this Society will not be needed at this station more than one year more.

Appointments by the Executive Committee of the A. H. M. S., from June 1st to July 1st, 1841.

Re-appointed.

Rev. L. Brainerd, Oneida and Schenando, N. Y.
Rev. E. J. Chapman, Sullivan, N. Y.
Rev. M. Harrington, Morrisville, N. Y.
Rev. G. Cross, Richville and Hermon, N. Y.
Rev. Charles Bowles, W. Stockholm and S. Canton, N. Y.
Rev. W. B. Worden, Liverpool, N. Y.
Rev. A. W. Platt, Hector, N. Y.
Rev. J. K. Ware, Burdette, N. Y.
Rev. G. T. Everest, W. Dresden, N. Y.
Rev. Wm. Waith, Ellington, N. Y.
Rev. C. B. Smith, Hornellsville.
Rev. Chas. Danforth, Stockton and Charlotte, N. Y.
Rev. Beaufort Ladd, Rose, N. Y.
Rev. Abel Caldwell, Hunt's Hollow, N. Y.
Rev. James Millar, Chateaugay, N. Y.
Rev. Phinehas Bailey, Hebron, N. Y.
Rev. Jairus Wilcox, Genesee, Ill.
Rev. Asa Turner, in destitute places in Iowa, half the time.
Rev. T. P. Emerson, to labor in the region bordering on the Wabesipinicon River, Iowa.
Rev. R. Gaylord, to labor in the region lying between the Skunk and Iowa Rivers.
Rev. W. W. Woods, to go to Iowa.

Not in commission last year.

Rev. C. M. Seaton, Moores, N. Y.
Rev. N. Hurd, Turin, N. Y.
Rev. Roswell Brooks, Chalmers and Pendleton, N. Y.
Rev. Daniel Waldo, Victory, N. Y.
Rev. J. T. Hough, Red Creek, N. Y.
Rev. E. F. Waldo, Huron, N. Y.
Rev. O. Lyman, East Du Page, Ill.
Rev. James Conly, Springfield, Pa.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from June 1st to July 1st, 1841.

MASSACHUSETTS—		
Missionary Society, by B. Perkins, Asst. Treas., including the following legacies:		
Bradford, Mrs. Elizabeth Tuttle,	28 12	
Millbury, Rev. Osgood Herrick,	410 33	
Oakham, Mrs. Thankful Evans,	23 87	
Seekonk, Miss Polly French,	52 30	1000 00
Northbridge, in part of legacy of the late Miss Sarah Fletcher, by E. W. Fletcher,		75 00
Worcester, in part of legacy of the late Miss Rebecca Waldo, by E. Washburn,		1550 00
CONNECTICUT—		
Berlin, in part of legacy of the late Thames Wilcox, by B. Ely,		270 00
Branford, Mrs. Sally Gilbert,		10 00
Durham, Rev. D. Smith, D. D.,		5 00
Fairfield Co. H. M. S., by G. St. John, viz.: New-Canaan, Branch Soc., $42 79; Lydian Society, $41 18,		83 97
Meriden, coll., by Rev. G. W. Perkins,		54 00
New-Haven, Mrs. H. Herrick, by E. C. Herrick,		10 00
New-Haven, West Cons., H. M. S., by A. Townsend, Treas., viz.:		
Derby,		45 37
Hamden, East Plains, $9 75; Ladies' Sew. Soc., $3 25,		15 00
Hamden, Mount Carmel,		16 09
Middlebury, Benev. Assoc., $34; Eli Hine, $10,		44 00
Milford, First Society,		52 22
North Milford, Aaron Smith, L. M., $30; others, $10 50,		40 50
Woodbridge, Cong. Soc.,		18 29
North Woodstock, Muddy Brook, by Rev. T. Boutelle,		40 00
Sharon, by D. Gould, T. Beecher, $1; E. Hamlin, $1; Mrs. Hamlin, 50 cents,		2 50
Stonington, Fem. Aux., by Miss L. A. Sheffield,		20 00
Stratford, coll., by H. Holden, Esq.,		26 55
NEW-YORK—		
Brooklyn, viz:		
First Presb. Ch., R. P. Buck, $5; D. Leavitt, $30; F. How, $30; Mrs. Ann Frances Seon, L. M., $30; Mrs.		

Edward Dunscomb, L. M., $30; D. Wesson, $5; A. Wesson, $5; E. H. Burger, $3; W. Torrey, $20; J. D. Hurlbut, $20; E. D Hurlbut, $15; Juvenile Miss. Soc., by R. Creed, Treas., $44, 237 00
Lumberland, Cong. Ch., by Rev. F. Kyte, 5 44
Newtown, L. I., Colored Ch., by Rev. J. Gibbs, 6 50
New-York City, viz:
Bleecker St. Ch., T. L. Chester, 5 00
Eighth Avenue Presb. Ch., Mon. con. coll., by M. Wessells, 7 20
Madison St. Ch., to const. Rev. J. W. McLane, L. D., 100 00
Mercer St. Ch., W. W. Chester, $100; Wm. Shaw, $20, 120 00
Providence Chapel, Fem. H. M. S., by Rev. J. Harrison, 18 00
Patchogue, L. I., by Rev. B. Mathias, 3 20
Preston, cong., by Rev. H. Dyer, 25 00
Scienceville, Mrs. Dosha Strong, to const. her daughter, Miss Louisa Strong, a L. M., 30 00
FLORIDA—
Fort Pierce, viz: Major T. Child, $5; Lieutenants Geo. Taylor, $2; E. L. Steptoe, $5; W. T. Sherman, $1; Assistant Surgeon J. Simms, $5; Sergeant Major I. G. Bready, $1; Sergeants, Layton, $1; Cheaney, $2; Bulkley, $1; Cresmond, $1; Corporals, N. Boon, 50 cents; J. Dillman, $1; Artificers, I. S. Manners, 50 cents; D. Boyd, 50 cents; Musician N. McFeily, 50 cents; Privates, J. Knox, $1; H. Button, 50 cents; J. Buck, 50 cents; B. Tout, $1; A. Curran, 50 cents; Carroll, 50 cents; P. Murphy, 50 cents; McIntyre, 50 cents; McChert, 50 cents; Morris, 50 cents; Newport, 50 cents; Boyle, 50 cents; E. Crowell, 50 cents; J. H. Browne, 50 cents; W. Alexander, 50 cents; T. Kennedy, 50 cents; P. Bolan, 50 cents; Bathurst, 50 cents; L. Baker, 50 cents; T. Bready, 50 cents; Quarter Master's Dep't, C. I. Monk, $5; F. Hoffman, 50 cents; Mrs. Hoffman, 50 cents; John Kuntz, 50 cents; L. Dexter, 50 cents; C. Taylor, $1; Pilots, H. Ashlock, $2; J. Middlehunt, $1; J. Carton, $1; E. Herring, $1; R. Hogan, $1; W. Mayher, 50 cents; Suttlers, J. L. Palmer, $2 50; C. W. Fisher, $5, 60 00
INDIANA—
Bethany, Ch., by Rev. W. C. Rankin, 2 18
Brownstown, do do 4 00
ILLINOIS—
Beebee's Grove, by Rev. F. Bascom, 4 00
Chicago, do do 69 00
MICHIGAN—
Unadilla, by Rev. D. R. Dixon, 2 00

$4077 01

JASPER CORNING, *Treasurer.*

Receipts of the Central Agency at Utica, N. Y., from April 27th to June 15th, 1841. Rev. A. Crane, Sec.

Antwerp, by A. Ely, 10 49
Binghampton, by O. Ely, 56 00
Borodino, Fem. Benev. Soc., 4 00
Carthage, Ladies' Sew. Soc., 8 00
Elbridge, coll., $12; Fem. H. M. Soc., $7, 19 00
La Fayette, by Mr. Andrews, 19 94
Leyden, by E. Evans, 25 00
Lysander, coll., in part, $7; Fem. H. M. Assoc., Mrs. M. Townsend, Tr., $30, 37 00
Manlius, by Mr. Smith, 44 10
Marcellus, 26 88
New-York Mills, by Mr. Sheldon, 52 40
Oneida and Schenando, by Rev. L. Brainard, 12 50
Otisco, coll., $43; Fem. Benev. Soc., to const. Rev. Sidney Mills, a L. M., Mrs. S. J. Dowd, Tr., $32 47, 75 47
Peterboro, by Deac. Stevens, 40 25
Pompey, by Mr. Rand, 16 39
Rutland, 10 12
Sauquoit, in full, to const. Rev. Francis Janes, a L. M., 16 25
Smithville, 6 74
Sullivan, by Rev. E. J. Chapman, 8 00
Watertown, 21 79

$512 74

Receipts of the New-Hampshire Missionary Society, for the quarter ending July 1, 1841.

Enfield, Rev. B. Burge, 5 00
Haverhill, Cong. Soc., 27 14
Sullivan Co., 3 88
Cornish, Home Miss. Soc., $11 19; Mrs. B. F. Dorr, $5; Sarah Wyman, $5, 21 19
Langdon, Mon. con. coll., $6; Mrs. Hannah F. Prentice, $2, 8 00
Claremont, Cong. Soc., 2 38
Meredith Bridge, Rev. J. R. Young, 5 00
Boscawen West, Young People's Benev. Soc., 15 00
Brookline, Cong. Soc., in part, to const. Rev. D. Goodwin, a L. M., 20 00
Wakefield, Cong. Soc., 5 00
Manchester, Cong. Soc., 16 50
Gilmanton Center, Andrew Mack, $5; Mrs. Maria L. Mack, $5, 10 00
Peterborough, legacy of Mrs. Mary Averill, by Rev. J. M. Whiton, 10 00
Boscawen East, Dr. Thomas Peach, 2 00
Northwood, Mrs. Mary Coe, $6; Cong. Soc., $12, 18 00
Dennyville, Cong. Soc., 25 00
Deering, Cong. Soc., $8 92; Mrs. Francis Fisher, $15; Mrs. Anna Fisher, $5, 28 92
Meredith Bridge, Cong. Soc., 5 00
Strafford Co., 7 20
Sandwich, Mon. con. coll., 10 75
Wolfborough North, Cong. Soc., 2 25
Wolfborough Bridge, Cong. Soc., 8 44
Dover, Cong. Soc., 3 27
New-Ipswich, Cong. Soc., 37 00
Barrington, Cong. Soc., 4 43
Concord, South Cong. Soc., $14 53; T. R. Gage, $5; Mrs. Nancy Aikin, $5; Rev. Daniel J. Noyes, $5, 29 53
Hopkinton, Female friend, 1 00
Newport, Miss Mary A. Gilmore, $5; Deac. Joseph Wilcox, 5; A. Hatch, $5, 15 00
Keene, a lady, 5 00
Sullivan, Cong. Soc., 9 87
Arlington, Cong. Soc., 4 86
Alstead, Cong. Soc., 7 00
Rindge, an aged lady on her death-bed, 2 00
Rev. B. P. Stone, for supplying at Henniker, 21 00
Brentwood, Cong. Soc., 6 11
Henniker, Page Eaton, Esq., 5 00
Salisbury, 2 00
Loudon Village, Cong. Soc., 3 00
Merrimack Co., 32 79
Campton, Edmund Cook, 5 00
Boscawen East, Cong. Soc., 5 35
Cent Institution, 594 31

$963 22

Rev. A. Hale acknowledges the following:
Springfield, Ill., 2d Presb. Ch., coll., $54 87; Rev. A. Hale, in part to const. Mrs. C. A. Scarrett, a L. M., $10, 64 87

Rev. Joel Fisk acknowledges the receipt of the following:
Champlain, N. Y., Presb. Ch., Benev. Soc., of which $30 is to const. Deac. David Savage, a L. M., $61; Nathan Webb, Esq., $5; Friend, $4, 70 00

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SCENES IN A REVIVAL,

IN VERMONTVILLE, MICHIGAN.

[Furnished by the Pastor.]

[Our readers will remember the interesting account of a work of grace, published in the Home Missionary for April, p. 271. Since that time we have received a more detailed statement, from which we select the following particulars.]

To some extent, jealousies and contentions had arisen, which had produced alienation of feeling. These things were owing partly to politics, and partly to other causes. As God was now among us, and it was evident that a great work was about to be accomplished, it seemed necessary that the way should be prepared, and that no one should be found to stand in the way of the chariot of the Lord. The solemn inquiry seemed involuntarily to be made by almost every individual, "Who stands in the way of the great work that is going on? Lord, is it I?" And from this arose a general disposition among nearly all, to confess the wrongs of which they had been guilty.

When the work commenced, there seemed to be an unusual degree of solemnity among the impenitent. Not a lisp of open opposition was heard from a single individual. From the very commencement of the work, every one seemed disposed to give his undivided attention to the great concerns of the soul; and almost every one seemed to feel, that for *him*, "NOW was the accepted time, NOW the day of salvation." The way appeared thus to be fully prepared, and salvation began to flow down upon our little settlement like a mighty river. In a day or two, the fervent prayers which were continually ascending to the throne of grace, began evidently to be answered. One soul after another was brought to rejoice in the hope of pardoned sin. Two young men, who lived together in the same dwelling, were the first who surrendered themselves into the hands of the Saviour. Others, however, soon followed. We were reminded of the words of our Saviour,—"One shall be taken, and the other left:" but in most cases we were rejoiced to see that the one who was left was not far behind. A husband and a wife—a young man and a young woman—a father and a son—and, here and there, one in the Sabbath school, were successively brought to lay themselves down at the foot of the cross. While there were none who seemed in the least disposed to throw any obstacle in the way, yet there were a few cases of hardened impenitence. Some four or five individuals had enjoyed from childhood a more than common share of religious privileges. These were all men at the head of families. They had all passed through a number of revivals of religion. Some of them had been the subjects of many prayers. Soon after the work commenced, these individuals sent in a united, written request, that prayer might be continually offered to God, that their souls might be converted, and that they might be enabled to set an example of piety before their families. This important request was of course frequently remembered. Soon, one of these individuals was found rejoicing in the hope of the Gospel. In a day or two, another, and then another, became the hopeful subjects of renewing grace. All these individuals are now, we trust, in the way to heaven, with the

exception of one, whose case is yet somewhat doubtful. In each of these families, an altar is now erected to the living God.

During the progress of the work, I was awakened in the night by some one rapping at the door. One of the individuals above alluded to came in, and the first words he uttered were, "Mr. C., I am going to hell as fast as I can go: do get up and pray for me." After a few words of conversation, prayer was offered; and he left me still pressed down with a sense of sin. Soon after, he was in some measure relieved of his burden; and we hope he is now a new creature in Christ Jesus.

Another of the individuals above alluded to, was a man of a large family. His wife was a member of the church, but himself and children were all in a state of impenitence. This family had been brought up in one of the towns in Vermont, where the stated means of grace had always been enjoyed, and where they had passed through a number of extensive and powerful revivals of religion. When the work commenced here, it was hoped that as they were now thrown into new circumstances, and had some new influences to operate upon them, they might still become the subjects of the blessed work that was going on: and in this we were not disappointed. For soon one son was rejoicing in hope, and then another, and then a daughter. In the end, the father and five children were hopefully made the subjects of renewing grace. This included all the family except two small children. Thus, this family which had so long resisted the grace of God under the most favorable means of salvation, have been eminently blessed in this their new location, and are now, as we humbly trust, making a treasure in the skies the first object of their attention.

Another circumstance may be worthy of notice. About three years since, a man came into our settlement from the state of New-York. He had no family, and lived from house to house, as he could find employment. Before he came to the west, his habits had been somewhat intemperate. After his arrival here, he seemed to be industrious and steady, and his general conduct was such, that he made friends of all with whom he became acquainted. Still, however, no motive could induce him to attend meeting, under any circumstances. He generally spent his Sabbaths, where he happened to be at work. He had lived two and a half years in the place, in this way, without attending a single religious meeting, or hearing a single sermon; and it was generally supposed that no consideration would bring him to the place of worship. On a certain Sabbath in the former part of last winter, this man, to the surprise of every body, was seen to enter the meeting. After this, he continued to come regularly, for a number of successive Sabbaths. He likewise attended all our evening meetings. When the revival commenced, he was deeply impressed. Soon after, a change came over his feelings, and he now hopes that he is a child of God.

This work of God has effected a great and delightful change in our community. When it became evident that God was among us by his Spirit, Christians generally felt that our prayers and our faith must embrace every individual in the settlement. And prayer was continually offered, that the chariot of the Lord might move onward, until every soul was brought into the ark of safety. And in looking round, we find that not more than two or three individuals in our settlement, or within two or three miles around it, are now without a hope that they have been born again. And these individuals seem to be much interested to enter the kingdom of heaven.

Here then we have a community, insulated in a measure from the world, and free, to a great extent, from its contaminations, and its grosser vices, and almost every individual composing it hopefully pious. What God designs to accomplish by us, we know not—but we hope and pray that this little settlement may be the means of accomplishing great good in this destitute region, where, in the providence of God, it is located. In this respect, many of our people seem to feel that God has placed them in circumstances of peculiar responsibility, and we greatly need the prayers of the christian public, that this responsibility may be felt more and more.

"A TIME TO DANCE"——"A TIME TO DIE."

[Furnished by a Missionary]

The first victim of the pestilence was H—— B——, she was the youngest of 3 daughters in a family. Every member of which was impenitent. On Sunday, February 7th, she returned in the stage to her father's, to make preparation for a ball during the week. On Monday she was engaged with her sisters in the usual labors of the family. She seemed the picture of health; was unusually talkative and happy. She remarked to her sisters the independence she meant to assume on the evening of the ball. "You," said she, "are to be dressed in *white*, but I shall appear in *black*." On Tuesday, the pestilence seized her—Thursday she died. Oh the reverse! On the evening of the ball, the joyous Harriet lay in her *white shroud*, a corpse; and the weeping sisters kept vigils in *black*.

The day of her funeral was exceedingly stormy. The wind howled the death dirge. I preached to a solemn audience from the words of Balaam, "*Let me die the death of the righteous.*" The grief of the family was excessive. On taking the last look of the deceased, the sisters wept aloud. They called on their departed sister in the piteous moanings of despair. It was all in vain, death would not release his prey. We conveyed the body to the grave, there to remain till the trump of God shall awake the sleeping dust.

THE CONVERTED FRENCHMAN.

[Furnished by a Clergyman.]

Cast thy bread upon the waters: for thou shalt find it after many days. Eccl. 11 : 1.

Some few years since, the writer left his own flock for a little season to aid the pastor of the church in C., on the borders of Canada, in the exercises of a protracted meeting. The Lord blessed the meeting by a gracious refreshing from his presence.

It was a day of his power, and many were made *willing*—willing to forsake sin, and choose the Lord Jehovah for their everlasting portion. There was a glorious ingathering into the fold of Christ. And often has the writer been reminded of the passage at the head of this article, by the many tokens of kindness, which he has unexpectedly received from that people, since that period. One fact, delicious to his soul, he cannot forbear to mention.

During the progress of the meeting, a French gentleman, from Canada, made his appearance in the congregation. He listened with serious attention to the truth spoken; confessed that he had "come to seek the right way." He understood the English language; had been educated a Catholic, but for some years previous he had been strictly an *unbeliever*, renouncing in a great measure, all religion. His attention was now deeply arrested, and the Holy Spirit set his sins in order before his eyes. He felt his condemnation by the law of God; his lost and ruined state; his just exposure to eternal death! The way of salvation through Jesus Christ was pointed out to him, and with all the simplicity of a little child he said, "I will submit to Christ."

The meeting drew to a close, and never will the writer forget the expressive countenance of that stranger, in the last hour; and when he gave him the parting hand, and warned him of the temptations he would meet in the Province, among his friends and kindred, all that he could utter from a full heart, and a full eye, was "*pray for me.*" They parted; the writer to his house, fifty miles distant,—the Frenchman to a dark Catholic village in Canada.

A few weeks since, just three years from the time of that protracted meeting, the writer being on a journey, halted in that Catholic village. Mr. —— was sought for, and found; and found, too, *a decided Christian.*

Ever after the meeting at C. he had made the Bible his constant companion; he held daily and delightful communion with God; and maintained an exemplary christian character. "But," said he, "I felt that I was not doing enough; that it was wrong to keep my light under a bushel; that I must *break out*, and speak for God, and confess Christ before men."

He went, and united with the Presbyterian church at C., 17 miles distant,

and soon after, by the assistance of another Protestant brother in the neighborhood, set up a prayer meeting in his own village. Catholics came in to hear them pray, and God heard and answered their prayers. Two interesting young Frenchmen, had been convinced of sin; had renounced their errors, and were hopefully converted to God, and were now earnestly praying for the conversion of others. So the leaven is working—so the light is shining in a dark place; and it will continue to shine, till meeting the rays that are beaming from the mission of Madam Feller, and from other points, it will spread in a flood of glory all over that benighted Province!

Surely this interview with that Christian brother, was a most delicious morsel from that bread of life, which *many days* before had been cast upon the waters. If the minister of Christ, be often cheered on his way by such rich repasts here below, what will the full fruition be in heaven?

A PASTOR.

ABSURDITY OF HEAPING UP RICHES.

[From Dick on Covetousness.]

The Reverend Mr. Hagamore, of Catshoge, Leicestershire, died in January, 1776. It was found that he had accumulated thirty gowns and cassocks, one hundred pair of breeches, one hundred pair of boots, four hundred pair of shoes, eighty wigs, *yet always wore his own hair*, fifty-eight dogs, eighty wagons and carts, eighty ploughs, and *used none*, fifty saddles, and furniture for the menage, thirty wheel-barrows, sixty horses and mares, seventy-four ladders, two hundred pick-axes, two hundred spades and shovels, two hundred and forty-nine razors, and so many walking sticks, that a toysman in Leicesterfields, offered eight pounds sterling to procure them.* Every one will at once perceive, that this man, although he had the title of "Reverend" affixed to his name, must have been nothing else but a Reverend *fool*, or something approaching to a maniac; for, to accumulate such a number of useful articles, merely for the purpose of looking at them, or brooding over the idea that they were in one's possession, without any higher object in view, is surely the characteristic of folly and irrationality, if any thing ought to designate a person a fool or a madman.

Now, let us suppose for a moment, instead of money, a man were to hoard in a garret or a warehouse appropriated for the purpose—10,000 pots or cauldrons that were never to be used in cooking victuals, or for any other process,—15,000 tea-kettles, 20,000 coffee-pots, 25,000 pair of boots, 30,000 knee-buckles, 32,000 great coats, and 40,000 pair of trowsers—suppose that none of these articles were intended to be sold or appropriated to such uses as they are generally intended to serve, but merely to be gazed at from day to day, or contemplated in the *ideas* of them that float before the imagination—what should we think of the man who spent his whole life, and concentrated all the energies of his soul in such romantic pursuits and acquisitions? We should at once decide, that he was unqualified for associating with rational beings, and fit only for a place within the precincts of bedlam. But what is the great difference between accumulating twenty thousand cork-screws, or thirty thousand shoe-brushes, and hoarding as many thousands of shillings, dollars or pieces of paper called bank notes, which are never intended to be brought forth for the benefit of mankind?

The cases are almost exactly parallel; and he who is considered as a fool or maniac, in the one case, deserves to be branded with the same epithets, in the other.

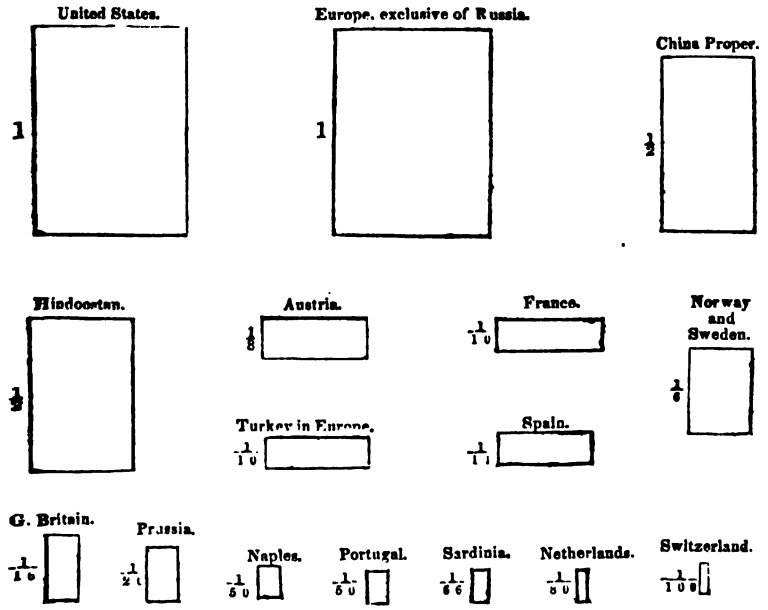
* This singular clergyman, when he died, was worth £700 per annum, and £1000 in money, which fell to a ticket porter in London. He kept one servant of each sex, whom he locked up every night. His last employment on an evening, was to go round his premises, let loose his dogs, and fire his gun. He lost his life as follows: going one morning to let out his servants, the dogs fawned upon him suddenly, and threw him into a pond, where he was found dead. His servants heard his calls for assistance, but, being locked up, they could not lend him any help.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

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THE UNITED STATES COMPARED WITH OTHER COUNTRIES.



THE diagrams which are given above, are intended to represent the proportional areas of the countries, whose names are appended to them. The figures prefixed, express this proportion in numbers. Thus, the area of the United States, being reckoned as 1, the area of Hindoostan is expressed by $\frac{1}{2}$, and that of France by $\frac{1}{10}$; which means that Hindoostan is but half, and France a tenth as large as the United States.

From a comparison of the foregoing diagrams, it is seen—

That the territory of the United States is *sixteen times* as large as England, Scotland, and Ireland.

That it is *ten times* as large as France.

That it is more than *six* times as large as Great Britain and France taken together.

That China proper, and Hindoostan, are each of them but half as large as the United States.

That the *whole of Europe*, exclusive of Russia, does not greatly differ in superficial extent from our own republic.

It is generally admitted, that the agricultural capabilities of the United States are not surpassed, by those of any portion of the globe of equal extent. The same excellence may be claimed for the salubrity of the climate. What, then, is to hinder the population from becoming as dense, as any other in the world! But if the density should ever equal that of Europe—viz. 110 to each square mile—the population of the United States would amount to 220 millions.

If the density should equal that of Hindoostan, (50 per square mile,) the population would be 100 millions.

If the density should equal that of China, (150 per square mile,) the population would be 300 millions.

Now, when it is considered, that the present civilization and Christianity of this country are vastly more favorable to the preservation of life than the degradation and superstitions of the Hindoos and Chinese; and that our civil institutions are at least as favorable to the increase and preservation of human beings as those of Europe, we may safely take the average density of population of the countries above mentioned, as data by which to estimate our own. This average is 103.3 to the square mile—giving as the prospective population of our country, 207 millions.

A European writer who has been extensively quoted, advances the bold proposition, that the natural resources of the American Continent, if fully developed, would afford sustenance for 3,600 millions of inhabitants, or four times the present population of the globe. He also regards it as probable, that the actual population will not fall short of 2,000 millions. The proportion of this number which should be assigned to the United States, would be one-fifteenth, or 256,666,666. The writer alluded to goes on to say:—

"And what is more surprising, there is every probability that this prodigious population will be in existence within three or four centuries. The imagination is lost in contemplating a state of things, which will make so great and rapid a change in the condition of the world. We almost fancy it is a dream; and yet, the result is based on principles quite as certain as those which govern the conduct of men in their ordinary pursuits. Nearly all social improvements, spring from the reciprocal influence of large and condensed numbers and diffused intelligence. What, then, will be the state of society generally, in America, two centuries hence, when a thousand or two thousand millions of civilized men are crowded in a space comparatively so narrow, and speaking only two languages, as will doubtless be the case! History shows that wealth, power, science, literature, all follow in the train of numbers, general intelligence and freedom. The

same causes which transferred the sceptre of civilization and the weight of her influence from the banks of the Euphrates and the Nile to Western Europe, must in the course of no long period carry them from the latter to the plains of the Mississippi and the Amazon."

But is this great increase of population likely to take place rapidly? It is: partly, through the favorable circumstances of the territory to be occupied, the homogeneousness of the people who have the present possession of it; and partly, through the rapidity of foreign emigration. The condition of men is constantly receiving improvements from science, the arts, and the diffusion of better principles of education and government. These causes will bring incalculable numbers from the old world to our shores, and the physical and intellectual power thus imported, will exert itself to better advantage in developing the means of subsistence, than it can do under the burdens of European society and government.

But, admitting that the depravity of men will originate convulsions, that shall retard or wholly prevent the enormous growth of population, which the above estimates seem to promise; yet, for a time, at least during the present century, the ratio of increase from all sources can scarcely be less than at present. In the year 1900, *sixty millions* of Americans will look back to 1840 as the days of their grand parents, and will feel in all the departments of their destiny, the influence of the *seventeen* millions who now constitute the people of this country.

In contemplating the bare possibility of an increase like this, how vast appears to be the responsibility of the present generation of American Christians! Those future millions are to inherit institutions planted *now*. They will be christian or infidel, according as christianity or infidelity shall leaven the mass of the present generation.

Could a point be found 200 years back in the history of China, when she had but 17 millions of people, how would our hearts swell with regret that Christian enterprise had not *then*, in the tender infancy of the nation forestalled our work, by converting the *fathers*, and thus securing, instrumentally, at least the nominal christianity of the children. Just such a relation as that imaginary condition of China, two centuries ago, bears to her present, actual condition, our country *now*, bears to our country 200 *years hence*. It would be a great achievment of philanthropy to evangelize 60 millions of men: let us do it, then, by evangelizing those at whose firesides they are to be trained, and with whose principles they will be imbued, and whose habits they will copy.

What a *privilege* ought we to count it, to live here, in the very infancy of this nation, and be permitted to give the starting impulse to causes, whose action will not cease, till such vast multitudes have felt their influence in shaping their destiny, for the life that now is and for that which is to come! And what *responsibility* is involved in the privilege! How can we answer it to our own consciences, how can we answer it to our God, how can we meet in judgment myriads of the unsaved from among our fellow countrymen, if we do not do with our might for them *now*, what our hands find to do? The time for planting those institutions which are indispensable for perpetuating the prosperity of our country and securing to her vast population, in all coming time, the light of everlasting life, will soon be past. The work of the present generation cannot be handed over to the next.

CORRESPONDENCE OF THE A. H. M. S.

IOWA.

From Rev. R. Gaylord, Hartford, Des Moines co., Iowa.

ENCOURAGING COMMENCEMENT IN A NEW COUNTRY.

In the kind Providence of God, I am enabled to make my first quarterly report under my third commission from your Society. We have a weekly prayer meeting on Thursday, which is *well* attended, and is very interesting. The monthly concert is observed with interest. Our Sabbath school is efficiently conducted and attended with much interest. Yesterday at our communion season, we received seven individuals to the fellowship of our church, four of them were members previously of other churches, and three from the world by profession. Two of the latter were men, and heads of families, and family altars have recently been erected by them. There is a growing interest with us, yet I dare not call it a revival. The truth seems to be exerting its appropriate influence upon many minds. Our congregation is increasing very considerably.

MOUTH OF ROCK RIVER.

A missionary in Illinois thus speaks of a visit which he recently paid to the places near the mouth of Rock River:—

I have just returned from a visit to Stephenson, at the mouth of Rock River, and Davenport, directly opposite, in Iowa. I could not resist their importunate entreaty that I would spend Saturday, July 3d, in their Sabbath school, and the Sabbath in preaching to them. Owing to the place of meeting being occupied by the Baptists, I preached in the morning in S. and in the evening at Davenport. There was a good attendance from the most respectable citizens. The brethren of the Congregational Church will embrace the first opportunity to secure the services of a minister of Christ. They are straining every nerve in building a meeting-house, which they hope to have completed before winter. The Catholics have here a priest, a church and considerable wealth. There is much wickedness; but if I can judge correctly, the little church is beginning to exert a salutary influence.

MISSOURI.

ANXIETY RELIEVED.

Your letter and the commission from your Society came to hand safely by regular course of mail. You can hardly imagine the relief it brought to myself and family, and most of the best persons in this church. We did not see how we could live through the year, and not be involved in debt without it. I had sketched out a plan of retrenchment to the lowest point of endurance, and still there seemed to be a balance against us. I had concluded that if no aid came, I would do what I could, and trust the promise for the remainder. But the arrival of your letter dissipated the cloud. With due economy we shall now be able, I think, to go through the year.

From Rev. F. R. Gray, Houston, Mo.

My second quarter closed with the 18th inst. I was then engaged in holding a three days' meeting at New Providence. We had with us most of the time of this meeting, the professors from Marion College. Their labors have been serviceable on this occasion. The Gospel was very plainly preached; saint and sinner had their portion dealt out to them with great faithfulness. The meeting has been a solemn and an interesting one. Several persons, who

have been in some degree under serious impressions some time back, gave evidence that the Lord was still striving with them. I do not yet know what may be the full result. The church has been somewhat revived and drawn closer together. I have labored for some time back mostly at this, feeling it to be the most important step that could be taken, to secure the conversion of sinners. I am fully persuaded that nothing strikes the conscience of an impenitent sinner more forcibly than to see the disciples of Jesus all manifesting the spirit of their Master, and walking together in the strong bonds of sincere affection. To this I hope this people are coming up. We have received an addition to this church of five members, four of them had been members in other churches.

The Agent of the Missouri Sunday School Union has lately visited this region. His labors in that cause in Newark congregation, have been successful beyond expectation. Two flourishing schools have been commenced, and thus far are pretty well sustained. Forty dollars or more, were raised at the two places for libraries. This is one of the most encouraging features. My heart rejoices over it with great delight.

The Sabbath school at New Providence is more prosperous than last year. I have organized a class of nine or ten young ladies that meets with the Sabbath school, to receive instruction in the precious truths of the New Testament.

During the last quarter I have spent two Sabbaths at S., one of them in connexion with a brother minister, when we administered the Lord's supper, and preached three days. There were two members admitted to that church at each time I was there. That place greatly needs the labors of a missionary. If they have not one soon, I fear the Campbellites will pre-occupy the ground. When I was last there, three young ladies, sisters, in one family, walked seven miles to attend that meeting, and expected to walk it home again when the meeting closed. I left them in the village when I came away. One of them was a church member, the other came to join herself to the church, and the third was impenitent, but I think she felt interested before she returned.

PRAY FOR THE MISSIONARY.

My family during the quarter have had better health than during six months before. Our eldest child is now down under a very violent bilious attack, and has been for three days past. While I write this, the pulse beats strong on my brain, and fever rages through my veins, my bones all aching most violently, my tongue thickly coated, and I am fully aware that this is my last act of labor before lying down on a sick bed. Whether God will cause it to be unto death, or only as a chastisement in kindness, I know not; nor am I now anxious. I leave the matter with him and know "His Providence," will "unfold the book, and make his counsels shine." Let us in these ends of the earth share in your prayers. I am unable to hold up to read this over.

WISCONSIN.

From Rev. J. Porter, Green Bay, W. T.

WHAT HATH GOD WROUGHT?

Eight years since when I commenced preaching in Chicago, brother Marsh of the Stockbridge Mission, was the only minister of our denomination between me and Lake Superior; and brother Kent of Galena the only one west of me, this side of the Rocky Mountains. Now we found in our Convention sixteen ministers who are laboring in this Territory alone, and twenty-four churches were reported as under our care. All this, in addition to the still greater increase of ministers in northern Illinois, and the number of churches organized in Iowa. Had we prophecied these things eight years since, who could have believed them? The Home Missionary Society has been sowing good seed on this fruitful soil. And it is reaping a harvest of precious souls. About 600 persons were hopefully converted under the labors of the members

of the Convention within one year. And to your Society, under God, we are indebted for a great share of this blessing. The union which we have formed seems to be working well. The deliberations of the Convention were delightfully harmonious, and every question that was agitated was decided with almost perfect unanimity. May we never sleep and suffer the enemy to sow tares amongst us!

INCIDENTS OF MISSIONARY TRAVEL.

I passed the Sabbath, both going to and returning from the Convention with two Presbyterian families on Rock River, about 100 miles south of this place. They have been there about three years, and never before had preaching on the Sabbath from a minister of their own name. There are a few families, in which are several Methodist professors, near them, so that a congregation of about 20 persons assembled. On the first Saturday evening some little articles had been stolen from the house where I was to preach, by some Winnebago Indians, who had returned on a thieving excursion from beyond the Mississippi, where they have recently been removed by our government. Among the articles lost were my bridle and martingale, and I felt grateful that my horse was not also gone. This incident seemed not at all to destroy the solemnity and interest of the Sabbath.

A Wanderer Reclaimed.

I was introduced, on that day, to a physician now residing in that secluded spot. I learned from himself the following interesting facts. When he was about 16 years of age, he was hopefully converted and joined a Baptist church with many of his young companions; he was induced to commence a course of study for the ministry in New-England, and at length entered the ministry, and preached with apparent success for many years, seeing revivals, and sometimes having much comfort in his work. After some years, he began to doubt whether he was ever converted. He then tried to be a Universalist; but after much thought he decided, that if he received the Bible as an inspired book, he must believe in the eternal punishment of the wicked. Then he tried to settle down as a Unitarian; but here he was as unsuccessful as before; for if the Bible were from God, then he could not disprove the claims of Christ to supreme divinity. But to preach to others that which he had not experienced himself, he felt was hypocrisy. Therefore he forsook the ministry, and circumstances soon drove him to heartless infidelity. He now devoted himself to the practice of medicine, which he had studied, and tried to find pleasure in all kinds of amusements and sinful indulgences. Thus he lived for a number of years, without God and without hope in the world. But the Lord afflicted him, and showed him his folly. About a year since he removed his family to the wilderness, where I found him. There conviction of sin was fastened upon him, and he went mourning week after week. About the first of this year, the brethren, who came up to my installation, passed a night in that neighborhood, one of them preached, and the sermon was the means of deepening that conviction: God seemed to send home the truth. The doctor's mind was more than ever like the troubled sea, until at length, in prayer, a great calm succeeded the storm. So sudden was the change that he sprang up alarmed, fearing that his convictions had left him. Since that time, he has been resting calmly on God, though he has not such evidence of conversion as he desires. He is trying to perform the duties of a Christian. He meets with our brethren on the Sabbath, unites with them in prayer, conducts a Bible class and reads sermons in their meetings. And he is now very anxious to aid them in sustaining a minister in that region.

Parochial Visits.

On Tuesday, parting with brother M., I took an Indian trail, which I followed 20 miles, seeing no signs of human life, except a few marked trees, and the remains of Indian lodges. Had I lost the trail which like a thread led me through forests, and marshes, and prairies, through patches of ripe strawberries and acres of roses, my situation would



have been very embarrassing. But "through the good hand of my God upon me," I was safely conducted up the west side of Lake Winnebago to a settlement in which are several members of my church whom I had never before visited. One of these was an aged mother who had buried her husband last spring. I felt it my duty to make some sacrifice "to visit the widow and the fatherless in affliction," and was amply compensated for my solitary ride, by the joy which seemed to be created by my visit. The next day, the families assembled in a private house, and I preached to a congregation of about 30 persons. Here, where the Fox River empties into Lake Winnebago, will be, before many years, a flourishing settlement. The scenery is charming and the climate most salubrious. On Thursday I followed back the trail that had brought me safely to these secluded christian friends, and met my family at the Stockbridge Mission, where I had left them.

ILLINOIS.

From Rev. E. Kingsbury, Danville, Ill.

REVIEW OF TEN YEARS.

After a lapse of more than ten years, I am still in the great valley of the Wabash, in the same village, and in the same house that I first entered; and I am sorry to add, that I am still, to some extent, dependent upon your Society for support. For my first year's labors, I received nothing from the people, and about $300 from the H. M. S. Since that, from all sources I have never obtained more than $300, and some years not over $50. That, however, was when I drew nothing from your Society, and my labors were bestowed abroad.

The field around me is about as destitute as ever it was. I have seldom had a brother minister within less than forty miles of me; though since my residence here, eight brethren have located within that distance. Of these, two died, and the remaining six have all gone and left the field. One, however, has recently come, and I hope will remain. But however needy and destitute we are, I cannot say much to encourage any one to hope for an adequate support. I have long considered it doubtful whether any faithful Presbyterian preacher could get a comfortable living for preaching the Gospel in any town on this part of the Wabash. This is not owing to the want of people of wealth, but to the multiplicity of sects, and the small number in our own, and the want of disposition and habits of benevolence. In this respect there has been some advance among the people to whom I minister.

Is not the fact that a minister has been ten years in the same place without bringing his church to understand their duty in reference to the support of the Gospel, *prima facie* evidence that he has not *instructed* them on this point as he ought to have done?

It may be said, that among the variety of sects, there are several which seek to gain favor by decrying as "hirelings," preachers who receive pay, and that to avoid this imputation, it is necessary for a minister to say as little as possible about his own support. In reply, it may be justly urged, that the duty of the people to sustain the Gospel by pecuniary contributions, is *a part of the message* which the minister is bound to deliver; and he has no right to withhold it, because it may subject him to reproach. A faithful herald of the cross can find a thousand ways to convince men that he seeks not *theirs* but *them*. His devotedness to evangelical labor, his prompt attendance wherever there is any thing to be done for his Master, will vindicate his disinterestedness against the cavils of his enemies.

IT MUST BE TRUE.

We often meet with brethren who can scarcely credit the accounts of missionary privation which are occasionally published in the Home Missionary; and a distinguished western clergyman, whose own position did not bring him in contact with the details of western experience in the new settlements, has told the eastern churches, that these reported privations rarely occur, and

are the exceptions rather than the general rule. We should be most happy to agree with him in this belief, but know not how we can reconcile with it, the frequent statements which we receive from men whom we know, and who describe the facts of their own domestic history from quarter to quarter.

From a Missionary on the Mississippi River.

To tell you of the relief afforded by the receipt of your letter and commission would be difficult, and perhaps unprofitable. So constantly are you receiving accounts of distress, that in what seems to the individual suffering, to be *extraordinary* privation, you see scarcely more than the common lot. A pious gentleman lately remarked, on reading a letter from a foreign missionary, received by his friends here, that they who are in foreign lands do not suffer half as much as missionaries in the West. And so far as food and clothing go, this is true. I could tell of trials, of *unceasing* anxieties for months and almost years at a time, to know how to procure bread-stuff for my family.

From Rev. R. Barnes, Washington, Ill.

A great portion of our attention, this season, is occupied in trying to get our meeting-house fitted for use. You can judge something of the embarrassments which have hitherto attended us, when I tell you that our only place for public meetings in town, is a school-house, which we are obliged to occupy in turn with two or three other denominations. We of course look with anxiety to the time when we shall have better accommodations, which we rejoice to believe is not far distant.

The female seminary in this place is in successful operation. Four or five young ladies, who have enjoyed its privileges the past year, are now engaged in teaching common schools. Thus early is the community beginning to realize the benefits of this infant institution.

Our Union Sabbath School Library has recently been increased by an addition to the value of about $20, and the school is flourishing.

Our village is improving externally, and we trust that truth is gaining in its influence upon the minds of men in at least an equal ratio.

From Rev. John J. Miter, Knoxville, Ill.

RETROSPECT OF FOUR YEARS.

In presenting my last report for the missionary year, I feel constrained to praise the great Shepherd of Israel for the continued care which he has exercised over this people and myself. The benignant smiles of his providence have rested upon us another year. In but one instance, has death entered the enclosure of our church since my connection with it, now more than three years. "The Lord" has been our "refuge" and "fortress," and under his "shadow" we have found abundant protection.

Four years since, I came to this state an invalid and a stranger, not knowing whither the Lord would lead me. I can now change the assurance of the psalmist from the future to the past, and say: "Surely" the Lord *has* "delivered" me "from the snare of the fowler, and from the noisome pestilence." I have not been detained from the sanctuary by ill health in one instance. Since the date of my last commission, to the Sabbath which closed the year, I have preached more or less *every week*. The missionary who has been permitted to continue his arduous work for a year without interruption, as he looks out upon the extended destitution around him, may kneel, and rejoicing,

"Bless the God who gave
Strength to forsake it not!"

It has been, however, otherwise with my family. For the last six months my wife has been confined to her room. Removed a thousand miles from her father's house, and with none of her old friends near her, she has not been able to visit the house of God since the close of 1840. This has proved a severe trial to both her faith and patience. But the



Lord has graciously sustained her. She has borne with entire resignation this unexpected affliction. Though my appointments abroad have required my absence from home for weeks, she has in no instance wished me to relinquish any of them on her account. While, therefore, this affliction has greatly increased my cares and responsibilities, I do not know that it has diminished the amount of my ministerial labors.

Another year's labor has been expended upon this people, and all the results are best known to Him who readeth the heart. To what extent the sanctification of the church has been promoted, and how far the *truth* has found an abiding lodgment in the impenitent heart, are questions which can be answered with more precision in eternity than here. But evangelical doctrines, it is certain, have been obtaining a more decided influence over the public mind. The Gospel and its institutions are more respected. Many who before were indifferent, now feel that they have a character to lose by treating the ordinances of religion with neglect or contempt.

It can be said of Knoxville with as much truth as of most other towns of the same size, that it is a "church going" place. The change which has been affected in this respect within a few years is conceded on all hands. Our streets are quiet, and if men desecrate the Sabbath, they do it not *now* on the public square, but behind the curtain. I have preached, recently, three sermons on the original institution of the Sabbath, the perpetual obligation to observe it, and the manner of its sanctification. These sermons have made a favorable impression on the minds of impenitent men.

The Bible classes, the Sabbath school and the congregation are increasing. Last Sabbath some went away for want of room. Men who were never seen in the house of the Lord when I came here, are now seen always, twice, and sometimes thrice. Whole families, who used to spend the Sabbath in visiting, or in some other kind of recreation, are among my most regular hearers. On these grounds I think the prospects of the church are flattering. I know not what may occur to bring a cloud over these pleasing anticipations; or how soon the lukewarmness of the church may merit the divine rebuke. But if they will blend genuine dependence on divine aid, with humility and personal faithfulness, they have great reason for encouragement.

The general influence which the church is exerting upon the surrounding country, I think, is considerable. It is beginning to be true, that

> "The dwellers in the vales and mid the groves
> Shout to each other"—

Though there is still much to be done, notwithstanding truth and righteousness are on the advance, it is to be expected that moral revolution will be slow, when all that is to be done is taken into the account. It is therefore a matter of devout rejoicing, when a church has evidence that her influence around is like the circling wave in the water, growing larger and larger. The Galesbury colony, (three miles west,) in conjunction with this church, is producing a decided and happy change for miles around.

CELEBRATION OF INDEPENDENCE.

On the third of July our church united with the Galesbury church in a Sabbath school celebration. In the morning 94 children, with their teachers, met in our church, and after a short prayer proceeded to Galesbury in 12 wagons. It was the most imposing procession that ever went out of Knoxville. As they passed through Main-street, they exhibited four handsome banners, with appropriate devices or mottos. When they reached G. they were met by the Galesbury band. They then marched in front of the academy, where they joined three other schools. Here the whole procession formed and marched into a beautiful bower, 62 feet square, erected on the open prairie. After singing by the juvenile choir, I addressed the children, parents and teachers. There were 377 children, and 67 teachers present. The whole congregation amounted to between 1100 and 1200—the largest assembly ever collected at one time on that rich prairie. The celebration made a decided impression in favor of Sabbath schools upon

the whole region. Eleven hundred sat down to refreshments provided by the hospitable colonists.

From Rev. D. Rockwell, Elk-Grove, Cook co., Ill.

REVIVAL.

In my last, I was permitted, through the goodness of God, to report a work of grace in a remote portion of my field. But what was realized there, was scarcely "the drop of the bucket" compared with what, through the aid of the Missionary Society, we have recently realized at and about this Grove. The ever blessed God, Father, Son and Holy Ghost, has verily come down to us in rich mercy and divine power. After the all-absorbing question "who shall be our next President," was settled; and especially after God had consigned so soon and suddenly the people's hope to the cold grave, and we were called together to fast and to consider the exhortation "cease ye from man"—the way of the Lord seemed to be prepared, and he has come and wrought like himself. While the Lord was disciplining us as a people for our undue political excitement, we as a church were looking forward to a meeting of our ecclesiastical body to be holden in this place; and in the mean time we were endeavoring to be in readiness for a blessing, while the brethren, agreeably to previous engagement, should labor with us.

The second Wednesday in June at length arrived. The brethren of the church met, and fasted, and prayed. When the ministers from abroad arrived, they found the state of things such as suggested, but a brief attention to ecclesiastical matters, and then they gave themselves to the preaching of the word and to prayer—"the Lord working with them and confirming the word with signs following" that filled many a heart with joy. The Lord manifested himself not in the wind, earthquake or fire, but in the still small voice of truth. The work was characterized by a still solemnity, that made every soul feel that eternity was near and the judgment at hand.

And now, the result of a united and continued effort in the use of appointed means has so far exceeded our anticipations, that we can scarcely credit as facts what we see and hear. Fifty-three have just entered into covenant with God and his people, 46 by profession, exclusive of several children who offered themselves and were received under the watch and care of the church, and should we gain sufficient evidence to justify it, will, at some future period, be admitted to join the church. Others there are still, who will probably unite; besides some few who by reason of connections and pre-possessions will join the Methodists. It would be impossible to number the converts, as many came from distant Groves, gave their hearts to Christ; then returned to take the place of friends necessarily detained; and who then would come and find Christ precious to *their* souls also. And we hope God has not yet ceased to be gracious. O that the friends of missions and of precious souls, at the East, could know *how white the fields are here* for the harvest, *how few the laborers*, and how sure and blessed the result of "going forth reaping, bearing precious seed!" Two years since I found here a little church of some 20 members, and now it is but 3 less than 100, and will soon swell far beyond that number, if a shepherd's unremitting care can be secured to them. Universalism and infidelity have yielded to the Spirit's influence like grass before the scythe. The Sunday school and Bible class have been specially blessed.

Rejoice with me over the conversion of my two youngest children—an event that permits us to see our whole family walking in the truth.

APPEAL FOR FURTHER AID.

After reading the foregoing account of the blessing of God on the labors of his servant, we invite the friends of missions to listen to the following appeal. Though it was intended only for the hearts of the Executive Committee, we extend it to all who sympathize with them in this work of charity and prayer in behalf of the distant missionary.



I would now ask the Missionary Society for half of my support for the coming year. You may be surprised at this, especially after such an addition to the church. I will state our case. I must contract the sphere of my labors. I have hitherto occupied a field large enough for two or three ministers. In ranging these prairies, so bleak in the winter, I am conscious of impaired health, if not a breaking down of constitution. I can no longer take the care of B. church, except to have an eye to it, and administer the ordinances until a minister comes to their aid. That church contains 33 members, and is in the midst of a population sufficient alone to constitute a respectable congregation. Besides, this field embraces, with Elk Grove, Plumb Grove, 5 miles north, another Grove 5 miles south, and Des Plaines, 8 miles east. You will see, that to supply all these taxes me beyond my strength.

Besides the reduction that must follow from the limitation of my labors to a smaller field, my people are laboring under severe embarrassment. In addition to what your agent has told you about our produce not paying for the expense of getting it to market, the public lands are to be sold, and the people must pay for or lose their farms during the current year. Keep also in mind the failure of their wheat crop. Instead of being able to see how they are to pay for their lands, many will have, in fact, hard work to meet their expenses of living. Some, however, are getting into better circumstances, and I hope all may somehow succeed in securing at least a little homestead.

Besides the calls above referred to, we have, in some way, to build a meeting-house, or do worse. Instead of the kitchen of a log cabin, which covered my congregation at first, a good sized school-house was found to be insufficient before this revival; and what we should now do I know not, were it not for a large barn that in warm weather receives us.

Permit me also to speak of personal wants. My only alternative when I was obliged to leave the miserable cabin in which your Society first found me, was to quit the field or purchase a small claim with a cabin on it, with the hope, that by the labor of my son and the avails of my horse and carriage, I should be able to meet the cost. But we are greatly afflicted in the loss of our son's health, though we had hoped, that ere his father's lips should cease to proclaim Christ to perishing men, he would take his father's place. He is visited with epileptic fits which are thought to be incurable. He has however been very useful during the revival, though unable to attend to manual labor. Unless I should receive from the Missionary Society what our congregation have asked, I see not but this promising field must be abandoned. But if we can be thus aided the present year, I confidently expect we can do hereafter with half the amount.

INDIANA.

LIGHTS AND SHADES.

From Rev. S. Kittredge, Bedford, Ind.

Our meetings on the Sabbath, have, I think, of late, been gradually increasing in numbers and interest. And though there has been no special indications of the Spirit's presence, yet there has been, and still continues to be, a listening ear to the truth, which has been gratifying and encouraging to your missionary. Since the last report, some three or four have united with this little church, and we are expecting some others soon. Our Sabbath school, though smaller this season than formerly, is, I think, more interesting than it has ever been.

The monthly concert and weekly prayer meetings are continued in the congregation with no less interest than formerly.

Another thing that encourages our hearts at the present time, is that our prospects for completing our house of worship, are brighter now than they have ever been before. Some of our worldly men have of late, from some cause or other, been induced to subscribe liberally toward this object. What has induced them to do this I know not. I trust it is the Lord's doing.

But while there are some things to

encourage our hearts and strengthen our hands, there are other things of a discouraging character. Some of the most prominent and efficient members of our church, in consequence of worldly embarrassments, are broken up, and expect soon to remove from us to other parts of the country. Thus, while we have some additions, we have removals also; and we sometimes lose in the removal of a single individual or family, more than we gain by the addition of three or four.

"Yet will I rejoice in the Lord, and joy in the God of my salvation." He will order all things right and for the best. And to Him shall be all the glory.

TENNESSEE.

SACRAMENTAL MEETINGS.

If there were no other evidence that our country comprises a vast territory and contains a various population, it would be proved by the diversity of views and usages that prevail in different parts, even in relation to religion, that greatest and most absorbing of all its common interests. It is difficult for a dweller in the land of the pilgrims to appreciate the state of things, when even the wisest and best, both of ministers and people, feel themselves obliged to rely for the promotion of the Gospel, chiefly on the use of those special occasions called "Sacramental Meetings." And yet, in the south-western portions of our country, all evangelical denominations, however they may differ in other respects, concur in employing these as the principal means of grace to the people. While, therefore, those whose lot is cast amid the superior social advantages of the East are persuaded that their own is the more excellent way of [illegible]ncing religion, let them not too hastily [illegible]idemn the different course of those who [illegible]o differently situated.

From Rev. W. Graves, Knox co., Tenn.

soul fe[illegible]

I have just returned [illegible]d the judgs of my last sacrament [illegible]d with pleasure I hasten to state the particulars.

In the Claibourn county, being assisted by Rev. Aaron Grigsby, I administered the sacrament of the Lord's Supper on the second Sabbath of May. The meeting was well attended, Christians much revived, and 14 additional members were received by examination. Then having the materials, we proceeded to elect and ordain two elders, and thus regularly organized a church, which we called *Sugar Grove*. At the same meeting we baptized 5 children.

On the third Sabbath of May, I assisted brother Grigsby in a sacramental meeting in Knox co. We had an interesting meeting, although but one member was added to the church.

On the fourth Sabbath of May, I held a sacramental meeting at Montgomery, Morgan co., at which our congregations were generally small, it being a very rainy time. Still we had a good meeting; Christians were edified and strengthened, and sinners greatly affected. On Sabbath evening I told the people that I was about to leave them, having done my last preaching in this place. I then bid a final and an affectionate farewell, which excited the sympathies of the assembly and moved the friends to meet me with extended hands and flowing tears. I had become fully convinced that it was my duty to leave off preaching in Montgomery, because I saw a much better prospect for building up a church in Jacksborough, in Campbell co., the distance being but 30 miles from home, whereas Montgomery is 55, and it being out of my power to attend regularly in both places. The first Sabbath in June I was in Roane county, assisting Rev. J. Dike in a sacramental meeting, at which there were two additional members.

Last Sabbath, being assisted by Rev. A. Grigsby, I administered the sacrament of the supper in Powel's Valley, but there being much rain, it was an unfavorable time for meeting. On Sabbath we had about 600 hearers. But the house being too small, the speaker stood in the door and preached to a divided concourse of people, and just at the close of the sermon, the rain and storm drove as many into the house as could stand, whilst others were com-

pelled to resort to other houses for safety. After the storm, we proceeded to administer the sacrament to about 30 communicants. We then addressed ourselves to the unconverted part of the assembly; such a crowded house I never before witnessed. Nor were our addresses without effect.

VIRGINIA.

From Rev. D. F. Palmer, Smythe co., Va.

The Lord has again visited us in mercy. Eternal thanks to his blessed name, he has again opened the treasury of his grace, and showered upon us some precious mercy drops.

I held a protracted meeting at this place, which has just closed. It was a meeting of great interest. A deep solemnity pervaded the assembly from first to last. Ten persons, all of whom are from the higher walks of life, came out from the world and united with the church. One is a lawyer of distinction, whose influence, we trust, will be highly salutary throughout this region.

When I take a retrospect of the past, my heart is enlarged, and swells with gratitude and praise to God. When I came to this place, under the patronage of your Society, only a half dozen Presbyterians could be found. About 70 have since been added. I feel encouraged and strengthened, and am resolved to labor with all my powers in the vineyard of my Lord and master.

MICHIGAN.

THE FAITHFUL MISSIONARY A LIGHT IN A DARK PLACE.

When I came into this county, it was impossible to gather a congregation except at one village. Now, I have under my general supervision three churches which I have formed, and five congregations. The church at P. H. have a meeting-house. The church in St. C. are now building; it was inclosed last week, and I trust will be finished this fall. My congregation at P. S., which makes a sixth, is prospering. They are also building a small brick church to be finished in less than a year.

Who can read the proofs of such usefulness as this, and not admire the divine arrangement for the moral advancement of society by means of the living ministry? What agency could produce such effects, but the living voice and glowing heart of one, who is willing to spend and be spent for Christ and the rescue of souls? And how blessed is the work of missions, that sends forth and sustains such laborers in regions where, but for them, sin would revel unchecked, and immortal men perish without hope!

But the privilege of such usefulness as this is not enjoyed without cost. Such rewards are the fruit

> "Of strength impaired, of wasted years—
> A weary round of toils and tears,
> Where fainting hope contends with fears,
> By faith alone sustained."

The following glance at the circumstances of the past six years, will enable our readers to appreciate the scenes of self-denial through which some of their brethren are called to pass.

The sickness and death last fall were dreadful. Some have left, to return after the time of fall sickness. With all this large field, I found myself obliged to place my family away from me or leave the field. I spend none of my time on the Sabbath where my family are, because the people are able to do nothing for my support while they are building a small meeting-house. As an additional motive for moving my family to St. C. and spending some of the week with them, I found it would hasten the completion of their house of worship, and I have promised to give them a portion of my labors when that is done. This I think is [illegible] only thing that would cause the hou[illegible] be completed. Thus I am endeav[illegible] to guard the weak portions of the [illegible]all," and, by the grace of God, I can [illegible] that they grow from year to year a little stronger. But here I [illegible]erally to six and almost seven years exposed the[illegible] miasma of an unhealthy region, [illegible] the [illegible] in extreme sickness, and m[illegible] the same condition,

often, and I may say part of the time, in a drooping and debilitated state of body and mind. My health is now good. My parents in Ohio have recently urged me strongly to leave and go to that state. Through their influence, doors have been opened for me to three or four good congregations, who are able to support the Gospel, and I was on the point of deciding that I would go, but my friends in different parts of this county expressed such feelings on the subject, and urged me to stay with such importunity, that I feel that I cannot leave them at present. It is like abandoning friends in a dangerous forest, and I cannot withstand their cry, "don't leave us," "don't leave us." Yet, were it not for the aid your Society renders, I should be obliged to leave. O, I wish some of the churches who build *large* meeting-houses, and pay their ministers *large salaries*, and *still are rich*, would or could realize the situation of their brethren, and the churches in this wide field. Surely they would not leave you with stinted means to carry on the work in which you are engaged. There is no instrumentality, I am convinced, that can be the means of blessing this region like the A. H. M. Society. Without this, Ignorance, Popery, Infidelity, &c., &c., will occupy this large field in the West, which is soon to do very much towards deciding the fate of our country, and of influencing the world!

From Rev. S. Woodbury, Manchester, Washtenaw co., Mich.

Two years ago in October, I removed my family to this place, and was installed as pastor of the church in December following; since which, the church has increased from 38 to more than 80 members. A pleasant revival commenced at the installment, which increased the church one half in numbers, and more than one half in pecuniary strength. A Sabbath school and Bible class immediately went into operation with encouraging prospects. To start the Sabbath school, (being destitute of means to purchase,) the pastor offered 20 vols. toward a Sabbath school library, from his own; and then went from house to house begging more, till the library rose to about 100 vols. We shall, by a kind providence, add to this, in a day or two, 100 vols. of books and 200 pamphlets and tracts, as a donation from Dr. Skinner's church in Mercer-st., N. Y. We have had but very few communion seasons since I came here, when some have not been added to the church—two on profession and one on certificate, we added on the 4th instant. Some few have left to join other churches.

THE REASONS FOR ASKING MISSIONARY AID.

The trustees wished to apply to your Society for aid when I came here, but I told them you had enough to do, and we must first try what could be done by ourselves. We have all struggled *to live*, pastor and people; we have struggled HARD; I have not experienced such privations since I have kept house, which is 17 years. The trustees have paid me less than $400, which is all I have had to support my family upon *since I came here*, except a few presents from the people occasionally. Of course I am a little in debt, but not much. My people are very kind, and we love them much. Their wheat crop was almost entirely cut off last year by the insect; and this year, drought has so injured it, that we shall certainly have no more than a common crop. Then to this add the *very low* price of wheat (our only dependence,) and the *scarcity* of *money*, and the effort to render our meeting-house comfortable, and save it from decay, and you will see, I trust, that *necessity* and not *covetousness*, has driven us to look to your excellent Society, as our last hope, that the invitations and warnings of the Gospel shall not cease to vibrate through "this territory of death." Last winter, in connexion with a committee from the board of trustees, I visited every male member of this church, with the design of raising the necessary funds to free the church property from debt. Every man, with only one exception, came forward and contributed according to their circumstances, from $10 to $100 each, and gave their notes, payable one half in one, and the other half in two years on interest. When this effort was made.

two of the trustees had their personal property advertised to be sold on execution for the church debts. Thus you see, the people are all willing to make sacrifices, and could you see them come three, five, and eight miles, Sabbath after Sabbath, to attend meeting, you would not doubt that they *love* the sound of the Gospel.

OHIO.

From Rev. H. R. Howe, Pine Grove, Gallia co., O.

VALEDICTORY.

Feelings of no ordinary character are excited, as I retire to make this my last communication to your Society. It is as though I looked on the face of some honored and much esteemed friend, for the last time; as though I were about to let go my hold on some parental hand, by which I had for a long time been guided and upheld. Yes, dear brethren, mingled emotions of fear and hope, of pleasure and pain, fill the bosom while I write. My "heart trembles for the ark of God," as I cast a thought on the future. Former anticipations have not been fully realized, by the history of the past. Long before this, I had hoped the church to which I minister would have been able and willing to sustain the ministrations of the Gospel. Such, however, has not been, neither is it now the case.

All my designs and hopes, my labors and fond anticipations, since first I entered on this mission, have centred in the ultimate prosperity of this church. That I have not prayed as much, or lived as holy a life as I might and should have done, I am fully conscious; but I have labored night and day, if not with tears, yet I can truly say, with deep solicitude, and under an abiding conviction of my accountability to God. My connection with your Society and with the churches in this region, I am well assured, must be solemnly reviewed on that great day when the secrets of all hearts shall be revealed.

I take my leave of your Society, not knowing the things that shall befall me hereafter, and at a time when I never needed its patronage more. I shall not speak of privations endured in time past. Sacrifices I have made it is true, but the greatest of all these is, the time I have been obliged to employ in secular affairs. Even now, I have no house, (except the one yet unfinished which I am attempting to build,) which will shelter us from the storm.

I look on my book shelves and mourn that they are so thinly stocked. When I would investigate any subject at all out of the common track of thought, I am much trammelled for the want of suitable helps.

These are some of the circumstances, under which I throw myself and little family on the good providence of our heavenly Father, and commit our way unto the Lord. Needy though we be, I cannot consent to be sustained by the contributions of the pious, and often the pious *poor*, while prospects are no more flattering than at present.

We have lately received three members to our church, and some are known to be thoughtful.

A collection of some ten or twelve dollars for your Society has lately been made, is in the hands of one of our deacons, and will soon be forwarded to the Marietta Agency.

NEW-YORK.

From Rev. J. M. Sadd, Eden, N. Y.

REVIVAL.

I rejoice to tell you we have seen the work of God here in great power. The church seem to be raised up on to higher ground than ever. They have confessed their sins, and have most solemnly consecrated themselves to the work of God, and to greater sacrifices, and to more determined activity and persevering faithfulness.

When the church had thus bowed down, they began to pray for sinners, and sinners began to be converted; almost the first case was a captain, on Lake Erie, a young man, who has taken a very decided stand for God and his cause. He feels that he has in reality consecrated himself to the work of God,

and says, he shall unite immediately with the Bethel Church at Buffalo, and do all he can for its support and for the conversion of his fellows.

Another case, was a bold blasphemer, who seems to be in his right mind. About 18 or 20 persons have been hopefully converted. Though not as many as sometimes is the case, yet it seems a great work here. It has been principally in the Sabbath school—one old gray-headed man, who was full of infidelity. The work seems still to be going on.

APPEAL

To the Congregational and Presbyterian Churches of New-York and New-England.

Dear brethren,—The "Presbytery of Marshall," situated in the interior of Michigan, beg leave to call your attention to the wants of the ministry of our two denominations, throughout this state.

We were sorry to perceive by the public papers, that it had been stated at one of your recent *Anniversaries*, that "the support of western ministers is *not* generally inadequate." The converse of this statement, brethren, we know to be much nearer to the fact. But, before proceeding farther, we would express our unfeigned and grateful acknowledgments to the AMERICAN HOME MISSIONARY SOCIETY, for the liberal aid which they have rendered to the ministry and churches of the West, as well as our hearty thanks to all those, whose bounty the Society has dispensed. Without that aid, many a dear and devoted brother had not been able to retain his station a single year. But, *one hundred*, or *one hundred and fifty dollars*, will do but little towards the entire support of a growing and dependent family. We pray you to ponder this. Most of our brethren are not supported half as well as they were four or five years ago, and for the simple good reason, that their congregations are not half as rich as they then supposed themselves to be, nor as rich as they then really were. Still, our purpose is not now to beg for greater assistance in the form of *money*, but in another and easier way.

1. We respectfully solicit *donations in clothing*. A box of clothing, sent out from Detroit, the winter before the last, and a box forwarded last autumn from East Hanover, N. H., afforded more relief and rejoicing, than, without *knowing* the situation of the brethren, you could well imagine. Clothing here is, universally, a *cash* article, and is generally very dear. Of all WOOLLEN FABRICS, this is especially true. Few of our farmers have hitherto kept sheep, and, consequently, their own clothing bill has been an enormous drawback upon their ability to pay *any money* towards the support of the ministry. Thus far, even the most common sorts of stockings have been imported, and at high prices. This evil falls with double weight upon the ministry. It greatly augments their expenses, and it greatly diminishes their resources.

One of our brethren remarked before Presbytery, a few days ago, that but for the share he had received out of the box from Hanover, he could not possibly have attended that meeting. Some time before, another rose and said, "I have not had a new coat for three years, and this which I have on, you perceive, is not *decent*." Friends in Marshall and Detroit generously sent a temporary supply for him and his family. But he was only one out of many, *unus e pluribus*, emphatically. Plain, substantial clothing, of almost any kind, will be very acceptable. Garments suitable for men, women, and children of all sizes, are greatly needed. Fragments of new cloth, cotton, woollen, and linen, such as are now seen in almost every shop in the eastern cities and villages, would here be invaluable. Bed clothing may well be added. But nothing is more difficult to be obtained here, because nothing is scarcer or dearer in

the interior, than *boots and shoes*, of all descriptions. A beloved and most useful minister in Michigan started off last winter, on a preaching tour, which took him through one of our largest villages. A fine, little, barefooted boy followed him to the door, and begged that papa would bring him back a pair of shoes. His father replied, "I'll try, my son." The door closed. "Poor child," said the amiable wife and mother, "his father has *tried* hard, and he has raised only *twenty cents* to take with him." Nor had they been improvident.

2. We respectfully solicit *donations of books.*

Great as are the physical wants of our brethren, their *intellectual* wants are still more pressing. There are very few adequate or even decent ministerial libraries in the state. Many of the brethren came hither poor, and brought few books with them. Some of them *have not been able* to buy a single volume since they came to the West. These men *love to study.* They would rejoice to store their minds with biblical science, and would cheerfully submit to any self-denial, which should procure for them the means of so doing. Long since have they "inwardly digested" every word which they possess. This want, dear brethren, we venture to say to you respectfully, *must* be supplied. The eastern churches *cannot afford* to bear even their own share of the consequences, remote and indirect as they may seem, of permitting any large portion of our common country, and especially "the Great West" to pass into the hands of an unlearned, unskilful ministry. But, deprived of books, good books, standard works, the means of a severe and *advancing* discipline, the most pious and sensible men in our profession, will soon *run down intellectually*, and then, brethren, what will become of the churches and the community! THEY WILL BE FLOODED WITH FATAL ERRORS. No earthly power can prevent it. Dear brethren, in the name of our common Lord, we conjure you, arise to the rescue. Hundreds of your church-members could each spare a few volumes as well as not. More than half of your *ministers* could each spare a few volumes as well as not. All your religious authors, publishers, and booksellers, could each spare a few volumes as well as not.

We will now briefly explain our importunity.

No state in the Union has a richer soil than Michigan. She is almost circumscribed by navigable water. Notwithstanding her misfortunes and her mistakes, she will be, ultimately, one of the strongest and most prosperous members of "the republican family." But over some portions of the state, *the wheat-crop*, hitherto our MAIN dependence, has, for two years past, been almost entirely cut off. It has been destroyed by the ravages of the insect. Many a farmer, who had subscribed twenty, thirty, or fifty dollars towards his minister's support, and who had confidently expected to have five, seven, or ten hundred bushels of wheat to sell, *did not get his seed.* His own time and labor, and that of several hired men, who MUST BE PAID, have all been worse than thrown away. Many a fertile field has not been *harvested* at all since 1838. Others, to be sure, very many others, have fared better. But this is, in one Presbytery, at least, a wide-spread cause of present depression and poverty. One farm, which sold for ten thousand dollars two years ago, has not cleared the taxes since the sale. Another farm, for which, one of your eastern capitalists offered, less than three years ago, twenty thousand dollars in cash, has, since that time, even under the management of one of the shrewdest and wisest Yankee-farmers in the country, run him in debt, three hundred dollars a year. How *can* such men sustain the ministry, whilst their own families are in distress! These are *local* evils, and, we trust, temporary.

During this same period, *our taxes* have grown upon us frightfully. This is owing to a variety of causes, but to none more than to the unfortunate operation of our famous *five million state loan*, and which now lies like an incubus on all the physical and commercial energies of our infant commonwealth.

Again, although the general mortality in Michigan is probably less than in New-England, (as for instance, not a single minister, connected with the six Presbyteries belonging to this state, has

died during the last eight years,) yet *sickness* is certainly one cause, even of pecuniary embarrassment. It falls most heavily upon us during the period of harvesting, and particularly of sowing for the next year. During the months of August and September of the two last years, not a few of our country congregations have been nearly broken up; the crop of one year lost for want of being seasonably harvested, that of the next, for want of being seasonably sown. Finally, our currency is gone—absolutely in ruins!! The self-denial endured by our brethren in the ministry, and by their beloved families, is deserving of high commendation. Eastern pastors know nothing about it. They must share it, personally and patiently, before they will understand it.

Now, then, we ask the churches of New-York and of New-England, if they will not make us up some good boxes of clothing and of books. As to the latter, they should be adapted to qualify *ministers* and *ministers' wives* for their great work. It will be very important that the boxes should be sent on, so as to get here safely and certainly before the closing of the Canal and the Lake. Very little *money* need be expended in this undertaking, besides what is wanted to pay the freight.

Allen Wheeler, Esq., Broad-Street, New-York, is the man, to whose care, goods coming from the East of that place, should be forwarded. He is a staunch friend of poor ministers at the West, and the Agent for the *six-day boats*. He can inform you what the freight will be to Detroit.

Dear Brethren and SISTERS:

Do not, we beseech you, throw aside our humble appeal as soon as you have glanced your eyes over it, and do no more about it. "Hear us," beloved friends, "for our cause, and be *patient*, that you may hear, and the better judge."

Direct to such ministers, or laymen, as you prefer, but do not forget the *clothing*, and especially the BOOKS and the PARCHMENTS.

Our necessities are great, very great, and growing greater every hour. The Lord fill your hearts with benevolence, and your hands with diligence in this matter. Then will your reward and our rejoicing abound, even unto the day of our Lord Jesus Christ.

That my own motives, in having thus executed the directions of my Presbytery, may not be suspected, I deem it but just and proper to add, that having received thus far, an *adequate* salary, myself, and possessing a competent library, I shall derive not the smallest personal benefit from the charities contemplated in our appeal, beyond what will arise from witnessing their distribution among brethren, whom I "esteem very highly in love for their work' sake."

With Christian salutations, I subscribe myself, by order and on behalf of Marshall Presbytery,

JOHN P. CLEAVELAND, *Moderator.*

☞ Boxes sent to the care of H. W. Ripley, Assistant Treasurer of the American Home Missionary Society, No. 150 Nassau-street, New-York, will be forwarded without delay. None, we trust, will give the less *money* to the missionary cause, in consequence of their donations in *clothing* or *books*. But all, we should the rather hope, will count it, more than ever, their privilege to make the case of the missionary in our western country their own, and while he sacrifices so much in doing the work which God has given his people to do, will give him, cheerfully and liberally, both the greater gift and the less—*whatsoever* he needeth, to aid him, in turning the wilderness into the garden of God.

Appointments by the Executive Committee of the A. H. M. S., from July 1st to August 1st, 1841.

Re-appointed.

Rev. James A. Clark, Fort Madison, Iowa.
Rev. Jesse Wimpy, Pleasant Valley and Sugar Creek, Georgia.
Rev. W. Chamberlin, Alton Presbytery, Illinois.
Rev. Sylvester Carey, Milford, Michigan.
Rev. D. A. Sherman, East Troy, Wisconsin.
Rev. John C. Parsons, Franklin and Yorkville, Wis.
Rev. Jeremiah Porter, Green Bay, Wisconsin.
Rev. Jacob Burbank, Fultonyville, N. Y.
Rev. D. B. Woods, Springwater, N. Y.
Rev. William Huntting, Greenport, L. I.
Rev. Daniel Rockwell, Elk Grove, Illinois.
Rev. James Robertson, Sherbrook, L. C.
Rev. Jonathan Cable, Reynoldsburgh, Jefferson and Lower Liberty, O.
Rev. A. D. Chapman, Kingston, O.

Not in commission last year.

Rev. J. M. Clark, Madison, Wis.
Rev. —— Fairchild, Newtown, Fountain co., Ind.
Rev. C. P. Bush, Tenth Presb. Ch., N. Y. city.
Rev. Charles W. Gurney, Coldwater, Mich.
Rev. A. C. Dubois, South Dansville, N. Y.
Rev. E. J. Boyd, to go to the West.
Rev. B. B. Drake, Bloomington, Ill.
Rev. John W. Pierce, Hudson, Mich.
Rev. Silas Woodbury, Manchester, Mich.
Rev. Calvin Butler, Boonville, Ind.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from July 1st to Aug. 1st, 1841.

NEW-HAMPSHIRE—

Concord West, Miss Rebecca Rolf, to const. Rev. Asa P. Tenny a L. M., by Rev. B. P. Stone, 30 00
Fitzwilliam, widow's mite, 1 00
Peterborough, legacy of Mrs. Mary Averill, by Rev. B. P. Stone. 10 00
Seabrook and Hampton Falls, Cong. Soc. to const. Rev. Sereno T. Abbot a L. M., by do. 30 00

VERMONT—

Dorset, Huldah Martindale, 4 00
Westminster, in part of legacy of the late Jacob Chapin, by Jacob Chapin, jr. 100 00

MASSACHUSETTS—

Missionary Society, by B. Perkins, Asst. Treas., 500 00
Amherst College, officers and students, by H. O. Howland, 53 00
Cummington, First Ch., Ladies, by Mrs. C. Briggs, Treas., 10 00
Franklin Co. H. M. S., of which $30 is from Samuel Denham, to const. Solomon Burr of Princeton, Ill., a L. M., by Otis Child, Treas., 117 00
Hampshire Miss. Soc., of which $30 is from David Mack, to const. Aaron Graves of Middlefield a L. M., by E. Williams, Treas., 150 00
Hopkinton, Ladies' Miss. Soc., of which $100 is to const. Rev. J. C. Webster a L. D., 112 00
North Brookfield, Ladies' Sew. Soc. to const. Mrs. Content Skerry a L. M., by Rev. Dr. Snell, 30 00

CONNECTICUT—

Missionary Soc., by Francis Parsons, Treas., 1,000 00
Mystic Bridge, H. M. Soc., by Eliza H. Palmer, in full to const. Benjamin F. Hoxie a L. M., 12 00
New Haven, East-Dist., H. M. Soc. viz: Branford, 45 00
Guilford H. M. S., 121 69
New London, Friend, 30 00
North Woodbury, of which $30 is to const. Rev. John Churchill a L. M., 48 00
Southbury, Ch. and Cong. to const. Rev. W. H. Whittemore a L. M., 36 00
Stanwich, Cong. Ch., by Rev. D. R. Butts, 18 00
West Chester, Cong. Soc., by S. Brown, 19 00

NEW-YORK—

Bangor, Rev. B. Burnap, 1 00
Bethlehem, by Rev. R. G. Armstrong, Judge Denniston, 3; J. Caldwell, 1; Mr. Sayre, 1; J. Dean, 0 50; I. Thurston, 1; Mr. Van Allen, 1; A. Caldwell, 1; Mrs. Van Allen, 1; J. Roberts, 1; H. W. Strong, 0 50; L. O. Van Allen, 0 25; Dr. Goodman, 1; O. Van Allen, 0 50; P. Fitzgerald, 0 50; T. Clemence, 1; Cash, 1; Mr. Walsh, 0 50; P. Darlington, 0 50; Mrs. Chambers, 1; Mrs. Brown, 0 37; J. Taylor, 0 50; L. Taylor, 0 50; Mrs. McGill, 0 50; Mr. Mansfield, 0 50; S. M. Denniston, 2; T. J. Fulton, 0 50; D. Chandler, 1; J. Drake, 0 50; Mrs. Weed, 1; Mr. Wood, 0 50; Mrs. Fulton, 0 38; Mr. Cleeves, 1; J. B. Page, 1; J. Smith, 1; J. Denniston, 0 50; D. H. Moffatt, 2, 31 00
Brooklyn, *Third Ch.*, J. Howard, 20 00
Canterbury, by Rev. R. G. Armstrong, coll., 21; Rev. Mr. Silliman, 2; Mrs. Silliman, 1; L. Tobias, 1; Mr. Van Buren, 1; V. M. Purdy, 1; J. Woodhams, 0 50; Mr. Roe, 2 27; Cash, 0 23, 30 00
Catskill, Friend of Missions for supporting the Gospel in Iowa, 250; Presb. Ch. coll., 28 56; Charles Beach, 20; James Millard, 15; H. Whittlesey, 15; Caleb Day, 10; Mrs. Lucy Day, of Cleaveland, O., 10; John Lochee, 10; Frederick Hill, in part, to const. Hiland Hill a L. M., 10; A. Beach, 5; Rev. G. N. Judd, 5; John Powers, 5; S. S. Penfield, 5; Charles Austen, 5; John Dean, 1; Ann Polluck, 1; B. Sole, 1, 396 56
Denton, by Rev. R. G. Armstrong, R. W. Sawyer, 0 50; M. H. Phillips, 0 50; H. Phillips, 1; A. Halbut, 1; J. B. Gale, 1; Mrs. H. G. Sawyer, 5; R. F. Sawyer, 1; Mrs. O. M. Johnson, 1; L. Schoonmaker, 0 50; H. W. Denton, 3; J. H. Millspaugh, 1; J. Corey, 0 25; Emily Smith, 2 71; James Gale, 1; J. B. Denton, 1; J. Post, 0 50; G. Phillips, 1; W. Arnout, 3; H. E. Denton, 1; J. Valentine, 0 50; S. Valentine, 0 50; Cash, 0 04; M. Sawyer, 3, 30 00
Fishkill, by Rev. R. G. Armstrong, Mrs. Gen. Van Wyck, 1; Mrs. Waldo, 0 50; Miss Montrose, 0 50; Col. Burroughs, 1; Jane Delavan, 1; A. Brinkerhoff, 5; J. D. Brinkerhoff, 2; Wid. H. Haight, 1; Elizabeth Haight, 1; Minerva Haight, 0 50; Wm. Seward, 1; T. M. Scofield, 3; J. Hoyt, 5; J. E. Smith, 0 50; Mrs. J. E. Smith, 0 50; J. I. Haight, 1; E. M. Scofield, 10; Gen. A. Van Wyck, 30; A. Sherwood, 5; L. W. Arnin, 1; J. M. Scofield, 5; E. Scofield, 5; Benjamin Everett, to const. his daughter, Miss Sarah Everett, a L. M., 30; Mary Haight, 1; C. T. Pudney, 5; C. Scofield, 5; Mrs. T. Huestis, 1; Phebe Scofield, 2; Seth Hoyt, 5; C. Delavau, 2; Margaret Brinkerhoff, 0 50; Ann Van Wyck, 5, 137 00
Freedom Plains, by Rev. R. G. Armstrong, J. Wilkinson, 1; P. Velie, 1; S. Pettit, 5; Col. Todd, 2; E. Taylor, 1; F. Morefort, 1; Jesse Baker, 1 50; E. Van Benschoten, 2; John Baker, 1; Rev. S. Mandeville, 1; Wm. Petitt, 1; Miss Kellogg, 0 50; M. M. Overocker, 0 50; Mrs. S. Overocker, 0 50; Widow Overocker, 1; Mrs. Taylor, 1; Mrs. Shear, 1; Mrs. Van Valen, 2; Mrs. Woolveu, 0 50; Mrs. Landon, 0 50; Mr. Landon, 0 50; Mrs. Woolveu, 1; Mrs. Miller, 1; B. H. Conklin, 10, 37 50
Marlborough, by Rev. R. G. Armstrong, Mr. Bailey, 1; B. Bailey, 1; J. G. Storm, 1; Mr. Spencer, 5; Dr. Deyo, 1; Mrs. Dubois, 1; Mrs. Holden, 0 50; Mrs. Field, 0 50; Mr. Velie, 2; Mr. Bloomer, 0 50, 13 50
Newburgh, *Second Presb. Ch.*, by Rev. W. Hill, 15 00
New Windsor, by Rev. R. G. Armstrong, Mr. George, 0 50; A. Sherwood, 1; W. Sherwood, 1; Mr. Colby, 3; Mr. Corwin, 1; Mrs. Merritt, 0 75; Mrs. Colton, 0 25; L. Nichol, 1; Mr. Stilson, 0 50; Mr. Andrews, 0 50; Mrs. Eggleston, 0 25; Mrs. Peet, 0 25; Mr. Morton, 5; Mrs. Carpenter, 1; John

Nichol, 5; Mr. Lee, 5; Mr. Vail, 2; J. Moores and brother, 0 60; Miss C. Moores, 0 50; D. Moores, Esq., 3; Mrs. D. Moores, 1; Mrs. Eggleston, 0 50; Widow Lockwood, 2; S. Moores, 1; D. Lockwood, 5, 41 60

New-York City, S. E. Morse, to const. Mrs. Sidney E. Morse a L. M., 30 00

Pleasant Valley, by Rev. R. G. Armstrong, Owen Ward, 5; J. Marshall, 1; Mr. Dubois, 1; J. Humphrey, 2; J. R. Lockwood, 2; J. Wiggins, 0 25; G. Badgley, 2; Sarah Daly, 0 25; James Smith, 1; I. Van Nostrand, 0 25; W. K. Tanner, 1; A. J. Holmes, 2; J. W. Holmes, 1; C. Lewis, 0 50; Mrs. Lewis, 0 25; J. B. Smith, 0 50; R. Mead, 1; D. I. Ward, 0 50; J. Barnes, 1; A. Pells, 1; W. H. Doughty, 0 50; C. Peters, 0 50; J. E. Mott, 1; J. Delong, 1; Miss E. Ward, 0 50; Esq. Beadle, 1; J. Ward, 2; Col. Smith, 1; Mr. Skidmore, 1; Dr. Canfield, 2; Mrs. De Graff, 0 50; E. Mott, 2; Sarah Peal, 0 06; Col. H. Ostrom, 5; Joseph Holmes, 2; T. Newcomb, 5; Mon. Con. coll., 43 64; N. Allen, 3; Mrs. N. Allen, 2; W. C. Holmes, 1; Esq. Coles, 1; Wm. Smith, 1; W. J. Barnes, 1; S. Marshall, 0 72; Mrs. G. Ham, 1; Mrs. Check, 0 25; C. Vanderburgh, 0 12; James Barnes, 3; A. D. Wright, 1, 107 29

Pleasant Valley West, by Rev. R. G. Armstrong, J. Powell, 1; A. Raymond, Esq., 1; Mrs. Tremper and sister, 1; Mr. Duryea, 0 50; Mrs. Fay, 0 25; Mr. Skidmore, 1 50; A. Van Sicklen, 0 50; Mon. Con. coll., 3 77; B. Tunis, 1; Mr. Johnson, 0 38; W. Edwards, 1; H. Wood, 1; J. Traphagen, 0 50; H. Bodine, 0 50; Mary Bodine, 0 50; W. Garrison, 2; D. Garrison, 0 50, 16 90

Poughkeepsie, *Cong Ch.*, by Rev. R. G. Armstrong, Mr. Tyson, 0 50; Friend, 1; Wm. Lynn, 0 25; T. C. Coxhead, 2; J. Bartlett, 1; J. De Graff, 1; A. Wiltsie, 1; J. Wiltsie, 2; Mrs. Topping, 2; Mr. Blake, 1; Mon. Con. coll., 40 58; G. Wilkinson, 3, 55 33

Presb. Ch., by Rev. R. G. Armstrong, W. A. Candee, 1; R. Wilkinson, Esq., 10; J. Bowne, 5; a Lady, 0 50; Mr. Irish, 0 16; S. Bogardus, 1; J. R. Payne, 0 50; N. B. Eells, 0 50; J. M. Cable, 1; Mr. Frear, 0 50; S. C. D. Raymond, 2; S. B. Woodbridge, 5; Wm. Wilkinson, 1; D. B. Lent, 5; J. H. Kallhamier, 2; Mr. North, 0 50; Mr. Lathrop, 2; Mr. Bartlett, 10; H. Carpenter, 1; J. Carpenter, 1; Mr. Roosevelt, 30; Margaret Henry, 1; H. S. Richards, 10; J. Thompson, 5; in part to const. Rev. Peter Kanouse a L. D. 95 66

Smithfield, Fem. Benev. Soc., by Mrs. A. Flint, Treas., 16 00

Troy, First Presb. Ch., by J. Raymond, Treas., 83; H. R. Hubbell, to const. Rev. Thomas Wickes, of Marietta, O. a L. D., 100, 183 00

Westport, by Rev. E. B. Baxter, 3 20

Whallensburgh, by do. 1 80

NEW-JERSEY—

Newark, in part of legacy of the late Joseph Affolder, by D. J. Hayes, Ex., 100 00

Parsippany, Fem. Evan. Soc., by Miss Beach, 15 00

PENNSYLVANIA—

Home Missionary Society, by Rev. E. R. Fairchild, 200 00

OHIO—

Euclid, Mrs. Sarah Shaw, by Rev. W. F. Curry, 40 00

Sandusky city, S. Moss, 2 00

INDIANA—

Covington, by Rev. E. Kingsbury, 4 75

ILLINOIS—

Alton, in addition, by Rev. W. Chamberlin, 70 19

Collinsville, do. 19 16

Edwardsville, do. 37 50

Monticello, do. 30 00

Waynesville, Mon. Con. coll., by Rev. J. Porter. 9 50

MICHIGAN—

Ann Arbor, C. Kellogg, 1 00

Pinckney, by Rev. Seth Hardy, 10 00

J. H. R. 10 00

JASPER CORNING, *Treasurer*. $1,326 97

Donations in Clothing received during the last year, and not before acknowledged.

Keene, N. H., Ladies, a box valued at $34 82.

Swansey, N. H., Ladies, do. do. $34.

Northford, Ct., a bundle valued at $11.

Madison, N. J., Ladies, a box.

Receipts of the Western Agency at Geneva, N. Y. from April 26th to July 1st, 1841. Rev. J. A. Murray, Sec.

Auburn, First Ch., 62 44

Bath, Const. Presb. Ch., 29 00

Canandaigua, Wm. Antie, jr., 5 00

Castleton, Ladies' H. M. S. Mrs. Harriet Jones, Treas., 26 00; Gent. 25 00, 51 00

Centerfield, 15 00

Centerville, Ladies' Sew. Soc. 16 00

Chapinsville, 10 50

Corning, First Presb. Ch., 10 00

East Evans, 6 25

Geneva, H. H. Seelye, ($125 previously acknowledged,) in full to make Rev. F. E. Cannon a L. D. and L. B. Towsley a L. M., 100; Hon. J. Sutherland, 10; Mrs. Hopkins, 5; Mr. Gordon, 1; others, 3, 119 00

Genoa, by Rev. S. Smith, 20 25

Hopewell, 11 65

Ithaca, Daniel Bates, Esq., 100 00

Lewiston, 5 62

Lyons, Ladies' Assoc., Mrs. S. Harrington, Treas., 27; Jesse Smith, L. M., in part, 10; others, 74, 111 00

Millport, 7 62

Murray, by N. Benedict, 8 00

Ovid, 67 25

Painted Post, Ladies' Sew. Soc., 20 00

Palmyra, 50 50

Pike, 5 00

Portageville, 5 25

Pultney, Presb. Ch., by Rev. Mr. Hotchkiss, 17 00

Piza, 19 00

Richmond, 41 00

Rochester, I. M. Schermerhorn, 2d payment, 25; O. Hastings, 25; Washington-st. Ch., 16, 66 00

Rose, 18 75

Rushville, in part, to make Rev. Mr. Gelston a L. D., 25 00

Skeneateles, Deac. Warner, 5; others, 13 06, 18 06

South Corning, Sew. Soc. 6 00

Strykersville, 12 00

Weedsport, 15 00

West Bloomfield, Ladies' Miss. Soc. to make Rev. Rufus Clark a L. M., Mrs. Susan A. Hendee, Sec., 30 00

$1,016 65

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

REMINISCENCES OF A MISSIONARY, No. 1.

LIGHTS AND SHADOWS.

Some twelve years ago, I received a commission from the A. H. M. Society, to preach the Gospel in one of the newest, though most rapidly rising of the western states. Twelve counties were assigned me as the field of my labors. The country was sparsely settled, and in many places destitute of roads, while distances of twenty, thirty, and even forty miles, intervened between the settlements in which I preached. In some places an old "Indian trail" marked my way—in others, lines of stakes set up on the prairies, and blazed trees in the forests, while often in the longest reaches of the wilderness I had to shape my course, for many miles together, by the points of timber protruding into the prairies, which to an observing eye will soon become familiar. Often, was I compelled to cross swollen streams, with no other assistance than that furnished me by a faithful horse, and to encounter the most terrific storms, when far from any human habitation. Often, was I in "perils of waters in the wilderness—in hunger and thirst, in weariness and painfulness." Frequently, too, in consequence of the intolerable annoyance of *horse-flies*, I was obliged to lie by during the day and travel all night, serenaded by the wolves, and drenched with the chill dews dripping from the tall grass of the prairies, and the tangled boughs of the forest.

But, amid these shadows, I had occasional gleams of light to cheer me on in my Master's work. One day, I preached in a small log cabin in the county of F., where the beautiful village of C. now stands. My theme was the love of Christ. I saw, directly before me, a man whose snowy locks and wrinkled countenance indicated that he had long before numbered his three score and ten years. His eyes were riveted upon me; and as I proceeded in my discourse, as if to hear to better purpose—he first leaned forward, and then rose to his feet, bowing on the top of his staff, while his bosom heaved with emotion, and tears coursed rapidly down his furrowed cheeks. The moment I closed the service, he grasped my hand, and cried, "I welcome you, dear sir, to this new settlement," while a new flood of tears gushed from his eyes. I expressed my surprise at finding a person there so far advanced in life. He replied, "I came not from motives of worldly gain, but in obedience, as I thought, to the dictates of duty. I have many descendants, children and grand children, and great grand children. They are not rich, and could not be settled to advantage in our native state. They heard much said of the fertility of this region, and were anxious to remove hither, while land could be procured on reasonable terms. I supposed they would be deprived of all religious privileges, and fearing that they might be led astray by evil influences, I felt it my duty to come with them, and devote my few remaining days to their spiritual instruction. I thought I had heard my last sermon, but the Lord has been better to me than my fears. I had been here but a few days, when a neighbor told me that a missionary was to preach for us to-day. The intelligence was like 'cold water to a thirsty soul.' I have walked five miles to hear you, and I bless God for such a privilege," and again the fountain of his tears sent forth its flood. I continued for several

months to preach occasionally in that place, and always found my old friend among my auditors.

Two brethren in the ministry were sent by the A. H. M. Society within the bounds of my large field during the year, and my tours became less extensive. I thus, for five years, lost sight of my aged hearer, and in the meantime passed through varied scenes. In the spring of 1834, I made a tour through the mining regions in northern Illinois, Wisconsin and Iowa, and returning, stopped to spend a Sabbath in a new settlement, where I learned there were a few Presbyterians. It was night when I arrived, and on the morning of the Sabbath, the gentleman with whom I stopped went out to circulate an appointment for preaching. When the hour arrived, I saw an aged female leaning upon the arms of two of her daughters, (for she could not walk alone,) tottering towards the door. In a moment, I recognized in her the wife of my old friend. Her husband had, a year before, gone the way of all the earth in joyful hope of a glorious immortality, and she was evidently just about to lay down the clayey tabernacle also. Her son-in-law, with whom she resided, heard of my appointment in due season, and approaching the bed-side of the aged invalid, inquired whether she would not like to go to meeting. "Ah," said she, "why do you tantalize me thus? there is no meeting in the neighborhood, and you know I could not attend it if there were." "But if Mr. —— were to preach at J. J——s, would you not try to go," he asked! "Oh yes," was the answer, "what would I not do to hear that young man preach once more before I die? But I never shall—I wonder what has become of him." He told her I was at Mr. J.'s, and would preach within an hour. The intelligence seemed to inspire her with new life, and she rode on horseback a mile and a half to the place of worship. She heard me twice during the day, and then urged me to remain and preach the next day for the benefit of some of her children, who lived at a distance of more than ten miles, to whom information of the meeting on the Sabbath could not be communicated in time. I consented to do so, provided the meeting could be at 10 o'clock, A. M., as I wished to preach at a village sixteen miles distant in the evening. The arrangement was made, but when the hour arrived her friends were not there. I waited an hour—preached and dismissed the assembly. The people dispersed, and some of them were already out of sight, when the old lady, suddenly raising her hands, shrieked out, "Ah, there are my children coming when all is over," and she sobbed aloud. I said to her, "be comforted, grand-mother, I will have the people called back and preach again within fifteen minutes." It was done—I preached—they heard—she thanked me with many tears, and bidding me a final adieu, said "I shall see your face no more, nor shall I ever hear another sermon." Her words were prophetic. I went on my way, and in a few weeks her long-decaying, clayey tabernacle fell, and her spirit ascended to God who gave it. The happiness, arising from administering consolation to these aged disciples in a land of spiritual destitution, was compensation enough for years of privation and toil.

REMINISCENCES OF A MISSIONARY, No. 2.

Trust in the Lord and do good, and thou shalt dwell in the land, and verily shalt thou be fed.

When I commenced my labors as a missionary in the "Far West," I was in straitened circumstances, in feeble health, somewhat in debt, and had a small family to provide for. The compensation I received from the A. H. M. Society the first year, was only $200, while all that I received from the people to whom I ministered, did not equal my travelling expenses. The result was, that with all the economy I could use, I was compelled to incur some small debts, which I knew not how I should pay without abandoning the missionary work.

Returning near the close of the year from a long tour, much fatigued, and with an empty purse, I found two bills, one from a tailor and the other from a shoemaker, together amounting to $26, awaiting me, and requiring immediate

payment. At first, I was greatly perplexed. But, after pondering the matter until midnight, and perceiving no way by which I could raise the amount, suddenly the portion of Scripture, which I have placed at the head of this article, stood out vividly before my mind, and my anxiety left me. I reflected that I was honestly laboring to advance the cause of Christ among the destitute, and that in accordance with his promise, I should trust him for the supply of all my wants. I determined, therefore, to go about my Master's work, and leave events with him. Two days afterwards, I set out to fulfil a train of appointments, which would occupy nearly three weeks. A few days after leaving home, I was unexpectedly called upon to solemnize a marriage, for which I received $5. Next day, being at a point on the Mississippi opposite to a place where some of my near relations resided, I wished to cross over and see them. But after a boat had crossed for the purpose of taking me over, I hesitated, as large masses of ice were floating in the stream, which I feared might increase and obstruct my way back. However, on the assurance of the ferry-man that a difficulty of that kind was not to be apprehended, as the weather then was, I ventured over. When about leaving my friends the next morning, one of them put five dollars into my hand, saying that perhaps I might want some change before I should get home. Then, as I stood waiting on the bank of the river for the boat to be got ready, a gentleman skeptical in his religious views, and far from piety, handed me a roll containing twenty-six half dollars, which he begged me to accept as a present from the young men of the place, at whose solicitation I had preached the evening before. At another place, where I preached on my way, I received three dollars and a half. When, therefore, I arrived at home, I had money enough to pay the debts which had caused me so much anxiety, although when I left I had no reason to expect a shilling from any of the sources whence it came. I thought then, I think still, that the finger of God was clearly seen in providing for me in that emergency. I have never since been placed in circumstances exactly similar, nor has the providence of God towards me ever, in any other instance, appeared so strikingly manifest.

I have labored on the outposts of Zion twelve years, and though times have often looked dark, and want has sometimes seemed to threaten me, yet, encouraged by the reflection that the gold and the silver are the Lord's, the cattle also upon a thousand hills, yea, the whole earth and the fulness thereof, and that he has promised to feed those who trust in him and do good, I have never quit my post to engage in any secular employment lest I should come to poverty. And often, in a way that I thought not of, my kind Heavenly Father has provided for me and mine.

I have often thought of this circumstance, since the pressure of the hard times has been so sorely felt by the missionaries of the A. H. M. S., and been desirous of communicating it to them, through the columns of your excellent periodical, in the hope that it might have a tendency to strengthen their faith and prevent them from abandoning fields of usefulness through fear of want.

MEDITATION IN THE PROSPECT OF DEATH.

[Selected.]

[*Found among the papers of a person deceased, in his own hand writing.*]

No cavern is so dark, no abyss so deep, no enclosure so strong, but omniscience can penetrate it, and omnipotence can burst it asunder.

In the near view of death, how did I with resentment of heart, pronounce foolishness upon all the vain amusements of the present life; with what earnestness did I recommend to all an interest in the Redeemer, *as the one thing needful*, and to win him as a prize, that includes in it a perfect righteousness to justify, and a fulness of grace to sanctify.

But I am summoned by name to that great tribunal. How ravishing the smiles of the Judge! Never did honey melt with such sweetness upon the tongue, as the words of my Judge distil themselves into my ear, while I hear

him say, "Come, thou blessed of my Father." How does grace triumph in this sentence! How blessed those whom the faithful Jesus pronounces blessed! How happy they who are blessed by him that made the heaven and earth. If he calls me blessed of his Father, the Father of Jesus, and in him my Father, it will be no common blessing. I may then expect all that Emanuel hath purchased; all that the promises contain; all the fruits of electing love, redeeming grace, adopting honor, justifying righteousness; and all of that mercy and power that shone forth in my sanctification, begun and carried on through the various stages of time, and in the midst of a thousand difficulties!

How rich is the divine benignity when a kingdom is the product of it! He giveth like a God—a throne for every saint—robes of light—unwithering palms—a kingdom that cannot be moved—immortal, undecaying glories!

With what affectionate and humble surprise will the saint attend to the sentence of that day! How unworthy will he acknowledge himself, that a kingdom should be bestowed on him, to be enjoyed through endless ages! This is a display of love that wants a name. I am swallowed up in wonder; while I gaze, I prize the crown bestowed; I adore the hand that places it on my unworthy head; I cast it with humble gratitude before the throne, ascribing the glory where it is due.

THE RESURRECTION OF CHRIST.

The preparations were now fully formed in both worlds, and all things stood in readiness for the moment in which the arm of the Lord should be revealed.

Twice had the sun gone down upon the earth, and all, as yet, was quiet at the sepulchre. Death held his sceptre over the Son of God; still and silent, the hours passed on; the guards stood by their post, the rays of the midnight moon gleamed on their helmets, and on their spears: the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depths of the ways of God. At length the morning star arising in the east, announced the approach of light: the third day began to dawn upon the world, when, on a sudden, the earth trembled to its centre and the powers of heaven were shaken: an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground: "his countenance was like lightning, and his raiment was white as snow." He rolled away the stone from the door of the sepulchre and sat upon it. But who is this that cometh forth from the tomb, with died garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion; Christian, it is your Lord. He hath trodden the wine-press alone, he hath stained his raiment with blood; but now, as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious; it was the jubilee of the universe. The morning stars sang together and all the sons of God shouted aloud for joy; the Father of mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations.

Now we know that our souls are independent of death; and in the same scene we may discover the pledge of God, that they shall be again embodied. The desolation which sin introduced into the kingdom of God is destined to meet entire redress from him who finished transgression. The revocation of the doom of death, the re-union of the spiritual substance with its material organ in the glories of perfection and immortality, is that final restitution of all things which the majesty of God seems to require, and of which he hath given assurance to men, in that he hath raised Jesus from the dead.—*Dr. Thomas Hardy.*



THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

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GIVING, A HABITUAL EMPLOYMENT.

THE following discourse, prepared by its author amidst the customary labors of the week and without the remotest idea of its being given to the public,* we have solicited for our pages, on account of its felicitous enforcement of a duty, on the right discharge of which, the enlargement and beauty of the Church, as well as the perfection of individual character, so much depend; and, also, in view of the circumstances in which it was delivered and its happy impression on those who heard it.

The circumstances referred to are the following: One of the Secretaries of the American Home Missionary Society was invited, by the author of the discourse, to present the claims of this cause to his people. And while the Secretary was engaged, in the morning of the Sabbath, in addressing a congregation in another part of the town, the pastor preached to his people the discourse which is here inserted. The way, as will readily be perceived, was most happily prepared; or, as one of the congregation said to the Secretary, "Our minister shovelled out a good path for you in the morning." The pastor announced, at the close of the exercises in the afternoon, that collectors had been appointed and furnished with books containing the names of every man, woman and child in the congregation, so far as they could be obtained, and that every one would be called upon, in the course of the week, for his subscription, and that the book would be preserved to be circulated, in like manner, from year to year. The books were circulated and $314,46 were collected for the Society, which, together with half of the monthly concert money paid to this Society annually by vote of the church, makes their contribution to this cause but little short of $400. Were every church to contribute in the same proportion, the funds of the American Home Missionary Society would be more than quadrupled—the desert and the solitary place would be glad, and the wilderness would blossom as the rose.

And we know of no way more likely to secure such an increase of funds than for *pastors of churches* to indoctrinate their people, with line upon line and precept upon precept, in the great duty of *giving*, and to suggest methods and superintend their execution for carrying the claims of every good cause home, practically, to every individual. For an agent of a benevolent institution to be preceded and followed, as in this case, by the well-directed and whole-hearted efforts of the pastor in behalf of the cause he advocates is, not unfrequently, as a cup of cold water to the thirsty—the shadow of a great rock in a weary land.

* Some parts of this discourse, the writer desires us to say, which he has now barely sketched, he would have expanded, and the whole argument in support of the view presented, would have been made more complete and convincing, had he written under the slightest apprehension of its meeting the public eye.

Similar efforts on the part of the pastors of our churches every where, would give an impulse to every department of christian beneficence, which no other instrumentality has power to impart.

SERMON.

"*Freely ye have received freely give.*"—MATTHEW x. 8.

THE connexion in which this charge stands, shows that it refers, primarily, to the bestowment of good by that miraculous power with which the apostles had been endowed. They were to go forth, in Christ's name, and "heal the sick, cleanse the lepers, raise the dead, cast out devils;" and, as they went thus, to preach, saying, "the kingdom of heaven is at hand." They were to perform these benevolent miracles in the exercise of the same expansive love, which had constrained Christ to make them his followers, and clothe them with this power. They were to do good—to make doing good their great business, without the least thought of remuneration for it, or the least anxiety about their subsistence in it. Neither providing themselves with gold, nor silver, nor brass, nor script, nor a change of coats, nor shoes, nor staff, for their journey—they were to go out among men, as He had done, not seeking to *receive*, but to *give*, not hoping to *enrich themselves* but *others*, not to *increase* those stores with which God had favored them; but to *dispense* them, with a like willing and bountiful hand. But, while such is, manifestly, the primary import of my text, how strikingly does it set before us a feature in God's dealings with his people, which is as conspicuous elsewhere as it is here. The apostles alone were not required thus to give because they had thus received. The Saviour's charge to them is virtually given to every one who has been favored with his gospel, or with the spiritual life which it unfolds. And, thus viewed, it claims our careful consideration, not less than if it had been primarily addressed to us.

The words here used by our Lord, embrace three distinct topics, viz: *The duty of giving as one of our habitual employments—the manner in which we are to give what we do—and the reasons why we should give thus.*

To these several points I now invite your attention; but in so doing, I shall dwell chiefly upon the first—THE DUTY OF GIVING AS ONE OF OUR HABITUAL EMPLOYMENTS.

In order to present this topic before your minds in its proper light, I shall attempt to show you, that *in administering his scheme of grace, God has always made giving one of the great duties of those who receive.*

It is wonderful to notice how uniformly he has placed giving side by side with receiving; making one always attend the other, and appointing one the constant measure of the other. This, I am persuaded, will be manifest to you all, as I proceed. It is sometimes thought, and even said, that we have, in this respect, fallen upon new times—that this is pre-eminently the age of giving—that it is altogether an anomaly in God's mode of procedure, to make such frequent and loud calls upon his people for their benefactions to advance his cause, and that it is a matter of serious doubt, to say the least, whether these calls are now the calls of God, and not, rather, of men. But surely all this, and every thing else like it, is not well said. It had better not be said. None but those who are ur-



willing to give, or those who are ignorant of God's past doings, will ever dare to say it. It is said in the very face of inspired declarations, the most unequivocal, and of facts the most decisive. There never has been a period of any note in the Church, in which God has called upon his people for less, either of money, or time, or labor, than he is now asking of us. Instead of its being one of the peculiar features of our times—one of the innovations of these latter days—that Christians are asked and expected to give freely of what they possess for God's glory, it is one of the great characteristics of the scheme of grace, as such, and is seen wherever that scheme is made known. The call is, indeed, great now, but it has been as great, times without number, before; and much is given now, but not as much—no, not by any means as much, in proportion to our ability, as has been often more freely given by those who have gone before us. Were the agents of our various benevolent associations to visit us twice where they now do once, and be gladdened every time they should come by receiving four times the amount which we now give them, we should still be giving less—far less—than God's people have often contributed for the advancement of his cause—and I might, perhaps, say, without extravagance, far less than *we* ought now most cheerfully to give to promote the same end. We are only giving from our abundance. The time has been, when the children of God had to give from their very living, and when they met the call, too, with a ready heart and an open hand. Instead of taking to ourselves credit, therefore, as some have, for giving as we do, we ought to hide our heads in shame, that we give so little, and give that little, even, so grudgingly.

But I am dealing in assertions. Let us, rather, have proofs in support of the position before us, *that God has always made giving one of the great duties of those who receive under his scheme of grace.*

The *first* period in the history of the Church, to which I invite your attention, in proof of this truth, is *the time which elapsed between the departure of the Israelites from Egypt and their entrance into the promised land.* Then, if ever, we should expect God to abate such calls as I am speaking of. Then, too, if ever, we should think men would be anxious to hoard every farthing of their property. In such circumstances, if in any, we should be ready to excuse one who should decline making an offering to his God. The people of the Lord were going forth from cruel bondage, with their wives and children and goods and flocks, comparatively poor, and yet not to take immediate possession of the land of promise, but to wander, for near half a century, in an uninhabited desert. Let us now see whether they were called upon, during this period, to give any thing, and how they treated such calls. They had been in the wilderness but a few days before they were directed to construct a magnificent Tabernacle, of the most costly materials; and, at the same time, to make an Ark of Testimony, a Mercy-seat with its overshadowing cherubims, a Table of Show-bread, an Altar of burnt offering, an Altar of incense, a Laver, and many other sacred structures, with their appropriate vessels, such as the bowls, the pans, and the candlestick—all of the most costly wood, or the finest brass, or the purest gold. The first intimation that any of these things were to be made, was given out thus by the Most High—"Speak unto the children of Israel, *that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my*

offering. And this is the offering that ye shall take of them: gold, and silver, and brass, and olive, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod and in the breast-plate." And out of these materials—none of them common—all of them rich—the Tabernacle was to be made. Of the other structures, connected with it, and the numerous sacred utensils belonging to each, nearly all were either overlaid with fine gold or made entire of that material. But this was not all. Once made, all these things were solemnly consecrated to God with the holy anointing oil and rich perfume, both compounded of the most costly spices: and then all these offerings had only prepared the way for the worship of God, in this his new sanctuary. After it had been erected, with its attending altars, this Tabernacle was, for hundreds of years, the place where God daily met his people and received from them the offerings and sacrifices which he required. No sooner was all that I have here spoken of completed, than the choicest of bullocks, and lambs, and goats, bled before the great altar of burnt sacrifices. The people were now required to make daily offerings from their flocks—to sacrifice sweet incense daily—to observe frequent and expensive festivals, and in many other ways to bring in their gifts in honor of their God.

Without stopping to particularize farther, let us now consider for a moment the facts before us. Here was God's church and people in the wilderness, poor, just freed from a grinding servitude, half heathenized by their residence among pagans, possessed of no means of adding to their property, numbering in all but six hundred thousand men—beside women and children—and yet, in obedience to His call, they gave, of what they had, probably, at least tenfold more than has been given, during the last forty years—a period of the same length—by all the Christians of all denominations throughout our whole land! They can hardly be compared with us, in regard to the *means* of giving. We are as little to be compared with them in respect to the *amount* given. Some will, by this time, begin to inquire, in wonder, *why* they were called upon for so much. One who can see no good reason for expending a few dollars, or a few hundreds of dollars, to adorn the temple in which he worships, will be ready to ask, "why was so *poor* a people required to erect so *costly* a tabernacle? Why would not a plain, coarse tent have been just as good; especially in the wilderness? Why need all the vessels have been of *gold*, rather than of brass or of iron? Why 'all this *waste*?'" I can tell you why.

That structure, with its various appendages, was erected for the worship of God, and ought to have been thus gorgeous, in order to give those who drew nigh unto it, some just ideas of his adorable majesty. And again, had the Israelites been permitted to *keep* their gold and silver, they might have trusted in God less and in themselves more. Their temptation to do so would have been strong. In that case, their property would have been an incentive to sin; now it was made a help to devotion. It was far better to have it shining over the mercy-seat and the altar, than rusting in their coffers and encumbering their march. And more than this; in so using their offerings, God was showing his people of all coming time, that *their* silver and gold are his: and that no straitness of circumstances will excuse them from freely bringing in their offerings to magnify his name.



Here, surely, are reasons enough abundantly to justify every one of God's calls upon his people, and every tithe of the vast expenditures which were so freely lavished upon his sanctuary in the wilderness!

As I leave this for another era, let me request you carefully to bear in mind the points which have here been brought to view. We have seen that the people of God were, at this time, required, in circumstances peculiarly unpropitious, *to give*, of what he had bestowed upon them, for the promotion of his glory—that *they gave much more*, in proportion to their means, than we are giving, and that *there were good reasons* for their giving every particle that they did.

The era to which I invite your attention next, in proof of my position, is *the period which elapsed between David's firm establishment upon the throne of Israel and the death of his son Solomon—a period of about seventy years.*

For several of the first years in this period, David was employed, by God's command, in subjugating the idolaters in the land of Canaan. In so doing, he came into the possession of untold treasures. But he did not gather these to be hoarded or expended for himself alone, any more than the Israelites borrowed of the Egyptians for such a purpose. These treasures were not *his* after all; nor did he regard them as his. On the contrary, just so soon as God gave him rest in the land, and even before that, he began to make preparations for building a Temple, so costly that all he had amassed would be expended ere it was done. Hear his language to Solomon, as he was about to transfer the sceptre to his hands, and give up the ghost. "Behold! in my trouble I have prepared for the house of the Lord *an hundred thousand talents of gold*," notice the sums—"an hundred thousand talents of gold, and *a thousand thousand talents of silver*, and of brass and iron without weight, for it is in abundance; timber also and stone have I prepared; *and thou mayest add thereto.* Of the gold, the silver, and the brass and the iron, there is no number. Arise, therefore, and be doing; and the Lord be with thee!" Subsequent to this, before his death, he made still further preparations for the erection of the temple by appointing 24,000 men to set forward the work—by furnishing Solomon the patterns of the courts, the altars, the vessels, and every thing else connected with the temple—and by giving him gold and silver to make all that he was evidently inspired to prescribe. Upon his decease, Solomon proceeded at once to erect the magnificent edifice and to furnish it, as he had been taught. He employed 70,000 men to bear burdens, 80,000 to hew in the mountain, and 3,600 to oversee them. He sent to "Hiram, King of Tyre," for laborers, and timber, and skilful artizans; for which he paid "20,000 measures of beaten wheat, and 20,000 measures of barley, and 20,000 baths of wine, and 20,000 baths of oil," every year. At the end of three years, all these preparations only just enabled him to lay the foundations of the temple on Mount Moriah. In seven years more it was completed, with all its appendages, according to the patterns with which he was furnished, and was solemnly dedicated to the Most High God, by the sacrifice of thousands of victims, together with the prayers of Solomon, and the sweet music of God's anointed priests.

It is impossible, without carefully reading the details as they stand on the sacred page, to form any adequate idea of the immense cost of this superb edifice. Nor, read as we may, can we, even then, fully realize what that cost

must have been. We have seen that more than 150,000 men were employed in constant labor for three years, before the work was sufficiently forwarded to lay the foundations; and that seven years more elapsed before it was finished. We know that it was overlaid within and without with the finest gold, and that all its ornaments and vessels, were also of carved or molten gold. It has been computed, that the whole building, with its various appurtenances, must have cost *not less than three thousand millions of dollars!* If it did not cost more than half this sum, it amounted to more than twenty millions a year during the entire period under consideration—a sum many times greater than is now given yearly, by all Christendom, for the cause of missions! Whatever may have been its actual cost, we know it was an immense sum. Yet all this was offered to the Lord, when it pleased him to call for it, not only with promptness, but with joy!

Some one may here be captious again, and say, as the disciples did of the alabaster box of precious ointment that was poured upon Jesus, "Why was this *waste?*" But we have the same reasons to urge in favor of this, which have been adduced to justify the erection of the Tabernacle, that preceded it. And conspicuous among these reasons is this: God was here giving anew that great lesson to his people, which he had so many times given them before. He was teaching them that their silver and gold are his. He was training them to pour it with a liberal hand into his treasury. Above all, he was thus proclaiming to every coming generation, the great principle in his scheme of grace, which I am now laboring to enforce. He was saying, in language plain as that of Jesus before us, to every one, who should be blessed by the gospel of his Son—"*freely ye have received, freely give!*"

Let us now pass on from this *to the age of the apostles;* confining our attention to *a period of some thirty or forty years* from the death of Christ. It is important here to bear in mind the fact that conversions to Christianity during this period, occurred almost exclusively among the poor and the oppressed. We must not, therefore, expect to find any account of *vast sums* contributed for the advancement of the great cause. In those days, we may be sure, if *any thing* was given, there was many a poor widow whose *two mites* helped to replenish the treasury of the Lord. Not forgetting this, let us see what we can find that bears on our subject. The first account that meets us is this.

"The multitude of them that believed were of one heart and of one soul: *neither said any of them that aught of the things which he possessed was his own,* but they had all things common. Neither was there any among them that lacked; *for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet,* and distribution was made unto every man according as he had need."

Here we see that such as had property, offered—not a portion of it—but the whole of it to God, for the good of his cause. All this was done with the full sanction of inspired apostles, and, of course, in full accordance with the known will of God. He had placed his people in such circumstances as most manifestly called on them for this offering. The day for erecting magnificent tabernacles and temples had gone by, perhaps forever; but the day of *giving* had not! Here were poor saints to be clothed and fed. Here were the widows and the orphans to be



cared for and supplied. And God now plainly called on the disciples of his Son, to *give* as freely as they had received, in order to carry forward his work of redeeming grace among men. Subsequent to this, we find repeated intimations that these calls did not cease while the apostles lived. At one time, we see Paul on his way to Jerusalem, with the contributions of the churches that he had visited, to relieve the poor saints who were perishing by famine in that city. At another, we hear him charging those to whom he is writing, to lay by them in store on the first day of *every week*, as God had prospered them. At another, we find him expressing the warmest thanks, that those whom he had converted had ministered to his own necessities, once and again, while he was in affliction, and pronouncing "the things they had sent to him, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Here is enough, surely, to satisfy us that the disciples of Christ, during this period, though poor, were by no means excused from giving of what they had received, to further the common cause. While some brought in their whole property, as a thank-offering, upon their conversion, others made weekly contributions, in proportion to their means. Poor, persecuted, scattered, as they were, God cast upon them the responsibility of sustaining their poorer and more needy fellow saints, and of ministering to those whom He sent out to preach Christ in the surrounding regions. A little reflection now will satisfy any one that the early Christians thus gave far more than any equal number of believers now give, from year to year, for the advancement of Christ's cause, while their ability to give must have been far less.

Here, then, we have another re-publication, or rather, re-affirmation of the truth which I am striving to set forth. God not only, in ways the most striking, often taught his people that they must give as they received, before the days of Christ; but, He *opens the christian dispensation*, if I may so speak, *with this distinct inculcation of the same truth*. The extreme indigence, and severe trials of his people at this crisis did not induce him to defer this claim. The moment he had brought one into his kingdom—though that person, were a fisherman or a tax-gatherer, or a travelling widow, this was his charge, "freely ye have received, freely give;" and he failed not to present all an opportunity to comply with his demand.

One who is never at loss to find an excuse for not giving, one who is sure, if called upon for an offering, to repeat that convenient text, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel;" or who, for want of Scripture, falls back upon that trite adage, "charity begins at home," may see enough to find fault with again in the facts here cited. He may say, and to be consistent he *must* say, "this was all wrong. The disciples ought to have *kept* their houses and lands, to support their own families with, instead of converting them into funds for the common use of the brotherhood. The believers at Corinth and elsewhere, should have saved their pittance to make *themselves* secure from starvation, instead of sending it to their famishing brethren in Jerusalem. When Paul was in prison, those whom he had brought to the knowledge of Christ, should have stored up every farthing they could, to alleviate their *own* sufferings, in case they were subjected to a like trial, instead of sending Epaphroditus with all haste to minister to his necessities!" Such *was* the feeling of Ananias and Sapphira,

though they did not dare to oppose the current sentiment of the brotherhood openly! They gave, indeed, but they kept back part of what they professed to give; and, what is more, they kept back the whole of their hearts! Were they right, rather than the apostles and those brethren whose willing benefactions flowed in from every quarter! I will not argue that question. No; such persons as Ananias and Sapphira are "*spots* in our feasts of charity," live where or when they may. The true christian spirit shone out in those other disciples, not a man of whom "said that aught of the things which he possessed, was his own;" and God here showed, anew, not only that such a spirit is well pleasing in his sight, but that he is ever careful to cherish it in the breasts of all who receive his grace.

Before concluding this argument, I had designed to dwell with the same particularity upon one or two other periods in the history of the Church; but I am compelled to forbear. Nor do I fear to rest in what I have already said, as a sufficient proof of the truth for which I contend—*that in administering his scheme of grace, God has always made giving one of the great duties of those who receive.* The periods to which I have referred you, may easily be connected with each other. And we have ample evidence that God's people had no respite from giving during the time which elapsed between them; *and so it has been ever since the days of the apostles.* With short temporary interruptions, the stream of these charities has continued to flow for the healing of the world. From the days of Luther to this hour, especially, there has been scarce a year in which Christians have been exempt from these manifest calls of God, to give their substance to promote his glory. The Church has ever been, and will be till the Millennium, one great Missionary Society. It has not always acted on the aggressive, as it now does. There have been times, when all its means were needed for its own self-subsistence. The time has been, when God has put it upon the defensive even, and made it necessary for every believer to bring in his offering, in order to save the ark from the Philistines' hands. But you will look in vain for the period of any note in its whole history, in which no offering was needed or called for.

In all that I have thus far said, it will be noticed that I have spoken of offerings in money, or in some kind of property solely. But, as much might be said with regard to offerings of time, and effort, and every thing else, which God is pleased to employ in furthering his plans of mercy. God has not exacted one, any more than the other. He took *all* the time of the Israelites in the wilderness for forty years! He took little less of them for hundreds of years after they had entered the land of promise! He took nearly the same of the disciples in the apostles' time. And he has never failed to demand time, where he has exacted property. And the same is true of all other things, which he employs as subsidiaries to his own doings in the work of redemption. The follower of Christ is to present *himself*, as well as his substance, an offering to God. He is to give whatever God may ask, of all that he has received.

From this protracted discussion of the first part of my subject I pass to consider, very briefly, the next topic suggested by my text, viz:

II. *The manner in which we are to give what we do.* We may be faulty in our manner of giving our property or our effort, as well as in the act itself of



giving. We may give reluctantly, wishing most heartily that we could frame some good excuse for not giving. We may give from pride, or ambition, or from some other selfish motive—just as the Pharisees prayed: "that they might be seen of men." We may give from mere habit, or in obedience to a current custom. There are some, who always count what they give to this and that object, a part of their yearly *taxes*— a sort of tithe which they are to *pay*—not a *free gift*, which they are to *offer* to the Lord! There are other ways, too, in abundance, in which we may fail to give with a right spirit, and in a right way. On this point, therefore, the direction contained in the text is extremely appropriate—"*freely* give"—as "*freely*" as "ye have received." That is, give as God does; without a thought or wish respecting any remuneration; give with an open hand and a full heart; give cheerfully—gladly. "The Lord loveth a *cheerful* giver." Be your gift what it may; a mite, a cup of cold water, an hour's labor, a princely fortune, give it "freely;" as God gave his Son to be your ransom and brother! Such is the teaching of Christ, in the words before us, and such the uniform language of God's inspired book.

It remains to consider, now, as briefly,

III. *The reason why we should give thus.*

That reason is embodied in the very words by which we are here charged to give. We are not to give, chiefly because others are in need of our benefactions, nor because God sees fit to make our gifts means of good to others; but because what we possess has all been given to us; and given us, too, for the express purpose of making us like our great benefactor, and so inciting us to imitate him in our habitual action. We are to give, because giving is God-like, and therefore becomes those on whom God has bestowed the means of giving. We are to give, because giving is the fit index and fruit of our adoption as *children* of God. Standing on this broad platform of benevolence, we are to listen to every call, and watch for every opportunity to bestow, according as we have received, remembering that He whom we love to call "our Father," shall judge between us and all whom he charges us to befriend.

In concluding this discourse, I have time barely to suggest for your consideration, a single inference: it is this.

We see from what has now been said, that God is often most kind to his people, when they least suspect it.

At first thought, many a Christian is led to deem it hard that he should be constantly called upon to give, what he may have, to advance God's cause. Some are very slow to imbibe the idea that all they have is God's. Hence, their countenances fall, whenever one of God's messenger's asks them for their mite, or when they are asked to leave their farms or their merchandise, and go out into the highways and hedges to labor for Christ. They forget that it "is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." They forget that one of their greatest and most fatal temptations, lies in the "deceitfulness of riches." How exceeding kind, then, is it in God, to break the force of this snare, by constantly calling on them for a portion of their substance, and by teaching them every hour, that what they hold is not *theirs*, but *His*. But for this, thousands might be eternally ruined, who will now possess the most precious of all treasures, at God's right hand! The Christian

who murmurs against giving, or wonders why he must give, knows not what he does! Were he not in the hands of a wiser being, he might forfeit his heavenly birthright, in some hour of cupidity or of covetousness, and mourn over it when it should be too late, as bitterly as did Esau! God knows his peril. He knows how to avert it; and, therefore, the believer is "kept." In our day, it has pleased the great Head of the Church to multiply the channels of christian charity, from year to year, till every valley and plain begins to bloom with the Rose of Sharon. New societies are formed—new calls are made—new enterprizes are planned—new fields are occupied, until the over prudent and miserly in Christ's fold begin to be filled with dismay! But all this is *good! good!* There is not one call too much. We are so fatally prone to worldly-mindedness, that we need to be often told that we are not our own, but Christ's—that our property is not ours, but his—that our time and talents and acquisitions are, none of them, ours, but all—*all* his. In addition to all the other good, too, which God is now doing, by the contributions of his Church, he is making these frequent calls one of the most searching tests of christian character to which we are subjected. He is sifting the church. He is showing us who have his beneficent spirit, and who have not. And all who cannot respond and with a willing heart to the calls which he now makes—nay, all who cannot anticipate the day with gladness in which he shall call for tenfold more, will soon openly appear to have only "a name to live, while they are dead." But the day of their revealing shall be the revealing of the saints, too. The gathering of the tares shall display the wheat. When the dross shall be purged away, the gold will not only be left, but will shine with new radiance. The tried friends of Jesus, freed from this baleful alliance with those who know him not, will then gird themselves with apostolic singleness of heart, for their great work, and will go forth, as in days of old, to give as freely as they have received. May God speed the day!

CORRESPONDENCE OF THE A. H. M. S.

IOWA.

APPEAL FROM CHURCHES AND MINISTERS IN IOWA, TO THE A. H. M. S. AND THE FRIENDS OF MISSIONS IN THE EAST.

Although several of the topics in this appeal have been anticipated by the precious publications of the Society, we publish it as adding confirmation of the facts which have been set forth by our correspondents.

The Congregational Association of Iowa, voted at their meeting in May last, to appeal to the friends of Home Missions for aid, and appointed Brethren Asa Turner, jr. and Reuben Gaylord to draft and forward an appeal. We have delayed the pleasant, painful duty, hoping that ere this we should greet some fellow laborers; but we have waited in vain.* The farmer, the mechanic, the lawyer and the physician, vie with each other for the occupancy

* The missionaries appointed by the A. H. M. S. to go to Iowa this season, have judged it best to encounter the change of climate in the autumn, rather than during the warm weather of summer—hence the disappointment expressed above.—Ed. H. M.

of the West; but there is one class of men that are seldom seen among the army of pioneers—alas, that it is so!—we mean the ministers of Christ.

The first request that we would make, is that you would publish Newhall's map of Iowa, exhibiting the country between the Mississippi and Missouri rivers. This would give a description of the country, such as we cannot give with the pen.

[We have already published, in our May No. of the Home Missionary, a map of Iowa, corrected according to the latest accounts. Ed. H. Miss.]

This being done, it will be seen—

1. That the proposed *state* of Iowa lies between the two great rivers of the West—the Mississippi forming the eastern boundary, and the Missouri the western; and that the whole territory is interspersed with innumerable branches, many of which are navigable hundreds of miles into the interior. Thus it is furnished by the great Architect with *natural canals* to carry off its products, or to bring back necessaries from abroad.

2. The water courses are all skirted with timber, varying in depth, from a few rods to many miles; and their bluffs are generally lined with stone, leaving the more elevated and even portion of its surface, native meadows covered with grass, inviting the flocks and herds to come and feed on them; or the farmer to build his cabin in the covert of the grove, put in his plough, and test their fertility.

3. The amount of water-power is almost without limit—possessing in this respect a decided superiority over the neighboring territory, east or south. The Des Moines rises in the N. W. part of the proposed state, and enters the Mississippi in the S. E., and, every few miles, affords a site for mills. It is thought no stream in the Union, except the Merrimac, equals it for manufacturing purposes. Many other streams also afford facilities for propelling machinery.

Stone lime, and *stone coal* are abundant in every part of the territory. The lead region embraces some 25 or 30 townships which abound with this ore and that of zinc. Indications also exist of large quantities of iron.

These considerations adapt the territory to sustain a dense population. The time will come, and at no distant day, when we shall raise our own wool on our prairies, and manufacture it on our streams—dig our own iron from the earth, and manufacture our own castings. In short, the territory is destined for a manufacturing as well as an agricultural population.

4. Our extremes of latitude are about on the same parallels as the state of New-York, and the northern half of Pennsylvania. Our climate is not essentially different from that of the same latitude in the East, where the *altitude* is the same. The seasons are longer than on the mountainous portions of New-York and Pennsylvania. Iowa will not suffer in respect to health, by comparison with any eastern state, if we except the diseases arising from a change of habits, diet, and the exposures incident to a new country.

The area of the proposed state of Iowa will be among the largest in the Union—not less than 60,000 square miles.

5. Since the organization of the territory in 1838, it is supposed that our population has increased 1000 per month. The governor estimates our present number at 60,000. There are 20 organized counties, and about 9 or 10,000 square miles open for settlers. But it is expected the Indian title will soon be extinguished to all the territory. When this shall be done, we may expect a rush of emigration unparalleled even in the West.

Fifty years ago, not a white man was found in what now constitutes *nine states and two organized territories*, in the valley of the Mississippi. Indiana and Ohio have more than doubled during the last 10 years; while the latter now ranks in population the *third* state in the Union. In the same period, Illinois has *trebled* her numbers; while Michigan contains *six times* as many as she did ten years ago. In the last 20 years, the population of the whole valley has quadrupled—the sum total now falling but little short of 6,000,000. This shows us on the frontier what to expect in time to come—with such a

moving mass behind, who have already severed the ties that bound them to the land of their fathers, and who stand ready to go in any direction that interest shall dictate; while there is opening before them a country in many respects more inviting than any previously settled. Again—almost every country in Europe has her sons here; and we are to regard each, virtually, as an *agent*, looking out locations for friends left behind. Hundreds will come instead of tens, and thousands instead of hundreds.

But there is another view which cannot be too often brought before the eastern churches. The population of the United States has doubled once in about 23 years. If it were to double once in 25 years for 150 years to come, at the end of that period number *more than a thousand millions* of immortal beings—candidates for an eternal destiny—more than the present population of all the earth. Whatever abatement is to be made from this calculation, it cannot be said the land could not contain this multitude. Our soil, in the valley, would every acre support its man. Besides that already brought into market, 770,000,000 acres lie east of the Rocky Mountains; and of the 446,000 square miles now occupied, scarcely a hundredth part is cultivated or made to yield its increase.

Again, the Mississippi valley contains more than four times the area of all the states east of the Alleghany mountains. Twenty years will give the sceptre to the valley—will place the destiny of this republic in the hands of states that had no existence fifty years ago; and then, *we* will take care of the *east*, if the East is unwilling to take care of us now. We shall do unto them what seemeth us good *then*, if the East does not do for us what duty requires *now*.

If the above considerations are founded in truth, how important is the work of Home Missions! What consistency will there be in converting the islands of the sea, or souls in the valley of the Ganges, and leave the most interesting spot—the spot most important on earth, to us and to our children, and to the myriads who are hereafter to live on this continent—to be sown with tares! After all that has been said, it is our full conviction, that the ministers and churches at the East have not begun to feel and act towards the West, as the interests of Zion and the good of our common country demand. But our voice is feeble; our only hope is, that the SPIRIT OF GOD will lead them to see and feel rightly before it be too late.

In conclusion—we reiterate the appeal for more laborers in this territory. Shall we call on the young and inexperienced? Are they adequate to a work so great? Yes, we would gladly welcome them as co-laborers with us; but the LEADERS in Israel are needed here on these out-posts of Zion's army.

Van Buren county imperiously needs two laborers; Washington county needs one; Henry, one; Louisa, one; Cedar and Jones, one; Clinton and Jackson, one; Muscatine, one; Scott, one; Clayton, one. We simply allude to these fields, that our friends may see that we have something to do.

We commend our cause to those who love Zion, and, especially, to the Great Head of the church.

ILLINOIS.

GRATEFUL RECEPTION OF MISSIONARY AID.

Your kind and very acceptable communication, together with a new commission for the present year, were received a few days since. And how shall I express my gratitude for the timely relief which your Society has granted me, by allowing me to draw for $40 more on the last year's commission. During that period my income was not sufficient to defray the necessary expenses of my family, even when the strictest economy was observed. The amount allowed will do much towards paying up arrearages. With the exception of the money received from the A. H. M. S., I did not receive $30 in cash; consequently I was unable to meet my store accounts. Yet I trusted a kind Providence would open some way of relief, and he has not disappointed me. May I ever trust the same kind friend, and manifest my gratitude for past favors by a more entire consecration of myself to his service.

EVANGELISTS IN THE DESTITUTE CHURCHES.

We have before us two applications, inquiring if the A. H. M. S. will assist in the support of evangelists to labor in destitute churches, and under what circumstances. We have, in previous volumes of the Home Missionary, expressed a desire to engage, to a limited extent, in this species of labor; and have commended the policy of the Presbytery of Angelica and Oswego, and others in this respect. And at the present time the Society is aiding in a similar arrangement for the supply of the feeble churches in the bounds of the Congregational Association in Western New-York, and of the Presbytery of Alton, Ill., &c.

The plan on which the Society is willing to aid in this species of labor, seeks to secure as far as possible a regular responsibility of the missionary employed, to the ecclesiastical body with which the churches he serves are connected.

1. The Presbytery or Association desiring such labor, form their destitute churches into a circuit or circuits, to be occupied by one or more preachers who shall regularly supply them.

2. The missionary is to be selected with special reference to the field, by the Presbytery or association within whose limits he is to labor. This is important, in order that he may be one having the confidence and sympathy of the ministers and churches in the neighborhood. The A. H. M. S. desire that ministers so employed be men of experience who are adapted to the peculiar work of missionaries in neglected communities.

3. It is expected, that while the immediate object of this species of labor is to afford a temporary supply of preaching and ordinances, the ultimate design which should be kept steadily in view, is to establish the *regular ministrations* of God's house in every community. Hence, as fast as possible, the more important points are to be encouraged to attempt the support of the Gospel; and others to unite together as may be most convenient, and engage regular preaching.

4. The Presbytery or association are expected to use all reasonable means to raise the support of the missionary, applying to the Society only for the sum which they fail to raise.

This system is recommended as a mode for nourishing those churches which are too feeble to begin the process of active growth. There are many portions of our land where no other plan can be made to answer. In this matter the Presbyteries and Associations must take the lead. They know the ground —its peculiarities, its facilities, and its difficulties; and they know what kind of men are needed. Let them seek such men, and when they obtain them, if aid is needed, let application be made to the Society in the name of the body that has charge of the matter, and the Executive Committee will respond to the appeal "as God hath prospered them."

We add, merely, that it is seldom that men of the proper character for this work are at the disposal of the Society to send out. They are the last men to be out of employ; where one such is to be found, there are ten fields ready for him to enter.

THE LEAD-MINING REGION.

WANTED IMMEDIATELY,

A minister of the Gospel of well balanced mind and acceptable address for the field described in the following communication. The writer is Rev. Aratus Kent, of Galena, Ill. The nature of the service required may be inferred from the letter. It will, for a time, consist very much in exploring and arranging the field, though after a year or two, it may be judged expedient to restrict his labors to a smaller circuit, and, perhaps, to settle over a single church.

I have been long silent, for I have been disheartened from further effort to obtain ministerial aid. Letters and pledges to individuals and to your Society have failed of the desired effect. And the result of the whole is, that this large district between the Mississippi and Rock rivers is one wide waste so far as Presbyterian and Congregational ministers are concerned, if we except two or three on the southern margin of the field, and one at Galena.

Circumstances compelled me recently to make a circuit of 175 miles to the south-east, and I passed two destitute churches, and three places where churches might be formed. I could not tarry, and I returned with a fixed purpose to lay the subject before our church. A sermon was preached last Sabbath from "pray ye the Lord of the harvest," and a prayer-meeting in the evening, to pray *that* prayer. And it is proposed that those sermons and those prayer-meetings shall be continued, from a deep conviction that *ministers shun this field*—a deep conviction that we must raise up ministers on the spot, and that God only can furnish suitable men. There has been something done, but we have not come up to our engagement—"to endeavor in five years to have ten young men in a course of training for the ministry." That term has nearly expired. At that first prayer meeting, it was stated that God seemed to have a controversy with us, that there was still a famine of the word of the Lord, and that our Little Presbytery which had been organized within the district was likely to be dissolved by removals. A traveller from the western shore of Michigan was present, and informed us that there were 21 ministers in 3 counties of East Wisconsin, and all within 40 miles of each other; and that the district south of the state line, i. e. north-east Illinois, was as well supplied as any part of the United States. [These statements, we think, need qualification.—Ed. H. Miss.] That whole region has been settled within 5 or 6 years, while the district west of Rock river and including the mining country, has been settled 10 or 15 years, and contains 7 destitute churches (or having but temporary supplies) and materials for several others. There are large settlements on Wisconsin, Grant, Platte and Fever rivers, tributaries of the Mississippi, and then there is the Pecatonica, tributary to Rock river, 200 miles long and will ere long be navigable within 30 miles of Galena, and watering some of the finest mineral and agricultural country in the world—and all this wide field is destitute of Presbyterian and Congregational preaching, with the exceptions before made. The traveller remarked that he had been surprised to find brethren of these denominations wherever he had been over this field. Those that deal in lead can judge whether this is an important section of country, inviting a dense settlement. New and most valuable discoveries are being made. The resources of the country are inexhaustible; more business is done in Galena than any place, either in the state or territory. It is the market-town for the Rock river country and the intervening district. I cannot now as formerly supply the destitute without harm and loss to my own field, which is rapidly increasing, except I can have a supply, and I have now no opportunity to make an exchange with an ordained minister, short of 80 miles travel. We need a special missionary agent for this district—a man of experience and of a well-furnished mind, and one who can grapple with error, and resuscitate languishing piety—one who can preach well on the Sabbath, and visit from house to house all the week among saints and sinners, until he wake up those that have been long asleep. Send us a strong man and a holy man, that can endure hardness, and I will be individually responsible for $200. And it is my opinion that he would raise from 2 to 400 dollars on the ground, and that in two years he would be the means of introducing from 4 to 6 ministers into this vacancy: and again I will engage that $100 shall be raised for each of those feeble churches over whom he shall place a minister, i. e. if they need it.

I wish you could appreciate the reasons why we need a superior man for this field. The population are an intelligent, shrewd, enterprising class who have seen a good deal of the world, and they cannot be fed with chaff.

But while I thus pour out my complaint, I ought not to suppress those facts by which you may be encouraged. I was sustained here for several years by your Society, but we have already refunded to the various benevolent operations more than we received. After 12 years probation, I have been installed, and we have just finished, in a neat style, a stone church 70 by 40; and it was pleasing to see it crowded with people at the dedication. We

enjoy harmony among ourselves and with other denominations, which has been fostered by a weekly prayer meeting of the clergymen. Our city has had good schools, where prayer and reading of the scriptures has been practiced, and which the Catholic children have attended, though they were forbidden to attend the Sabbath school where the same influence was exerted, and our brethren sustain 5 or 6 country Sabbath schools, which they meet after teaching in our city schools in the morning.

We deeply sympathize with Mr. Kent in his concern for the mining district. He went into it when missionary enterprise was a different thing from what it is at present. No pioneer had prepared the way for him; scarcely a christian heart was there to bid him welcome. But the laborer who visits that region now will find a preparation for his coming, which has grown out of the apostolic efforts of one who labored in season and out of season, scattering the good seed of the word by his own personal visits and by the diffusion of religious publications. It is too bad that he should wear out alone; or rather, it is too bad that souls for which he has pleaded for ten years past—for whose supply with the bread of life, the *pecuniary* means have been partly pledged by himself—should perish because no minister has accepted the invitation to go to their relief!

From Rev. J. G. Porter, Lockport, Ill.

CAUSES OF PRESENT EMBARRASSMENT.

In behalf of my dear people, I tender to you their heartfelt gratitude for the aid so kindly furnished them, and but for which, it would have been impossible for them to enjoy the stated means of grace. We are reluctantly compelled to ask renewed aid, and even *increased* aid, for the coming year. The few male members are not willing to give up; they say "the Gospel must be sustained at every sacrifice." But the truth is, we are weaker than when we started.

I ought to explain the cause of this. This town owes its existence to the Illinois and Michigan canal, and almost every member of our church and congregation was connected with it, either as contractors, merchants or mechanics. For some time past the prospects of the canal have not been very flattering, and last winter the legislature made no appropriation for it, or even for paying the interest on loans that had been effected. Consequently, every thing has been thrown into confusion and embarrassment. The contractors have stopped their works, the laborers and mechanics are out of employment, our merchants and the farmers around us have not been able to collect their accounts or meet their liabilities, &c. But you must not conclude that our village is deserted. There are at least 700 souls here, and the country around is thickly settled, our congregations are very good, and our house well filled every Sabbath. It is important that you bear in mind the character of this station. It is not one of those mushroom towns, of which so many have sprung up in the West. When the canal is finished it will stand next in importance to Chicago. The site is owned by the state; the canal, as far as this place, where the first locks are placed, is to be a ship canal; and there will be immense water-power for mills, &c. We think there is not another point in all northern Illinois, in which it is more important to sustain the Gospel. We are nearly 40 miles from Chicago, and there is no other christian minister on the whole route. It is true, the county is for the most part thinly settled; but there are hundreds of families who never see the face of a minister or hear a sermon; and among them are a great many "lost sheep of the house of Israel."

From Rev. Chauncey Cook, Aurora, Ill.

Our meetings are well attended, and the place is rising in importance. The Gospel must be sustained here. Our Sabbath school is interesting, and the Bible class awakens a good deal of attention. It comprises one half or two

thirds of the congregation. The Bible is read much more than it was, and much conversation is had on the subject. Our new meeting-house has advanced so far that it is now enclosed, but whether it will be finished this season is doubtful; money is so hard to be obtained, that it will be very difficult. Our prospects, though somewhat dark, are better than they were. Some pious families are coming in, and though iniquity abounds and the "laws of judge Lynch" have many strong advocates, yet there is a redeeming spirit at work among us which must and will prevail. We have already several little churches in this part of the country that have been blessed, the season past; and though they have to struggle hard to live, and do but just live after all the aid they receive from the Society, their influence is felt, and will be felt more and more, as Zion arises and revivals are multiplied. I know of no spot in the world where efforts can be made with a greater promise of success than in this far West. Though the laborers are but few, and little apparently can be done, yet about 200 hopeful conversions have been the fruits of the labor performed the season past, in three or four counties around us.

LONGING FOR BETTER DAYS.

Oh that the importance of having ministers entirely disencumbered from worldly cares, and all their powers directed immediately to the promotion of the kingdom of God, might be vividly and deeply impressed on the minds of the ministers and the church! Appearances, in both my congregations, have been for the last five or six weeks becoming more and more encouraging. The congregations are large and more attentive, and in some instances, at least for the time being, the truth has seemed to take effect. Some members of the church seem to be awaking. Prayer meetings are much better attended, and much more interesting. You will perceive, that I feel somewhat encouraged, but I can assure you, that, while I am cheered with a gleam of hope, I hope with much trembling. I, myself, am a sinful worm of the dust, and I am in the midst of a people who are sinful. I know that God is infinitely gracious and almighty, and that it has pleased him to commit the riches of the Gospel to earthen vessels, that the power and excellency of it may appear to be of him and not of man.

PRAYER FOR THE FEEBLE CHURCHES.

I suppose those who contribute for the Home Missionary cause, with a lively interest in the up-building of the church, as a matter of course, accompany their contributions with prayer to the Head of the church, that his blessing may attend the efforts which your Society is thus enabled to make. I have been impressed lately, more than ever, with the desirableness and importance of Christians praying for small and feeble churches. God is a prayer-hearing God. The Redeemer has directed his followers to pray, "Thy kingdom come." The churches that are just established and are now being established, certainly need the prayers of Christians. Ministers, who, in the providence of God, are called to labor among new and feeble churches—and to establish churches, need the pecuniary assistance of other Christians, but not more than their prayers. If the attention of the church generally should be so called to this subject, as to be interested in it, doubtless, much greater good than ever has yet, would result from the efforts of the Home Missionary Society.

INDIANA.

WORKING MEN NEEDED.

It would be easy to fill a page with complaints and discouragements; but when I read the reports of others in your periodical, I am content to plod on and meet the difficulties as God shall appoint. So long as the grand difficulty is in the hearts of God's own people, we cannot hope for changes for the better. I find it so difficult to train Christians to enter into the toils of christian duty—to give their own personal exertions for the advancement of religion around them, that I often feel



entirely alone in the church. wo *working* men, such as I have blessed New-England, would and drink to my sinking spirit. ul needed a Barnabas, or some ue yoke-fellow, to strengthen s and encourage his heart. I few holy women, who are my d joy. They are prompt and when elders do nothing and e members generally excuse ves.

ERS SEEKING POLITICAL DISTINCTION.

e are some features in our state election that may be of terest to yourself and some not so much for their political eir moral and religious bearing. ie highly responsible office of a tative, to fill a seat in our state ire, five men declared themandidates by taking the stump nting in glowing colors their ualifications. We, the people, t a little astonished on hearing y either had been, or were imly about to become, pre-emialented and useful statesmen. course, after their most positive ions all doubts must have been l at once and forever. A minute of the leading traits of characraced by the fraternity would a curiosity in several respects. abits and personal appearance various as their religious prin- One of them is a Hicksite another, a skeptical lawyer, a —— preacher, and the other e—preachers.

year no less then fourteen rs found seats in our legislative This fact has frequently been ed during the summer; and, e weeks before the election the legrading the ministry by sendeachers to the legislature (or her idea equally efficient in pre- such a perversion) excited in- disrelish, till the result has that the people prefer to have rs "wait on their ministering." l such a result be accomplished out this great valley, the influ- ould be happy. Perhaps the number of novices now in the ministry in this country would be greatly diminished. An aspiring young man knows of no cheaper and more successful way to a lucrative and honorable station than that of beginning his career as a licensed exhorter. Many an individual in this country, after accustoming himself to public speaking as an exhorter or preacher, until he either does become an acceptable speaker, or thinks so—and then the law or politics is chosen for a livelihood, and the ministry waits on any or every thing else. Thus we have our forty preachers to a county, and regular preaching scarcely at a single point. The result is what might be expected, both as it respects the churches and the ministry.

From Rev. J. H. Shields, Greencastle, Ind.

FLUCTUATIONS.

Since my last report, there has nothing unusual occurred in the field of my missionary labor. I have preached as faithfully as I could to respectably large and attentive congregations, and good, I trust, has been done, though we have had no special excitement on the subject of religion, and only two or three have been added to our church. We have sustained considerable loss this season by removals and death. Several families have left us and gone westward, and others are preparing to go. We have lost also by death three of our most active, devoted members. These things reduce us in numbers, strength and influence; and when connected with the present hard times, are calculated greatly to discourage us. But we hope that those who leave us by removal will carry their influence with them in behalf of Christ wherever they may go. And we have no doubt that those who are removed by death, have gone to receive their blessed reward.

Our Sabbath school, Bible class, weekly prayer-meetings, monthly concerts and monthly missionary collections, are all regularly attended to. We are also doing something on the temperance subject, and have recently formed a society in this place for the purpose of improving common school education.

SHALL I BE A MISSIONARY?

THE DECISION.

No act of a man's life is unimportant. Consequences the most stupendous may result from the feeling of a moment. The course of a life, and even the doom of a soul, has often been decided by a thoughtless breath.

But some acts involve greater responsibility than others, because of their obviously important bearing. Such is the deliberate selection of a profession for life; or the choice of a field in which to exercise that profession. And yet even these great and responsible decisions are often made to depend on the slightest causes.

The American Home Missionary Society has frequent experience of the facility with which great questions of this kind are despatched by those before whom it lays the missionary claim. How often have the officers of the Society spent hours in correspondence, or conference with a young minister, with reference to western fields of labor—answering his inquiries, removing his difficulties, and arranging all the details preliminary to his entering on the work. And yet, when the time came for his actual departure for the field, he shrank from the undertaking, because of some trifling obstacle. Most of the great considerations which ought to have decided the question, had become so familiar as to lose their power of exciting the mind, and the influential motive, at last, was some opposition of unwilling friends, or perhaps some passing whim or childish fear, that ought never to have governed a grown-up man.

Well, the decision is made. We judge not the motive—perhaps it was good; the Lord knoweth. But that waiting and desolate church in the West, which for years has pleaded for a minister—and to which this minister was to go—must wait in deeper desolation still. The youth that last year were but just held in check by the remaining energy of faith and hope, will, this winter, break away from the control of their discouraged parents; and balls and rides and dissipation will engross their hearts. There will be no preaching, for there will be no minister; and soon there will be no Sabbath. The souls that might have been converted, will pass the crisis of their destiny; the impressible hour will flee away; their characters will be formed without any pastor's hand near to mould them for heaven. Had a missionary gone there, there would probably soon have been seen all the beauty and order of christian society, the Sabbath, the revival, the communion, and songs of salvation and rejoicing death-beds; instead of dissoluteness and blasphemy and the despair of the dying impenitent. On whom rests the responsibility of all *this evil* unprevented—of all *that good* not done? How much of it belongs to the minister who heard the call, who felt its claim, and yet went not!

How many such ministers are there now in the East, ministering to churches that could be otherwise supplied, or not ministering at all, who must meet at the judgment the souls who will have perished in the West through their neglect.

Appointments by the Executive Committee of the A. H. M. S., from August 1st to September 1st, 1841.

Not in commission last year.

Rev. Ephraim Taylor, Western N. Y.
Rev. Seth Smalley, Whitewater, Wis. Ter.
Rev. H. F. Taylor, vicinity of Kingsport, Ten.
Rev. N Gould, Homer, Ill.
Rev. Harvey Hyde, Allegan, Mich.
Rev. Solomon Chaffee, Troy, Wis. Ter.
Rev. C. Ransom, Hebron, O.
Rev. James Holmes, to go to the West.
Rev. E. G. Johnson, Livingstonville, N. Y.
Rev. Leonard Rogers, Geneva, Wis. Ter.
Rev. C. C. Cadwell, Rochester, Wis. Ter.

Re-appointed.

Rev. Cyrus Nichols, Spring, Sugar Creek and Gardner's Prairies, Wis. Ter.
Rev. Jos. Harrison, N. Y.
Rev. E. S. Huntington, Pleasant Grove, Ill.
Rev. Elias Child, Albion, Mich.
Rev. C. J Knowles, River Head, L. I.
Rev. Courtney Smith, Warrensburg and Bolton, N.Y.
Rev. H. G. Pendleton, Hennepin, Ill.
Rev. N. Kingsbury, South Prairieville, Wis. Ter.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from August 1st to September 1st, 1841.

NEW-HAMPSHIRE—

Ackworth, Miss Hannah Ware, by A. Kingsbury,	5 17
Hancock, Mrs. Betsey Low L. M., in part by C. C. Denney,	10 00

MASSACHUSETTS—

Andover, South parish, of which $100 is to const. Rev. J. L. Taylor a L. D., and $30 is from T. D. P. Stone's Bible class, to const. him a L. M.,	314 46
Fitchburgh, Mrs. Lydia Boutelle,	6 00
Hadley, legacy of the late Mrs. Jerusha Austin, by John Hopkins,	1,342 33
Hampshire Miss. Soc., by E. Williams, Tres.,	250 00
Manchester, ch. and cong. to const. Rev. Oliver A. Taylor a L. M.,	40 00

CONNECTICUT—

Brookfield, Mrs. Betsey Fairchild, by W. Stebbins,	1 00
Cheshire, coll. by do.	2 83
Fairfield co., H. M. S., G. St. John, Tr., viz:	
Ridgebury branch,	18 63
Ridgefield do.	23 22
Greenwich, 2d ch. and cong., by Jonas Mead,	125 43
North Greenwich, coll., by Rev. C. Wilcox,	29 37
Stonington, Miss. Soc., by Miss L. A. Shemeld,	20 00
Wallingford, cong., by Rev. E. R. Gilbert,	55 60

NEW-YORK—

Brooklyn, viz:	
First Presb. Ch., John Rankin,	20 00
Second Presb. Ch., Fem. Miss. Soc., by Mrs. Young,	43 35
Legacy of the late Mrs. Hannah Woodhull, by T. H. Mills, Ex'r.,	1,141 66
Constantia, Rev. P. Camp,	5 00
New-York city, viz:	
Bleecker-st. Ch., Mon. Con. coll., by M. Wilbur,	12 63
Carmine-st. Ch., Sab. School, by Mr. Crane,	68 11
S. C. Hills L. M., in part,	5 00
Mrs. Electa Howell,	3 00
Pen Yan, H. M. S., Mrs. A. G. Judd, Tr.,	36 00
Rochester, First Presb. Ch., Charles M. Lee, by Rev. T. Edwards,	50 00

NEW-JERSEY—

Connecticut Farms, in full to const. Rev. Robert Street a L. D.,	70 00
Elizabethport, First Cong. Ch., Mon. Con. coll., by J. M. Ropes,	2 00

ILLINOIS—

Hennepin, by Rev. H. G. Pendleton,	3 62

MISSOURI—

St. Louis, in part of legacy of the late John Shackford, by W. M. Shackford and Mrs. Jane Shackford, Ex'rs.,	1,600 00
A friend,	1 00
A clergyman's daughter,	38
JASPER CORNING, *Treasurer.*	$5,304 79

Donations in Clothing, &c.

Westborough, Mass., Ladies' Sew. Circle, Miss Sarah A. Fayerweather, Sec., a box.
Brooklyn, N. Y., First Presb. Ch., several bundles.
New-York city, a young man, 1 dozen pair men's calf-skin boots.
Norwalk, Ct., a box, Rev. E. Hall, 100 Baptist Errors, 50 Law of Baptism.
Smithfield, N. Y., Ladies, a box valued at $75.

Receipts of the Central Agency at Utica, N. Y., from June 15th to August 25th, 1841. Rev. A. Crane, Sec.

Alder Creek, coll., 9 50; R. Kimball, 10,	19 50
Belleville, by C. B. Boyd,	6 36
Boonville, in part,	5 86
Brownville,	5 00
Camden, bal.,	10 63
Champion, by H. H. Wait,	22 44
Constableville,	1 50
Homer, by Dr. Bradford,	140 36
Hopkinton,	17 50
North Adams, in part,	12 09
Preble, by D. Platt,	18 88
St. Lawrence co., D. M. S.,	93 00
Sackett's Harbor,	35 35
Salina, by Rev. Dr. Lansing,	40 68
Sherburn, bequest of Miss Clarissa Follett, by A. Buckingham,	50 00
Smithville, Mrs. J. Smith, by N. Bosworth, 5; coll., by Deac. Bosworth, 6,	11 00
Smyrna, by J. Foot,	18 56
Syracuse, Presb. Ch., Fem. Miss. Soc., Cong. Ch.,	53 63 17 50
Watertown, First Ch., by A. Ely,	65 57
	$647 61

Receipts of the Western Agency at Geneva, N. Y., from July 1st to Sept. 1st, 1841. Rev. J. A. Murray, Sec.

Adams Basin, by Abner Adams,	20 00
Attica, G. B. Rich, Esq., 10; H. Putnam, 5; M. N. Preston, 1; others, 17 31,	33 31
Benton and Bellona, Ch.,	12 62
Branchport,	3 50
Bristol,	3 00
Buffalo, *First Presb. Ch.*, Ladies' H. M. S., Mrs. H. Root, Treas.,	45 00
Pearl-st. Ch.,	28 46
Park Ch.,	24 00
Canoga,	4 84
Dansville, Free Presb. Ch.,	10 00
East Bloomfield, Ladies' H. M. S., Mrs. Anne Porter, Treas., 37 25; Anson Munson, 20; Deac. Buel, 15; others, 28 79,	101 04
East Evans, by Rev. I. Oaks,	6 25
Geneva, G. C. Seelye, 20; Mrs. G. C. Seelye, 2; Mrs. H. H. Seelye, 10; others, 29 75,	61 75
Hector, by Rev. A. W. Platt,	25 00
Ithaca, Mrs. Sarah Miller to make Mr. Joseph Esty a L. M., 30; James M'Kinney, 10; C. E. Hardy, 10; H. S. Wallbridge, 5; Mrs. Herrick, 5; others in part, 74 69,	134 69
Lewiston, by Rev. H. Chapin,	10 46
Locke,	2 00
Ludlowville,	4 75
Ovid,	6 50
Parma and Greece, by H. Clement,	5 00
Portageville,	2 17
Prattsburgh, E. and B. Bridges, 25; Benjamin Bridges, 10,	35 00
Pultney, O. F. Marshall,	1 00
Ripley, Fem. Benev. Soc.	24 00
Rochester, by Rev. T. Edwards,	161 75
Seneca Falls,	8 57
Trumansburgh,	5 00
Warsaw, Ladies' H. M. Soc., Mrs. Woodward, Treas.,	7 32
	$786 98

Receipts of the Philadelphia Home Missionary Society during the months of May, June, and July, 1841, viz:—

Rockaway, N. J., bal. of coll. in Pres. ch., 16 00
East Whiteland, Pa., coll. in Pres. ch., 13 00
3d Presb. ch., Phila., Rev. T. Brainerd, 10; Charles Webb, 5; Mrs. Williams, 4; Mrs. Fleming, 2; F. I. Dreer, 5; J. Allen, 5; W. C., 0 50; coll. in ch., by R. W. Davenport, 253; (in full of 418 50,) 284 50
1st Presb. ch., Phila., Rev. A. Barnes, 50; Wm. Purves, 10; Mrs. R., 1, 61 00
1st Presb. ch., Northern Liberties, bal. of coll., (in full of $92 89,) 51 75
Bethesda Presb. ch., Rockbridge co., Va., coll., by Rev. A. Converse, 5 00
Mendham Presb. ch., N. J., bal. of coll., by L. Conkling, 28 25
Madison Presb. ch., N. J., coll., 18 37; Ladies' H. M. Soc., 25, 43 37
Pittscreek Presb. ch., Md., Mrs. Logan, 2; J. Curtis, 5; J. Massey, 5; S. W. Hargis, 5; W. S. Horsly, 1; O. Logan, 1; T. W. Hargis, 2; T. M. Hargis, 1; others, 15 50; to constitute Mr. H. Mills a L. M., 37 50
2d Presb. ch., New-Brunswick, N. J., coll. in ch., by Rev. Wm. Bradley, 37 11
5th Presb. ch., Phila., Curwin Stoddard, 20; E. Safford, 10; Mon. Con. coll., by G. W. McClelland, 50, 80 00
Elkton, Md., Presby Henderson, Esq., by Rev. Mr. McIntyre, 15 00
Drawyers and Port Penn, Del., bal. of coll., by Rev. Mr. Foot, 8 50
Meadville, Pa., Ladies' Sew. Soc., by Rev. A. Converse, 5 00
Christiana, Del., A. P. Shannon, 5; C. and I. Allen, 2; Rev. N. Patterson, 10, 17 00
Baltimore, Md., 5th Presb. ch., coll. in part, by Rev. Mr. Hamner, 40 00
Central ch., N. Liberties, Wm. Sanderson, 5 00
Hamiltonville, col. in Presb. ch., (in part,) 2 00
Darby, Pa., Cong. ch., coll., by Rev M. E. Cross, 13 00
1st Independant ch., Phila., Youth's Miss. Soc., by Mr J. B. Shepherd, 25 00
Aaronsburgh, Centre co., Pa., Presb. ch., (Rev. F. D. Harris,) James Duncan, Esq. 50 David Duncan, 10; O. P. Duncan, 10 Wm. C. Duncan, 10, 80 00
Alexandria, Hunterdon co., N. J., Presb. ch., bal. of coll., by Mr. Eckle, 9 73
Philadelphia, Rev. A. Converse, 24 00
1st Presb. ch. Southwark, bal. of coll., by Rev. R. Adair, (in full of 100,) 15 00
Plainfield, N. J., Presb. ch., by Rev. Lewis Bond, 3 00
Berlin, Md., Presb. ch. coll., 36 32
Snow Hill, Md., Miss. Soc., of Presb. ch., by John H. Done Treas., 21 12
Lewes, Del., Presb. ch. Rev. C. H. Mustard, 5; Richard L. West, 5; Lewis West, 3; Dr. H. F. Hall, 2; Wm. Russell, 2; Robt. West, 2; Mrs. Elizabeth Houston, 2; John W. Houston, 2; D. H. Houston, 1; Mr. M. H. Wilson, 2; various others, 20 50; to const. Rev. C. H. Mustard L. M., and in part to const. Mrs. M. H. Mustard L. M., 47 50
Georgetown, Del., Isaac Tunnel, Esq., Presb. ch., Del., coll. in part, 5 00
11th Presb. ch. Phila., coll. in ch., in part, by Mr. Sprague, 100 00
St. Georges Del., Presb. ch., Miss Mary A. Clark, 10 John Addison, W. D. Clark, 3; others, 5 25; as far as coll., 20 25
Pennsylvania, "A friend," through the Post Office, 100 00
Westfield, N. J., Presb. ch., coll. in part, 26 24

Rev. Joel Fisk acknowledges the receipt of the following:

Keeseville, N. Y., Cong. Ch. cont., 41; Mon. Con. coll., in full to const. Rev. John Mattocks a L. D., $51 00

The Treasurer of the Massachusetts Missionary Society acknowledges the receipt of the following sums, from May 25th to Sept. 1st, viz:—

Abington, Ladies' Benev. Assoc., 20 00
Charlton, Calvinistic Cong. Soc., 20 00
Ashburnham, Mon. Con., 2 44
East Medway, Rev. Mr. Harding's Soc. Gent's. Assoc., 33 25
Woburn, Fem. Char. Soc., 15; Juvenile Soc., 5, 20 00
Do. Deac. E. Johnson, 1 00
Andover, Rev. Mr. Page's Soc., 33 30
Tisbury, Rev. Mr. Chase's Soc., 18 82
Mansfield, Orthodox Cong. Soc., 20 10
Westboro, Rev. Mr. Kittredge's Soc., 12 45
Bridgewater, Fem. Benev. Soc., 6 62
S. Reading, Mr. Joseph Hopkins, 3 00
Eastham, Rev. Mr. Hardy's Soc., 7 00
Templeton, Trinitarian Church, 20 00
Ashby, Ladies' Cent. Soc., 30 00
Attleboro, Ladies' Benev. Soc., 38 72
Oxford, Ladies' Sew. Circle, 3 50
Boston, Widow's mite, 5 00
Norfolk Conference, Jonathan Newcomb, Esq., 40 00
Medway, legacy of Deac. Asa Daniels, 100 00
Medfield, legacy of Artemas Woodward, Esq., in part, 100 00
Middlesex, South Conference, Dr. O. Hoyt, Treas., 50 45
Rutland, Rev. Mr. Clark's Soc., 58 11
Bedford, Fem. Charitable Soc., 25 00
Brookfield Assoc., Rev. Mr. Stone, Treas., 300 00
Medway, Rev. Mr. Ide's Soc., Mon. Con., 25 50
do. do. do. Collection, 27 50
Woburn, South Cong. Soc., 30 00
Bedford, Ladies' Char. Soc., 5 00
Templeton, A friend, 50 00
Grafton, Evang. Cong. Soc., 43 00
North Falmouth, Cong. Soc., 18 00
Newton, East Parish, Mon. Con., 25 69
Marshfield, Rev. Mr. Tappan's Soc., Mon. Concert, 15 00
Hardwick, A friend, 5 00
Jaffrey, N. H., for A. H. M. Soc., 10 25
Harwich, Cong. Church, 15 00
North Chelmsford, Rev. Mr. Clark's Soc., 50 00
Medford, 2d Cong. Soc., 56 00
Dracut, Rev. Mr. Page's Soc., 13 38
Duxbury, from B. E. S., 10 00
Wilmington, Cong. Soc., 9 10
Brookfield Assoc., Rev. Mr. Morris' Soc. Barre, 46 00
Quincy Evangelical Soc., 20 55
Rowe, Rev. Mr. Govan's Soc., 10 00
Stoughton, Rev. Mr. Kelly's Soc., 26 63
Newburyport, Ladies' Gleaning Circle, 37 50
North Middleboro, Rev. Mr. Colby's Soc., 20 65
Bridgewater, Rev. Mr. Gay's Soc., 6 00
South Weymouth, Rev. Mr. Lewis's Soc., 11 07
Salem, *South Ch.* and Soc., *Tabernacle Ch.* and Soc., 94 08 130 37
Essex, Cong. Ch. and Soc., 33 06
Gloucester, do. do. West Parish, 25 00 16 00
Marblehead, Rev. Mr. Niles' Soc., 48 75
Ipswich, South Ch. and Soc., 51 00
Rockport, Rev. Mr. Gale's Soc., 50 00
Beverly, Fem. Miss. Soc. Washington-st. church, 30 80
Wenham, Cong. Ch. and Soc., 30 86
Danvers, North Parish, 39 07
Newburyport, Soc. for Promoting Christian Knowledge, 27 00
Manchester, Rev. Mr. Taylor's Soc., 40 00

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SCRIPTURE ILLUSTRATIONS.

[Selected from Robinson's Researches in Palestine.]

THRESHING FLOORS — TREADING OUT THE CORN.

THE grain, as soon as it is cut, is brought in small sheaves to the threshing floors on the backs of asses or sometimes of camels. The little donkies are sometimes so covered with their load of grain, as to be themselves hardly visible; one sees only a mass of sheaves moving along as if of its own accord. A level spot is selected for the threshing floors; which are then constructed near each other, of a circular form, perhaps 50 feet in diameter, merely by beating down the earth hard. Here were no less than five such floors, all trodden by oxen, cows and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions over the floor. The sled or sledge is not here in use, though we afterwards met with it in the north of Palestine. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful, from the transportation on the backs of animals to the treading out upon the bare ground. The precept of Moses, "thou shalt not muzzle the ox when he treadeth out the corn," Deut. 25: 4—was not very well regarded by our christian friends, many of their animals having their mouths tied up; while among the Mohammedans, I do not remember ever to have seen an animal muzzled. This precept seems to show, that of old, as well as at the present day, only neat cattle were usually employed to tread out the grain.

WOMEN GRINDING AT THE MILL.

In a tent a woman was kneeling and grinding at the hand mill. These mills are doubtless those of scriptural times, and are similar to the Scottish *quern*. They consist of two stones, about eighteen inches or two feet in diameter, lying one upon the other, with a slight convexity between them and a hole through the upper to receive the grain. The lower stone is fixed, sometimes in a sort of cement, which rises around it like a bowl, and receives the meal as it falls from the stones. The upper stone is turned upon the lower, by means of an upright stick fixed in it as a handle. We afterwards saw many of these mills; and saw only women grinding, sometimes one alone, and sometimes two together. The female kneels or sits at her task, and turns the mill with both hands feeding it occasionally with one. The labor is evidently hard; and the grating sound of the mill is heard at a distance, indicating (like our coffee-mills) the presence of a family and of household life.*

POOLS OF SOLOMON, NEAR BETHLEHEM. Eccl. 2: 6.

These three huge reservoirs, built of squared stones, and bearing marks of the highest antiquity, lie one above another in the steep part of the valley,

* Jer. 25: 10. I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill-stones, and the light of the candle.

though not in a direct line; and are so situated, that the bottom of the one is higher than the surface of the next below, rising one above another towards the west. The top of the side walls is not entirely level; for the water-mark extending from the lower end along the sides, strikes several feet below the top, as it reaches the upper end. The upper pool was by no means full, though the whole of the bottom was covered with water. In the two others water stood only in the lower part. In these the bottom is formed by the naked shelving rocks which constitute the steep sides of the valley; leaving only a narrow channel through the middle and having several offsets or terraces along each side. The inside walls and bottoms of all the re-servoirs, so far as visible, are covered with cement; and the lower one had been recently repaired. Flights of steps lead down in various places into all the pools. The dimensions of these pools is as follows: The *lower pool*—length 582 feet; breadth at the E. end 207 feet, W. end 148 feet. *Middle pool*—length, 423 feet; breadth, E. end 250 feet, W. end 160 feet. *Upper pool*—length, 380 feet; breadth, E. end 236 feet; W. end 229 feet.

The main source from which these reservoirs have always been supplied (when supplied at all,) appears to be a sunken fountain, situated in the open and gradually ascending fields. Here one sees only the mouth of a narrow well, which at this time was stopped by a large stone, too heavy for us to remove, (Gen. 29: 2.) This is the entrance to the fountain below, which my companion had formerly explored. It cannot perhaps be better described than in the words of Maundrell; "through this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive at a vaulted room 15 paces long and 8 broad. Joining to this, is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself. You find here four places at which the water rises. From these separate sources it is conveyed by little rivulets into a kind of basin; and from thence is carried by a large subterraneous passage down to the pools.

UPPER AND LOWER BETH-HORON.

Travelling from Ramleh eastward to Jerusalem, we came to a village on the top of a low ridge, called Beit Ur el-Tahta (the lower.) It is small, but the foundations of large stones indicate an ancient site, doubtless the nether Beth-horon of the Old Testament. The way winds up along the extremity of a sort of promontory, jutting out between two deep valleys as they issue from the mountain. The ascent is very rocky and rough; but the rock has been cut away in many places, and the rock formed into steps; showing that this is an ancient road. On the first offset or step of the ascent are foundations of large stones, the remains perhaps of a castle which once guarded the pass. We came out on the summit of the promontory, where stands the village of Beit Ur el-Foka (the upper,) on an eminence upon the very brow of the mountain, with a deep valley on each side, both north and south.

The village is small, but exhibits traces of ancient walls and foundations. Just below the little hill on which it stands, towards the east, is a small but very ancient reservoir. There can be no question but that the village and the one at the bottom of the mountain,—Beit Ur, the upper and lower—represent the ancient upper and lower Beth-heron. (Josh. 16: 5, 17: 13. 1 Chron. 7: 24.)

The inhabitants of Beit Ur seemed to be mostly absent, probably in the fields or the plains at work during the harvest. We found several women, and at length also one active old man drawing water at a neighboring well. He led us to the roof of a house where we had a wide and very distinct view of the country. The prospect included the hill country and the plain as far on the right and left as the eye could reach. A beautiful valley at our feet runs out W. by N. quite through the tract of hills and then bends off S. W. through the western plain.

The interest of this fine plain or valley is enhanced by a probable connection with a remarkable event of Bible history. Upon the side of a long hill which skirts the valley on the south, we could perceive a small village in the W. S. W. called Yalo, which name



cannot well be any other than the ancient Ajalon. The broad vale on the north of it is the valley of Ajalon so renowned in the history of Joshua. Here it was, that this leader of Israel in pursuit of the five kings, having arrived at some point near upper Beth-horon, looked towards Gibeon, and down upon the noble valley before him, and uttered the celebrated command, "Sun, stand thou still on Gibeon, and thou, Moon, in the valley of Ajalon." (Josh. 10 : 12.)

A PROSPECT NEAR NAZARETH.

After breakfast, I walked out alone to the top of the hill over Nazareth, where stands the neglected Wely (tomb) of Neby Ismail. Here quite unexpectedly a glorious prospect opened on the view. The air was perfectly clear and serene, and I shall never forget the impression I received, as the enchanting panorama burst suddenly upon me. There lay the magnificent plain of Esdraelon, or at least all its western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the Little Hermon and Gilboa, and the opposite mountains of Samaria. Then came the long line of Carmel itself, extending far out into the sea and dipping his feet in the waters. In the west lay the Mediterranean, gleaming in the morning sun, including the whole bay of Akka, and the coast stretching far north.

Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scene around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now just as they met his. He must often have visited the fountain by which we pitched our tent; his feet must frequently have wandered over the adjacent hills, and his eyes, doubtless, have gazed upon the splendid prospect from this very spot. Here the Prince of peace looked down upon the great plain, where the din of battles so oft had rolled, and the garments of the warrior been died in blood; and he looked out too upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprung up.

FOUNDATIONS LAID ON THE ROCK.
Luke 6 : 48.

The day was warm; we held our devotional exercises in our tent; but were glad towards noon to accept an invitation from Abu Nasir, as he returned from the services of the Greek church, and join him at his house. Here we found the rooms of stone much cooler than our tent. The house had just been built, and was not yet finished. In order to lay the foundations, he had dug down to the solid rock, as is usual throughout the country; here to the depth of thirty feet; and then built up arches. The workmanship was solid but coarse; he assured us, it was the best work the masons of Nazareth could turn out. The want of timber in the country is much felt in building; and for this reason, in the south at least, most rooms are arched. The little which Abu Nasir used, was pine, brought, like the cedars of old, from Mount Lebanon.

JACOB'S WELL, AT NABULUS (SHECHEM.)
John iv.

The well bears evident marks of antiquity, but was now dry and deserted; it was said usually to contain living water, and not to be filled merely by the rains. A large stone was laid loosely over, or rather in, its mouth; and as the hour was now late and the twilight nearly gone, we made no attempt to remove the stone and examine the vaulted entrance below. We also had no line with us at the moment, to measure the well; but by dropping in stones,

we could perceive that it was *deep*, (John 4: 11.) Maundrell describes the well as covered by "an old stone vault" into which he descended by a narrow hole in the roof, and there found the proper mouth of the well with a broad flat stone upon it. He removed the stone and measured the well. "It is dug in a firm rock, about three yards in diameter, and 35 in depth; five we found full of water." Mr. Hebard and Mr. Homes had descended into the vaulted chamber early in May. The latter also measured the depth, and found it to be about 105 feet. A year later, in April, 1839, my friend Rev. S. Calhoun, found water in the well, ten or twelve feet deep.

CHILDREN EMPLOYED IN DOING GOOD.

[From a Clergyman in the West.]

Twenty-five years ago, I was a member of the Hoxton Sabbath school in London, and there spent in my early days a very interesting portion of my life. My memory will never fail to recur to events that occurred in that nursery of the church of God, till the latest hour of my earthly pilgrimage. Among other reminiscences I have often recalled our efforts as a Juvenile Tract Society, with peculiar pleasure. Several of the scholars were hopefully pious and were in the habit of contributing each a penny a week for the purchase of tracts; and at the end of every month, when each of the pupils received his supply, they were distributed in that part of the city where the school was located. Once in each month, also, we held a meeting for the purpose of making a report of our labors, which was always attended by some of our teachers. How much good may have resulted from these labors, the last day will reveal. But whatever may have been the results to others, there can be no doubt that those who were engaged in these labors were greatly benefitted. It would be pleasant and profitable, could we learn the history of these young disciples, to contemplate the influence of this early training on their subsequent usefulness. From a letter which I received from the secretary of that association, some ten years since, I learned the fact, that some of those boys had entered the sacred office, and were then proclaiming the Gospel to dying men; while others were acting as deacons in the church of God. How far the children in other Sabbath schools are encouraged to engage in similar labors, I am not able to say, but have no doubt of the fact, that young disciples cannot be too early trained to labor in the vineyard of their Lord and Master.

DEATH BED CONTRASTS.

[From a Western Missionary.]

One of the dear youth of my flock has just been borne to the silent tomb, having been cut down in a most sudden and unexpected manner. But our mourning is not that of those who have no hope. In childhood she espoused the cause of Christ, and found him precious when every earthly support failed, and rejoiced that she could, through faith, look forward to the grave as a place where the wicked cease from troubling and the weary are at rest.

Scarcely had we returned from bearing her remains to the grave, before another, an impenitent young married man, in sliding from a load of grain had his body pierced from 6 to 12 inches by a sharp stake attached to the wagon, and there suspended several feet from the ground till a man in company with him, could get upon the load and reach down and raise him by the greatest exertion from his most excruciating position. He survived only three days in the greatest anguish of body and mind, and died with a *feeble* hope, obtained, for the first time, amidst this convulsion of body and soul—deploring his folly in spending the bloom of childhood and youth amid Gospel privileges and revival scenes, unconcerned about his eternal interests, and now compelled to do his work for a whole eternity in a few moments of anguish. His appeals to his impenitent friends and neighbors, who were trying to minister to his wants and alleviate his sufferings, were the most touching and calculated to awaken the most stupid and melt the most obdurate.



THE HOME MISSIONARY.

Go, ... Preach the Gospel *Mark* xvi. 15.
How shall they preach except they be sent? *Rom.* x. 15.

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CORRESPONDENCE OF THE A. H. M. S.

TEXAS.

From Rev. P. W. Warriner, Jasper co., Texas.

I received your commission with heartfelt gratitude, both to your Society and to the Great Giver of every good gift. Never have I been in a situation in which help was so much needed; and so long a time had elapsed since my application that I had almost given up the hope of assistance.

With one or two exceptions I have been able to preach every Sabbath. When the weather is not too warm or too rainy, or too cold to prevent the people from coming out, I have a school house full at my place of residence. There are, however, but three Presbyterians in our neighborhood, and two other professors, the one a Methodist and the other a Campbellite. I have not yet been into St. Augustine county. Two Sabbaths I spent twelve miles south of where I reside, and had very interesting and attentive congregations. I have also passed three Sabbaths in Sabine county; two of them in the town of Sabine, on the river of that name. Although it is a small town, some of the people are anxious that I should preach to them. I spent the last Sabbath there, and am to be with them again in five weeks, when it is in contemplation to organize a church of ten or twelve members. Some of these reside 12 or 14 miles distant from town. This place is 40 miles from my residence, and on the road there are but six houses. The country is new, and the roads bad, so that it takes a part of two days to go, and the same to return.

As might be expected in a region so new, and where all the foundations of society are yet to be laid, the people raise but little for the support of the Gospel. From fifty to seventy-five dollars is all that this missionary will probably receive from his hearers, and none of that in money.

AN OPPORTUNITY FOR THE BENEVOLENT.

I have a small Sabbath school, consisting of 18 scholars, and often I am the only teacher. I have recently been endeavoring to form a Bible class, and have succeeded in getting four members, and expect four more soon. We have no S. School library except some tracts which Mr. M. and I brought with us into this country.

Does not this case appeal strongly to the friends of religious education in the United States; and will not some of our christian friends—perhaps some of our youthful contributors in the favored Sabbath schools of New-England—send a few small libraries to be employed by Mr. Warriner at the stations where he preaches, in that neglected country? His letter goes on to state:—

The hope of usefulness among this people is mostly confined to the young. I have scholars in my school, 12 or 14 years old, that never heard a prayer till they came to the school.

I should rejoice to see pious people in the U. States turning their thoughts this way, and coming in among us. I have found some members of our Church who have been here four or five years, but never saw a Presbyterian clergyman before I called on them. To sit down and hear them express their gratitude for being once more permitted to hear the Gospel from the lips of one of their own ministers, is sufficient compensation for a long ride through the woods and over bad roads.

MISSOURI.

From Rev. J. L. Frary, Apple Creek, Cape Girardeau co., Mo.

We acknowledge with gratitude the reception of my commission for the present year. We thank the King of Zion that He has disposed and enabled you to extend a helping hand to these churches, situated on the borders of western civilization and Christianity. Without it they could not enjoy the regular ministration of the word and ordinances of the Gospel, nor "hold forth" to those around them the "word of life" in the manner best calculated to secure their salvation.

My labors during the summer have been limited by my own ill health and the sickness of my family; yet I have been able to preach, for the most part, twice on the Sabbath, and once on Wednesday, besides preaching at two "communion seasons," one of three days at the second Apple Creek church, a small church 12 miles from here; and one of two days at Brazeau church without assistance. The attendance on preaching has generally been good.

We commenced in June, previous to the communion, a regular pastoral visitation of all the members of this church, some of the elders accompanying me. We spent three days in this manner, pleasantly, and I hope, profitably. We were interrupted in this labor by the sickness of my family, and have not yet been able to resume it.

We have adopted this summer a series of subjects for recitation by the members of our Sabbath schools, on the plan of Newcombe. This has proved a pleasant and profitable exercise.

In the temperance cause we have endeavored to keep up an interest by circulating 40 copies of the Temperance Herald monthly. On the whole, we hope the cause of the Redeemer is making some progress here; but there are many obstacles which nothing but the Spirit of God can remove.

AFFLICTIONS MAKE MERCIES SWEETER.

In the Home Missionary for September, p. 101, we published an extract, headed "Pray for the Missionary." The writer stated that his eldest child lay sick from a violent bilious attack, and added: "While I write this, the pulse beats strong on my brain, and fever rages through my veins, and I am fully aware that this is my last act of labor before lying down on a sick bed. Whether God will cause it to be unto death, or only as a chastisement in kindness, I know not; nor am I now anxious. I leave the matter with him, and know that 'His providence' will 'unfold the book, and make his counsels shine.'"

The following later intelligence from this missionary will be read with interest by those who not only *prayed* for him, but also ministered to his necessities.

The quarter has been one of joys and of sorrows, of bereavement and blessing. In the beginning of it I was laid on my bed for more than a week with bilious fever. At the same time my eldest child lay in the same room, under a severe attack of the same character. She recovered but slowly; but lest the cloud should look too dark, the gracious Father provided something to cheer us even there. He gave me a more sweet sense of dependence on him, and of his faithfulness to provide for the wants of his creatures. Our people here were very kind to us, in looking into our wants, and rendering us any assistance they could.

While we lay thus burning under a high fever, "mail day" came, and one of our neighbors brought us from the office two letters. One was from a female member of this little church, who had married and moved away, asking for a dismission and enclosing a five dollar note. The other was from your own hand, telling of the box of goods you had shipped to us, from the ladies of Madison, New-Jersey. And here I may say, I do not know that any act of kindness I ever received affected me as deeply as that did. Will you tender to them our most sincere thanks for their benevolence to those whom they never saw. I hope, when they see the result of that box, as they will at the great day of final settlement of all things, that their hearts may then thrill with purer and higher joy even, than ours have done in the reception of it; and if so they will be well repaid. The box has been safely received. Never did any thing come in better time.

Next in the line of distress came two more cases of fever in my family—one of them, my mother-in-law; which last case resulted in death, in about two weeks from the time she was taken sick. So you will at once see, that from these causes, I have been a good deal hindered from laboring among the people; and yet this quarter has been unusually blessed.

PROTRACTED COMMUNION SERVICES.

From Rev. F. R. Gray, N. Providence and Newark, Mo.

According to our arrangements, I preach here two Sabbaths in each month, and one at Newark; and one Sabbath in each month is left to fill vacant places around, or assist in protracted meetings as the case may be. That last named Sabbath in the month of June, I was to have gone with President Goodrich, of Marion college, to Monticello, about 20 miles north of us, to hold a meeting of four or five days; but we were both sick, and therefore failed. The vacant Sabbath in July, brother Tucker, of Hannibal, and I, spent together in brother Eustace's congregation, in Monroe county, about 45 miles south-west of this. Brother Eustace was absent at the East, and the Campbellites were about to run away with every thing there. We preached there four days, and administered the sacrament of the Lord's Supper. There was a good deal of interest waked up among the people on the subject of religion. Since that I have spent but one Sabbath out of my congregation here.

"FEAST OF TABERNACLES."

We held a protracted meeting in this place, commencing on Thursday, Aug. 12; and as our people are very much scattered, they usually make their arrangements to make this season once a year, a kind of "feast of tabernacles." They have built them camps at the place of meeting; they prepare all their provisions before the meeting commences, and then move their families, beds, &c., to the place, and live in their camps till the meeting is over. You can form no definite idea of these meetings unless you have seen them. Most persons that I have seen from your part of the country, think they ought not to be allowed; and yet I never saw one of them attend one of these meetings here who did not say at the close of it, they believed every country church ought to hold one at least once a year. The order is as follows:—a prayer meeting at sunrise; then, family worship at the camps; then breakfast; a public prayer meeting at 9 o'clock; a sermon at 11 o'clock; sermon at 1 o'clock; dinner; prayer meeting at 5 o'clock; a sermon at half past 7 o'clock; then family worship at all the camps, which closes the services of the day. Every thing is as orderly as it is in any of the churches. Whenever necessary we hold a meeting for inquirers at one of the camps, at the same time the prayer meetings are held at 9 and 5 o'clock.

This season was this year peculiarly blessed. I never saw any thing in this world that seemed to have as much, of what seemed to me to be the spirit of Heaven, as was manifest at that meeting. The people not only loved one another, but loved the very ground and seats, and every thing about the place. There were during the meeting between

20 and 30 hopeful conversions; a part were persons who will join the church at Marion college, being more convenient to that place than this. The meeting was continued until Wednesday at one o'clock. Many were anxious to continue longer; some said, if it were possible and right, just to live there and wait upon God until they died, they would wish not to go home and mix with the world any more.

We had with us during the meeting, as ministers, brothers Goodrich and Blatchford, of Marion college, and brother Tucker, of Hannibal. Brother W. W. Robertson, of Ohio, and brother Inskeep, from the Missouri River, were with us a part of the time. When the meetings were concluded here, a protracted meeting was immediately commenced at Marion college, which also was greatly blessed. There have been above 70 hopeful conversions in these two places. There are only three students of Marion college who are not now professors of religion, and not many persons in either congregation who regularly attend meetings for worship, who are not professors of religion.

Two weeks ago I assisted at a meeting in Monroe county; the result was 26 hopeful conversions. It was an interesting season in a vacant congregation, which brother A. Wright supplies occasionally; they are now very anxious to have a minister, and would nearly or quite support him now, if they could have an efficient man. No other would do much good in that region.

We recently held a meeting at Newark; commenced on Friday P. M., and closed on Tuesday P. M. Brothers Goodrich and Blatchford were with me there, and both labored with great efficiency. We felt that we had the presence and power of God's Spirit with us. There were about 30 cases of hopeful conversion; 24 have made a profession of religion, and six or seven will possibly go to the Methodist or Baptist churches. But while many were there turning to the Lord, some of Satan's servants were more busy than usual. A company were engaged a few nights before the meeting commenced, around the card table, and over the whiskey bottle. I was told that they actually took their card table out of doors, and when they had become pretty drunk, in most profane mockery administered the Lord's Supper, and called on the Presbyterians, the Methodists and others to come and partake, saying it was the Lord's Table, using all the time the most horrid oaths they could devise.

During this quarter, 18 have been added to New-Providence church; 15 on profession, and three on certificate. Twenty-four have been added to the Newark church, all on profession.

WISCONSIN.

"WHERE THERE IS NO VISION THE PEOPLE PERISH."

Our place of meeting is still a private house, small and uncomfortable; yet it is usually well filled, and methinks the interest is increasing. This has always been a stronghold of infidelity from its first settlement; and a large share of the influence is still on that side of the question. Paine's Age of Reason is read with avidity in many families, and its doctrines are boldly and strenuously advocated by men of influence. *Not a few mothers* drink in this poison.

Was it *wise* for the churches of our country to leave that settlement to form and take its character without any Gospel to mould its principles? There are now in the process of settlement hundreds of other neighborhoods; shall they too be neglected, till even the MOTHERS become the advocates and teachers of the most blasphemous infidelity?

AFFECTING EXTRACT.

The reason why the full amount applied for in behalf of this missionary was not granted, was, that the Executive Committee had not the means to do it consistently with other claims. The responsibility of the privation and suffering endured by ministers on the outposts of Zion, falls upon those who withhold from the treasury of the Lord the means of relief.

I waited with no little anxiety for my

commission, and was rejoiced to receive it; but was not a little disappointed to perceive that the full amount asked was not granted. My children are growing up in ignorance for want of the means to educate them. My wife is wearing away her life for the want of assistance in her family concerns. From month to month she toils on with four children, in a house without any eastern conveniences attached to it, often for weeks in succession destitute of sugar, coffee, tea, fruit, and almost every thing that belongs to the class of luxuries, that something may yet remain to be distributed among those starving for the bread of life. The Missionary Herald and the Home Missionary are the only publications I take, for the want of means. I lost my Hebrew books several years since, and have not been able to replace them. New books I cannot procure, for it is difficult to save money enough even for postage.

ILLINOIS.

From Rev. B. F. Morris, Warsaw, Ill.

In one of my former reports, [Home Miss. for May last, p. 11,] I spoke of the importance, and natural advantages of this point. So far as nature is concerned, every thing desirable has been done. The position is favorable for health—the climate is, on the whole, salubrious and desirable; the county—for fifty and sixty miles in the interior, the produce of which flows to this place,—is fertile, almost as on the banks of the Nile, and every feature conspires to to render this village—at no distant day—one of the first, above the city of St. Louis. Yet, whilst God has thus signally blessed them, the people, in the mass, have as signally and obviously departed from Him.

MORMONS.

This deluded, fanatical and ignorant sect, is about to be poured upon us by thousands. Measures have been consummated, by which the Mormons will settle on a section of land adjoining Warsaw; and thus, like the locusts of Egypt, consume every green thing in the land, and wither away, so far as they can, every vestige of godliness. Joe Smith, who, you know, is the prophet of this people, has issued his proclamation, for his followers to locate at Lower Warsaw, as it is to be called. His decrees are considered imperative and must be obeyed; so that in a few days, our roads will be lined with the wagons of this deluded people, coming to settle at this new "stake," as they call their places of gathering. I have no doubt, before two years elapse, two or three thousand people will be in the midst of us. In view of this prospective state of things, nearly all of the old citizens are anxious to sell their property, and many of them I have no doubt will move away. There is, not only in this village but all through the country, a strong disinclination to live near the Mormons.

THE PROPHET.

The power of Smith over his followers is incredible. He has unlimited influence, and his declarations are as the authority and influence of the word of God itself. He is a complete despot, and does as he pleases with his people. Some people consider him a great man; I do not. He is not possessed of a single element of greatness, unless it be in vice and blasphemy. He is a compound of ignorance, vanity, arrogance, coarseness, stupidity and vulgarity. His present unlimited influence, has been gained by the force of circumstances, and not by any intrinsic talents he possesses. He is only the outside agent of a band of as wicked men as ever opposed the gospel. His power and influence are sustained by various high orders of officials, such as the "Presidency, the Highpriesthood, Elders, Levites," and others, whose name is legion. And these men—having no fear of God or man—are artful, vigilant and wicked. The sect is increasing rapidly. Their whole number here and in the adjoining counties and in Iowa, must amount to from ten to fifteen thousand, the most of whom are in this county. How far they will continue to increase, is known only to the Searcher of all hearts.

I wish to state before I close here, one interesting fact. It is this. The great body of the Mormons are from those churches where the great cardinal doctrines of the Bible are kept rather in *the back ground*. Comparatively few have had the privilege of sitting under a thoroughly educated ministry, and thus of being fully indoctrinated into the prime truths and doctrines of the Bible. If this be true, and the history of Mormonism will prove it so, it will obviously follow that just such a ministry as the A. H. M. S. aims to sustain, is the ministry imperiously required by the wants of the West.

A REVIEW OF THREE YEARS LABOR IN A HARD FIELD.

The quarter which closed the 1st of Sept. terminates another year of missionary labor and trial, making three years that I have been, in part, supported by the A. H. M. S. Eternity only will reveal the full result. But I may be permitted, in all humility, to say, that God has made me the humble instrument of doing some good, in the salvation of souls, and in the preaching of his glorious truth. During this brief period, some thirty souls have been converted—a few cases of a deeply interesting nature; backsliders have returned to their first love, Christians have been comforted and sustained, and lasting impressions, it is hoped, made on the minds of the impenitent. Sabbath schools, having under their influence at different times, several hundred scholars, have been sustained; the cause of temperance has made considerable advance, and secured a firmer hold on the people; prayer meetings, where Christians have been spiritually benefitted, have been held weekly and semi-weekly; and as many as fifty funeral discourses have been preached, where death and eternity were brought up in solemn review. This has been, in part, done through the agency of your Society. The results have not been as great as could have been wished, but we must not despise the day of small things. A wave has been started which will not stop, whilst eternity rolls on. And we leave the final results to be disclosed to the people to whom I have preached, and myself, at the judgment seat of Christ. I have had some few trials, but our Heavenly Father has been constantly with me. I have stood in log-cabins and preached the gospel, where the bleak winds of winter have chilled and almost frozen my body; I have stood on the banks of the Mississippi, whilst the river scenery and the prairies were clothed in the beautiful drapery of summer, and cried, Ho, all ye that thirst, come to the water of life and drink. And in our villages also, I have proclaimed the great salvation. I hope the judgment day will show that some good has been done; and if so, *my heart* shall ascribe all the glory to God and the Lamb.

From the Rev. Lemuel Hall, McHenry County, Ill.

The cause of Christ, I think, advances in the Virginia Settlement. The congregation continues to be good and the number slowly increases. The Bible class continues to be interesting, numbering from twenty to twenty-five. The Sabbath school is more fully attended, and I think more interesting than it was last season; it appears as well as could be expected where there is not a competent library nor experienced teachers. I do not know of any Sabbath school books for sale in the western country.

The prospects of the church appear favorable. Four or five will probably unite with the church at our next communion season. A prayer meeting is maintained weekly among them and it appears at times as if the Lord were with them.

The two other places where I labor are points of interest, and where, I trust, churches will permanently be established. I preach one Sabbath in a month on the Nippersink and as often at the Diggins Settlement. A church will shortly be organized on the Nippersink and will consist probably of 12 or 14 members. There is an interesting Sabbath school. One class embracing



those who are of adult age. A church might have been organized here some time since, but I did not think that the proper time had arrived. An individual has recently moved into this neighborhood, who has been an elder in a Presbyterian church in New-York, two of his family are also members. The congregation may be estimated at 40 or 50. The congregation at the Diggins Settlement is about as large as that on the Nippersink. But there are not so many professors. There are 7 or 8 who have been members before they came to the West. There is a Sabbath school here; and it appears very well. A Presbyterian from New-York superintends the school.

There ought to be another minister in the county, and another place, on the Kishwaukie, in the S. W. part should be occupied. There is also a settlement in Boon county, where there are 7 or 8 Presbyterian families that need preaching. This settlement lies eight miles west of the Diggins Settlement.

From Rev. R. N. Wright, Belvidere, Ill.

STEADY PROGRESS.

The year has been to us a year of mercies; for which we can never be too grateful. Not that we have experienced an extensive revival, or any surprising changes; unless, indeed, it be surprising that even one sinner should become a humble penitent, and repose his faith in the Son of God. We trust that during the year, not one alone, but several of our congregation have been born of the Spirit. We have been permitted to observe among us a gradual increase of interest in religious things from the beginning to the close of the year.

The attendance on our public worship is more constant than formerly, and is considerably increased; so that we begin to feel the need of a larger room to meet in; and our people, had they the ability, would think it necessary to commence immediately the erection of a house of worship. Thirteen persons have been received to our communion during this period; eight by profession of their faith, and the others by letter. In the mean time one of our brethren has been removed by death, leaving a cheering evidence that he has gone from the Church below to join the Church triumphant above. When a beloved brother has walked with us to the gate of the heavenly world, we can afford to take leave of him while he enters, and stands accepted in the presence of God. We never think of lamenting the disappearance of a star, that goes out by being merged in the light of a glorious day.

On the whole, in reference to our prospects, we are greatly encouraged to double our diligence, in expectation that in due time we shall reap, if we faint not. I was ordained and installed pastor of this church in June last.

A CRISIS SUPPOSED TO BE APPROACHING.

It is evidently a general feeling among the missionaries in the West, that our country is rapidly advancing to a critical point in her history. Letters from all parts of the great field, written without any concert of the authors, either expressly assert or imply that a struggle is now going on, which must, ere long, terminate for weal or wo to our beloved America. Besides this common conviction, the missionaries seem to agree in their belief that the eastern churches do not appreciate the critical nature of the present opportunity to save the land; but are resting in a false and dangerous opinion that any other time will do as well as the present.

I have no doubt but that in less than five years this church will be able to refund all it shall have received from the Home Missionary Society, and with the blessing of God may continue to aid weak and destitute churches, till the waste places of Zion throughout these lovely western regions are all built up, and her walls are reared on the shores of the Pacific.

Our county is a most fertile one; the region healthy. This place is the seat of justice for the county, and the village already contains some 200 or 300 inhabitants. In all human probability a dense population will soon cover these plains. Let the moral advances only

keep pace with the physical, and here will soon be a garden of the Lord.

It is useless perhaps, to repeat the every day assertion, that ministers, and means for sustaining the preaching of the gospel, *are greatly needed at the West.* The crisis we are approaching as a nation, it is feared, is not begun to be understood by the mass of the people of God. Not the moral purity of the West alone, but the preservation of the whole country is at stake. In general, there has been more a desire for a treasure on earth, than one in heaven, that has peopled these western regions of our country. Hence the tide of worldliness has fairly swept over the western plains; not unmingled with irreligion and false religion and frightful immoralities. Let this state of things continue—let the tide of ungodliness at the West accumulate and spread, and soon we may expect its turbid wave will roll back upon *the East*; and who then shall plant anew her overwhelmed and desolated institutions! Our country is in danger, and the souls of present and unborn millions are in danger, while Christians all over the land, and christian ministers, are suffering every thing but Christianity to take root, and spring up and bear fruit on the fertile soil of the West.

God is merciful, or his judgments would overwhelm us for our criminal supineness.

INDIANA.

From Rev. Asa Johnson, Peru, Ind.

I am thankful that I am able to inform you that considerable more interest in religious things has been taken here the last quarter, than during any previous one since I came to this place. Our communion season in June was a deeply interesting and solemn time. The Spirit of God evidently was present. Several professors of religion at that time were very much quickened. Much solemnity was manifest in the congregation. Seven persons; four males and three females were received to the church. Our meetings since have been full on the Sabbath; and our prayer meetings during the week much better attended.

A CATHOLIC CONVERT.

One of the persons who was received, on profession of her faith, was one year ago a very unlikely subject of conversion. She had been educated a Catholic—her conversion, I think, is genuine. The same day that she was received she dedicated her children to God in the ordinance of baptism.

Our Sabbath school has never been as interesting as it is at present. The average number of scholars is 60.

On the 3d of July we had in this place a Sabbath school celebration. This was the most interesting day, to our citizens generally, that Peru has ever seen. Six Sabbath schools with their teachers, were present; two from Logansport. Of the other four schools, three have been formed within about 18 months; two of them the present season. A few weeks since I formed a Sabbath school in the north part of this county. The good people there have since sent me about $15 for S. S. books.

The cause of temperance in this county, I think, is advancing slowly; we have lectures on this subject in Peru every month. Since my last report I have delivered two lectures in this county.

CATHOLICS IN INDIANA.

The Roman Catholics have considerable influence here; they have recently obtained a priest, and established a school where their own religious sentiments are industriously taught. A priest from the Catholic college at Vincennes, a few weeks since lectured in Peru on the dogmas of his Church. I understand he has done the same in several places on the Wabash. We have much to fear from this people in Indiana. They are very industrious in promoting the interests of their Church. The sympathies of many of the wicked here are with them, and I presume it is so in other places where the gospel is plainly preached.

I continue to preach once a month in destitute places abroad.

LABORERS—LABORERS!

This part of Indiana needs several



more ministers. The people in Wabash county wish me to obtain them a minister immediately; they will do considerable for his support. I do hope, if it is in your power, that you will send them one the coming autumn. This I think is a promising field of usefulness. The more prominent men in that county would co-operate.

This appeal will probably be read by hundreds of ministers at the East—but will *one* of them respond, "Here am I, send me"?

MICHIGAN.

TEMPERANCE IN A REMOTE TOWN.

The value of steady, regular, religious effort, as a means of reform, is manifest in the following and many other instances constantly occurring in the West.

The cause of temperance, I think, is somewhat on the advance. One portion of the town, with the exception of one or two individuals, stands aloof from intemperance. The centre of the township, in which there is a small village, ever has been, and is still deeply infected with this sin. We have lately held a temperance meeting there, which was well attended, and which will, I trust, result in much good. There are two physicians there, who have both been the slaves of intoxicating drinks, both however have made efforts in months past, to reform. One of them has persevered for six months, in a course of entire abstinence, and it is hoped will continue to persevere to the end of life. He is regaining the confidence of the public, and bids fair to be useful in his profession. One store has recently relinquished the sale of intoxicating liquors, and another has discontinued retailing them. There is but one public house in the place where the fiery liquids are sold, and that is without license.

EMBARRASSMENTS IN MICHIGAN.

Some doubts having been expressed by some friends of missions respecting the existence of a severe pressure on the congregations of Michigan, we publish the following extract as a specimen of the testimony we receive.

The derangement of our currency has affected us very much. Some good people have become almost discouraged on this account, and would probably, if they could, sell their lands and leave the state. No one here, perhaps, has been more affected by the state of the currency than myself. I have not received this year, one cent in cash, except what I have received from your Society and from my friends in New-England, and there is no probability of obtaining from my people but a few dollars in cash, during the year. This is not to be attributed to their penuriousness. They are a kind and affectionate people, and seem disposed to do what they can for religious institutions. Some of them, whose circumstances are the most favorable for living, find it difficult to procure funds to pay for the postage of papers and letters. There has been, on the whole, more contentment among them, than I could have supposed; but they are tried, and I presume spend many an anxious thought, with respect to the means for supporting their families, and the institutions of religion. There is evidence, I think, that the religious community here have *moderated their desires for wealth*, and would be better satisfied than formerly with a mere competency of worldly good. This is a fulfilment of that precious promise: "All things shall work together for good to them who love God."

CORRECTION.

We are desired to correct the statement in the letter of Rev. Mr. Woodbury, respecting Manchester, Mich., p. 110 of the H. Miss. for Sept. It is there said:

A pleasant revival commenced at the installment which increased the church one half in numbers, and more than one half in pecuniary strength.

Mr. W. did not mean that such was the *immediate* fruit of the *revival;* but that the increase alluded to had taken place *since his residence at Manchester.*

NEW-YORK.

From Rev. J. B. Taylor, De Kalb.

AFFLICTION—REVIVAL.

On the twelfth of Feb. my dear wife, after a sickness of near nineteen months, sweetly fell asleep in Jesus, and joined, I doubt not, the company of the redeemed on high. It was a severe, but necessary chastisement to me. I trust it has not been lost upon me. To her, death was infinite gain. Through all her sickness she manifested no impatience to go, and no particular desire to live. She seemed entirely resigned to the will of God. When death approached, she hailed him with joy. The loss to me, has been more than compensated by a great increase of the enjoyment of the Saviour's presence.

Soon after Mrs. Taylor's death, there was evidently an unusual solemnity on the minds of the community. Christians began to awake and repent. Impenitent sinners forgot their excuses and cavilings, and confessed it was their bounden duty immediately to repent of sin and forsake it, and believe in the Lord Jesus Christ and serve him.

A subsequent report speaks as follows of the results of this refreshing:

Fifteen persons have united with this church during the last quarter. The work of God slowly advances; occasionally an instance of hopeful conversion occurs: meetings are well attended and quite frequent. Many Christians hold on their way, with a good degree of perseverance. There is much more spirituality in the church, and more circumspection in outward conduct, than there has been heretofore. The congregation on the Sabbath increases.

WHAT SHALL BE DONE FOR THE WASTE PLACES!

The following extract taken from the report of a missionary in the vicinity of Oneida Lake, is a specimen of what may be said of many districts east of the Alleghany Mountains. We publish it, for the purpose of calling the attention of the ecclesiastical bodies to the necessity of immediate action in the premises.

The action which we propose, and which we have again and again urged on the public notice, is the employment of a vigorous circuit system, under the supervision of some organized body of ministers. Let an Association or Presbytery select and recommend some suitable missionary, to visit in regular succession a cluster of feeble and vacant churches. Let them make such provision as may be practicable for his support, and then apply to the A. H. M. S. for the balance that may be needed. Something of this kind must be started and kept in operation, or large sections of our country, even in the best cultivated states, must become moral deserts. Further details of the plan proposed were given in our last number, p. 133.

This place belongs to that region of desolations described by brother Sweezy, in the Home Missionary two years since or nearly so. I found the church composed of a mere handful—17 members, in connection with no ecclesiastical body. They had had no meeting for public worship nor prayer meetings, for, I think, two years past. Some of the prominent members had shaken hands with the giddy world in its parties and balls, and had greatly scandalized the christian character. The wicked (and they are numerous and bold) despised it. The meeting-house had been enclosed only for the same period, and was, and still is, a mere shell, scarcely fit to meet in even in summer, and severely taxing the lungs of the speaker. The number attending divine service was much overrated in the application. It seldom exceeds 50. The field on other accounts is very discouraging. A large portion of the inhabitants have grown up in the neglect and in the contempt of religious institutions. Besides this, an iron furnace has for years been carrying on its Sabbath-breaking business, and that by a member of the church. The mills, the teams, and the boats, are often seen driving the toil of their respective departments on Sabbath. The taverns have often more attendants than the house of God. One third of the village are Universalists and hire a preacher of their own stamp.

The whole stretch of country bordering on the beautiful Lake Oneida, (which I sometimes call Genessaret,) to the distance of more than 40 miles, has but one Presbyterian minister. The lake itself is short of 20 miles long, and is now navigable for boats through a side cut, to the Erie Canal, and is soon to be made so to the Oswego River, and to Onondaga Lake for steamboats, which will add much to the importance of the whole field. The soil is only of the middling quality; but for timber and wood it promises much. The county will eventually be well populated. There is a small Congregational church east of me 6 miles that enjoys no public service, and 6 miles west of Constantia village, another fragment of a church, once somewhat prospering, yet remains; and three miles further, near the foot of the lake, is the fragment of another—both of which, to all human appearance, must die. Removals, deaths, heresy, sectarianism, and *the want of ministerial labor in its season*, constitute the chief cause of their decline, like scores of our churches in the U. States.

EVANGELISTS.

We publish the following extract from a missionary report, as it gives us a good opportunity to call attention to the difference between evangelists, properly so called, who labor in destitute fields—as recommended by this Society, in the foregoing article, and in the Home Missionary for last month—and those who, avoiding such fields, confine their efforts to protracted meetings in congregations which are already supplied with the stated preaching of the gospel.

We have made no *special* efforts for an immediate revival; and none in the church seem to have any confidence, that if such efforts were made, they would be successful. There was a protracted meeting here last spring, whose management and preaching were sustained by an evangelist, which issued in the dismission of the stated supply, some time before the close of his year, and in the engagement of the *evangelist* as their stated minister. This evangelist was my immediate predecessor; but he did not remain his time out. Some of the young converts have not given that evidence of an evangelical conversion, which is necessary to convince others that they have been born of the Holy Spirit, and which is important to make the people of the world feel the necessity of their own immediate repentance. These facts, with many others of a discouraging nature, which it is difficult to communicate to you on paper, but which you would readily and very sensibly realize, were you their minister, seem to make it difficult to effect an immediate revival of religion. On my coming here I found religion in a low state, the church stupid, and duties neglected.

From a Frontier Missionary.

As I believe you are aware, I am here in the corner of ————, endeavoring to promote the cause of the blessed Redeemer. The whole region is desolate and barren; Zion languishes, and God is dishonored. Yet although Zion is so desolate, we have some precious indications of the Lord's presence. A little cloud of *mercy* appears to be gathering. We have already received a few of the precious drops.

CONVERSION OF A ROMANIST.

In my congregation at the centre of the town, is a female who was trained up in the Romish faith, and has been very firm in her belief; so much so, that she had said "she would have her head taken off rather than renounce her faith." She has been attentive at meetings; and blessed be the Lord, he has opened her eyes, and she has not only renounced Popery; but, as we trust, has embraced "the truth as it is in Jesus." Her husband who was a hopeful convert in a revival, some 12 or 14 years ago, but never made a public profession; has now, as we trust, by God's Spirit, been awakened to a sense of his condition, and professes to have returned with his *whole heart* to the Lord.

There is also the case of another, a backslider, *reclaimed;* a young woman

of 18 or 20. In another neighborhood the prospects are encouraging. I hold a meeting there one evening in a week; there is a good attendance—and Christians united and show a disposition to "awake and call on their God."

BAD POLICY OF PUTTING OFF DISCIPLINE.

The difficulty complained of by this missionary had its origin before he was placed in the church referred to.

This part of gospel duty, the church had never but very partially maintained. I have made strenuous efforts, both in and out of my pulpit to put it in force in all its Bible plainness and spirit. We have taken up five cases and gone through them. The first case was disposed of harmoniously and with despatch. The next three were cases of persons suspended some two or three years since, and leading very disorderly and unchristian lives; these occasioned, strange as it may seem, the most serious disputation. The fifth case went through without difficulty. A sixth case has been commenced, but the church cannot be induced to prosecute it. There are at least six cases more, which demand the immediate action of the church, some of them scandalous and most of them have expressed a desire to be cut off. But no preaching or personal urging on my part can bring the church up to do it. The great difficulty is, the leading influence of the church is dead to a sense of the importance of gospel discipline. Among some of the leading members there is evidently a direct opposition to it. The church is burdened with dead and even decayed branches. My heart is deeply pained when I think of and pray over the church.

From Rev. J. A. Northrop, jr., Massena, N. Y.

REVIVAL—RESULTS OF A YEAR'S LABOR.

A great change has been wrought in town during the year. Although great good has, apparently, been done, yet much, *very much*, remains to be accomplished. Between 40 and 50 have been added to the churches with which I have labored, which makes the number more than double what it was a year ago. The churches have great reason to praise the Lord for his mercies; and they appear to appreciate, in some good degree, the blessing which the Lord has poured them out.

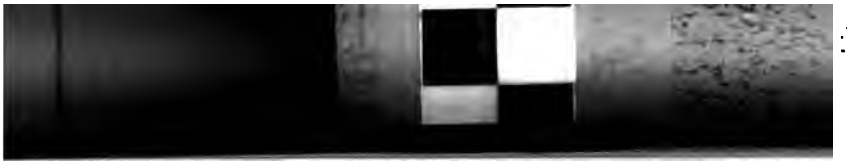
Since my last quarterly report, there has evidently been a decline in religious feeling and action. Various things have exerted an influence to bring about a decline; but to my mind, nothing has exerted a greater influence than a proselyting spirit which has prevailed to an extent which I never before witnessed.

THE PRIVILEGE OF LABORING FOR CHRIST.

My health failed so that I was obliged to desist from all study, and though after an absence from home three months, still I am unable to pursue the labors of a pastor. I have hope—strong hope, that the time is not far distant when I shall have the precious privilege of doing so. I hope also to be the happy instrument of doing good while travelling about for the purpose of regaining health. O to be doing *something* for our blessed Master! I do not know that I ever had more ardent desires to serve him, *cost what it will*, than I have had for a few months past. Surely it is sweet to know how to suffer, and to endure hardness for Christ.

LABORS BLESSED.

I have reason to hope that my poor services have not been lost entirely. The money apportioned by the A. H. M. S. has not been a useless waste. Many, by the grace of God, we trust will rejoice forever, and on account thereof. Three of the converts united the last communion with the church, and two more are expected to come forward at the communion next Sabbath. There has a blessing attended the efforts in the Sabbath school. Some of them appear like Christians; children from eight to ten years of age, and towards a dozen in number, have had their weekly



prayer meeting. Time will show how many are truly converted, if any. We think it an interesting circumstance, however—an indication of good.

"THE HIGHWAYS AND HEDGES" EXPLORED.

The Sunday schools are two—one of 40 scholars and 120 volumes in the library. The other 25 scholars and 50 volumes. I might mention another which I established, in what I might call one of the darkest corners in this section. The parents are ignorant and dissipated; the children ragged and exceedingly filthy, and scarcely knew any thing of the Sabbath, having never been taught. And yet this settlement is not more than two miles from our village. Strange as it may appear, no one seemed to think of their miserable conditon—"no man cared for their souls." I am quite ashamed that I should so long permit children to starve so near me. There are a few professing Christians in the neighborhood, but none who could take charge of the school. I availed myself of the help of a Methodist brother, a mile distant, to superintend. Most of the children (18 or 20 in number) knew not a letter, but seemed to devour every word spoken to them. O how many there are in our land, in the vicinity of our churches, who are starving for the bread of life, and are not fed!

From Rev. C. M. Seaton, Moores, N. Y.

A MOTHER IN ISRAEL.

During the two past quarters I have preached regularly with my people, with the exception of a single Sabbath spent in Canada. At the request of Mrs. F., of R———, L. C., I went out and preached at that place on the 8th of August Mrs. F. has been laboring for several years to build a meeting-house at that place, and after encountering much opposition and many difficulties, has succeeded in getting it completed. She now wishes to have it dedicated, and desired me to spend a Sabbath there, preach to the people, and advise in reference to arrangements for the dedication, and also in reference to their obtaining a minister I found an attentive and interesting congregation, though but few professors of religion, especially of our order. Mrs. F. sustains a Sabbath school almost alone; "often," she says, "without a single male professor present to open her school with prayer." A church may be gathered there, and I think the field promises to be an interesting one, if they can obtain a minister of the right stamp.

TEMPERANCE TOWN.

The cause of temperance prospers. Our feelings on this subject have recently been roused by an attempt to obtain a license to sell spirituous liquors. Our board have granted no licenses for six or seven years, and as a result of our temperance principles, we can say what perhaps cannot be said by any other town of equal population in the state, that is, that we have no representative in either the county poor-house or jail. I rejoice to say that the attempt above alluded to, has, as yet, proved abortive, and the cause of temperance triumphs, though on account of some peculiar circumstances we for a time trembled for the result.

APPROACHING TO MATURITY.

From Rev. H. Gregg, Hume, N. Y.

During this quarter, we have finished and dedicated our meeting-house to God. We have a very neat commodious house of worship, finished within and without. To build this house has cost about $1400, besides which the members of the church have given the labor of drawing stone, getting timber, &c., to the amount of $100. We are some in debt for the house, though not out of the church. Some members have advanced money; but we are in hopes we shall be able in the course of another year to free ourselves from debt. We mean to do all we can for ourselves, but the most of the members of our church are poor. We shall pay to your Society

this year $25. We yet live in peace and harmony—our congregation is increasing, slowly, but, we trust, permanently.

From Rev. R. A. Avery, Edinburg, N. Y.

In the early part of the year, God was pleased graciously to visit us by the outpouring of his Spirit. At the next communion, nine were added to the church on profession of their faith. Others expect to unite with us at our next communion.

We have revived our Sabbath school and Bible class with some promise of usefulness, and have made some efforts for the cause of temperance. On the whole, we believe the cause of religion and morality to be gaining a firmer foundation in this once moral waste. The wicked of every class pay to religion at least an external respect.

My labors are indeed arduous, but I love to be a co-worker for the salvation of men.

THE REBUKES OF PROVIDENCE.

From Rev. T. Blair, Centerville, N. Y.

I sometimes feel almost discourged, and begin to fear that the Lord has given us up to "hardness of heart and blindness of mind." It seems as if neither the tender mercies of God, the preaching of the gospel, nor the judgments of Heaven, which have for a year past fallen upon this people, could move their hearts to seek the Lord. The providences of God have been sufficient to arouse Christians and to alarm the impenitent. But alas! nothing but the Spirit of God can move the human heart to that which is good. During the winter and spring we had a great deal of sickness and a large number of deaths. During the summer, God manifested his displeasure by withholding the rains of heaven and cutting short our crops. It is thought by good judges that there is not more hay in this town than barely sufficient to winter the *horses*, without leaving any for other stock. Other crops are also very poor. But all this does not seem to lead men to God. Our people are mostly farmers, and live so scattered that I can do but little in the summer season except on the Sabbath.

The following benevolent acts would seem to indicate that the divine influence has not been wholly withdrawn from this people.

We continue to take up a collection the first Sabbath of every month—one month for your Society, the next for the A. B. C. F. M. The amount contributed is however very small. We are in hopes of making up for your Society, 30 dollars, but it will be attended with more difficulty than usual in consequence of the failure of the crops. An agent of A. Tract Society has recently sold in the bounds of this Society about 25 dollars' worth of their bound volumes. We hope these may prove a blessing to this people. In addition to those sold, a few were given away.

The appeal from a Presbytery in Michigan for clothing, &c., I read to my congregation, and asked the ladies to respond. They immediately engaged in the work with considerable zeal. A box was filled and forwarded, the contents of which were valued at $50.

The Society have raised and expended about $60 in painting the church. I think they are becoming more liberal in their feelings, or are *slowly learning* to give more for the spread of the gospel, and to give more cheerfully; i. e., they seem now to feel that it is a *privilege* to contribute their mite for the salvation of a world; though they are at present somewhat straitened in consequence of the failure of their crops by the drought. In looking back a single quarter, I cannot see much alteration; but in looking back to the time I first came here, I think I can see a very decided improvement in almost every thing.

GAINING A BROTHER AND SAVING A CHURCH.

The main reason which influenced me to come to this place was, that there



were very serious divisions and difficulties in the church which commenced before my predecessor left. In addition to these, they had employed a brother from Oberlin, and a few members had drank deeply into the spirit of that institution. This created another source of discussion, and consequent excitement of feeling on both sides. It was thought by some brethren of our Presbytery that this church was broken down and lost to us. The chief inducement in my mind was, to see if these difficulties could not be settled, and the church made to prosper under the smiles of its glorious Head. Immediately after I came here, I began to inquire into their difficulties. The worst trouble commenced between my predecessor and one of the deacons, and might have been settled originally in one minute, but it went on, and the minister left. The deacon had been esteemed a good man, and one of the most active members of the church from its organization. He drew a party around him, and it seemed as though the matter never could be settled. We did every thing we could to save the deacon and his friends from being cut off from the church; for it was determined, if he were excommunicated, they would go with him. About the middle of January we concluded we must proceed to ultimate measures, as there was, to human appearance, no hope of a reconciliation. He was accordingly cited before the session. He came with his friends for his witnesses, with a determination "*to break down the session*," as he had previously told me. I was well aware that it was a fearful crisis in the church. I had resolved to make one effort more at a settlement, after his case should come on; I did so. We spent the evening till about 10 o'clock in an attempt to "talk the matter down," but without apparent success. About that time he began to yield and soon melted down, confessed, shook hands with each member of the session, and his friends seemed not less affected than himself. Indeed, I never witnessed such a session meeting before. The trouble was over, and a public announcement of the whole was ordered to be made from the desk the next Sabbath. The effect has been like cutting loose a mill-stone from the neck of the church. The deacon and his friends have engaged heartily in our prayer meetings since, and appear almost like young converts. Several other members of the church had backslidden, or walked disorderly, all of whom have been reclaimed, with one exception. Him we suspended, but his feelings are becoming about right, and I trust he will make his confession and be restored soon.

This statement of our difficulties, and their happy settlement, is sufficient to show you there is more of the Spirit of Christ here than there has been for three years past. Our prospects are now fair for building up the church and society. I am told, the congregation on an average, has never been larger than it has been for two months past. We have solemn, fixed attention, and good prayer meetings, but not what we call a revival: though there is a revived state of religious feeling in the church. I hope we shall see better days soon.

THE GENTLE DEW.

From a Report.

For some time past our church appears to have been increasing in holiness, zeal and activity. And the feeling appears to pervade the minds of a considerable number of the members of the church, that they must become more holy, and be more devoted to the cause of their Saviour than they have generally been. We have increased the number of our weekly meetings for a few weeks. Last Saturday we had a church meeting and fast. It was a very interesting meeting; all seemed to feel deeply that we needed a refreshing from the presence of the Lord. And indeed, while we were praying and confessing our sins, the Lord did hear our prayers, and manifest himself unto us as he does not unto the world. Sabbath day the communion of the Lord's Supper was administered. Two individuals and heads of families were received into the church by profession.

AUXILIARIES.

MASSACHUSETTS MISSIONARY SOCIETY.

We have inadvertently omitted until this late day, to notice the annual meeting of this efficient Society on the 25th May last, in the Marlboro' Chapel, Boston.

Rev. Dr. Codman presided. After an address by Rev. Lev Packard, who moved the acceptance of the Report, the following resolutions were sustained by addresses, viz:

By Rev. T. S. Clarke,—Resolved, That the work of Home Missions is commended to the community as eminently a work of self-preservation.

By Rev. J. S. C. Abbott.—Resolved, That the evangelization of the world is intimately connected with the cause of American Home Missions.

By Rev. Thomas Brainerd,—Resolved, That in the spiritual wants of our own land, we recognize motives to augment the missionary zeal of the ministers and churches of New-England.

EXTRACTS FROM THE 42d ANNUAL REPORT,

Presented by Rev. J. S. Clark, Secretary.

The Society since the day of its feeble beginning, has dispensed the means of salvation among the destitute in Maine, New-Hampshire, Vermont and Rhode Island; throughout all Western New-York, in parts of Pennsylvania and Tennessee, "among the Wyandot Indians," "on the borders of Canada," "in Nova Scotia," and "at New-Orleans," besides sustaining *an hundred and sixty* feeble churches in Massachusetts, and pouring into the treasury of the National Society [illegible] thousands of dollars to assist in [illegible] a great deal to every new settlement in the [illegible] of

Treasury [illegible] sur

The friends of Home Missions have again had the strength of their friendship tested, by the pecuniary embarrassments—real and imaginary—under which the country has groaned through the whole of the year. And well have they sustained the test. The balance on hand at the commencement of the year was $3,700 66. The receipts into the Treasury since that time have amounted to $17,581 31; making the entire sum at the disposal of the Committee, $21,286 97. Of this sum, $8,796 21, have been expended on the destitute within the limits of this State, and $6,219 62 paid into the Treasury of the American Home Missionary Society at New-York. In addition to this last named sum, $3,868 43 have gone directly to that Society without passing through this Treasury. The whole amount, therefore, contributed to the cause of Home Missions, from Massachusetts, during the past year, is $21,119 74; being $2,118 27 in advance of the year preceding; and the sum that has been sent forth to supply the destitute beyond the limits of the State, is $10,088 05.

Summary.

The whole number of churches to which the funds of this Society have been appropriated during the year, is 71. The largest amount that any one has received, is $300; the smallest, $50; the average, $131.

Sixty-three of these churches were on the list of the preceding year; the remaining eight have since been added. Ten of those which received aid that year, have received nothing this, and therefore are not included in the present list. Two or three of the ten are thought to be not at present in a condition to be profited by pecuniary aid; the rest have risen above the need of it, and will henceforth stand related to Home Missions, [illegible] as beneficiaries, [illegible] benefactors, contributing to the necessities of [illegible] who are now as needy as they themselves have been. About [illegible] as many more have signified their intention to assume the entire support of their ministers, after the appropriations of the present year have been received. 53 of the churches have pastors; 15 have stated supplies; and



three are supplied only a part of the year.

Five pastors have been dismissed, and 16 have been settled. Of the dismissions, three were occasioned by the failure of the pastor's health; one, by the inadequacy of his support; the other—for no reason, that has yet come to the ears of your Committee. Of the ministers settled during the year, 6 were ordained, and 10 installed.

More than 9,700 hearers, on an average, have been gathered from Sabbath to Sabbath into the sanctuaries where your missionaries have preached. A much larger number have shared their pastoral labors in the almost 3,000 families from which the congregations have been gathered.

The whole number of church-members under their care, is about 4,200. To 51 churches the additions by profession have been, 212; by letter, 103. The number added to them all has probably been, not far from 500.

At ten of the stations there have been seasons of special religious interest, in which, it is hoped, that over 200 souls have become subjects of grace. The hopeful conversions reported by all the missionaries, is 330.

Two meeting-houses and one vestry have been finished and dedicated. The building of six other places of worship is now in progress, or soon to commence. In four parishes a parsonage has been provided.

STRUGGLES OF FEEBLE CHURCHES.

The uncomplaining spirit with which these are endured from year to year in many of the churches, does honor to the cause for which they struggle. A feeble band who cheerfully consented that their appropriation last year should be reduced from $100 to $75 for the sake of others more necessitous, and who in addition contributed $86 to the objects of benevolence, pay for the support of their own minister as follows:—"One, whose property is not worth $500, pays $20. Two others—a father-in-law and son-in-law, composing one family, and the sum of whose valuation is $2,050, pay $100 or more. Another whose valuation is $200, pays $11. Two others, father and son, whose united valuation is $968, pay $13. Another, valuation $1,176, pays $20. Another, worth $425, pays $15. These are one half the male members in the church;—all farmers on a rough soil, except one, who is a young mechanic."

Among the churches that have lately relinquished their dependence on the Massachusetts Missionary Society and become its coadjutors in extending relief to others, is one, which, for thirteen years, received its fostering care; and during these years the members of that church paid for the support of preaching *six times the amount of all their other taxes.* "And we would pay it over again," said one of those members to your Secretary on a recent visit to that church,—"we would pay it all over again, rather than part with the blessings which the gospel has brought us." Reproaches that were heaped upon them in the commencement of their course, had left them unstained. Obstacles, thrown in their way, had been surmounted. The moral atmosphere of the place had been changed. The devourer had been rebuked for their sakes. More than 200 members had been added to the church, and most of their children had been hopefully converted. Thus "it is given in the behalf of Christ" to some of his followers now, as in primitive times, "not only to believe on him, but also to suffer for his sake;" and thus does he carry them through the struggle, and reward their toil.

INDICATIONS OF WHAT GOD INTENDS TO DO BY THE AMERICAN CHURCHES.

It is no longer to be doubted, that great events, and such as stand connected with the moral renovation of the world, are wrapt up in the future destinies of this [illegible]tion—ready to be revealed by the [illegible]n of just those causes which [illegible]sence of [illegible] missions is now putting in motion. While we [illegible] all the lines of Divine [illegible]dence [illegible] converging to this one point. Even [illegible] growing numbers of the unevangelized among us, do not form an exception; for a large proportion of these have come from less favored lands—brought hither in the providence of God, we may believe, *not to overthrow our institutions, and change our customs,* but to be WROUGHT UPON

and RENOVATED BY THEM, if we are only true to the trust which Heaven has committed to our hands. We should reasonably expect just such a course of divine providence, were it *known* to be the will of God, that this country should take a leading part in the regeneration of the world. Were it found written in prophecy that the christian church which was planted on these shores 200 years ago, would attract "the Gentiles to its light" and "Kings to the brightness of its rising," we should naturally presume that God would demand of us something more than missionaries to the heathen, and the means of their support. These, of course, he would demand in large supplies; but we should think it highly probable that he would also bring multitudes from less enlightened lands to this, that they might be taught and moulded *here*, under all the advantages which free institutions and practical religion can afford. It would be wise economy, and greatly facilitate the work which he had given us to do. And if he should permit the Catholics to come in such numbers as to render it extremely hazardous for us to neglect their salvation, it would only show the more clearly what the mind of God was. It would be a still more impressive demonstration of the responsibility which he was putting upon us in regard to this world's conversion. Such, in fact, is the very aspect of his providence in this particular at the present time. And when we connect this arrangement of providence with others not less marked, when we associate it with those "wonders of old" which God performed, in "sifting three kingdoms that he might plant the American wilderness with the choicest wheat," and those greater wonders which have since been displayed in the outpouring of his Spirit on every part of the land where his gospel has been preached—and even in heathen lands to which our missionaries have gone, who can doubt that he had a blessing in store for all nations when he laid the foundations of this!

To realize this blessing, by raising up these foundations, is the grand aim of American Home Missions. And with all the facilities which God has given us for the attainment of this result, its final failure must involve us in the solemn charge, "*Ye shut up the kingdom of heaven against men.*"

BOXES FOR MISSIONARY FAMILIES AT THE WEST.

The appeal from Marshall Presbytery in behalf of ministers in Michigan, which has been extensively published in the religious papers, has awakened a deep sympathy among the churches at the East, and a generous response has been made. Many boxes of clothing and books have been forwarded through the officers of the A. H. M. S., and many more have been sent directly by the donors to the destitute. From a few of these we have heard, and the expressions of thankfulness bespeak a deep feeling awakened by the reception of these timely gifts. They are cups of cold water, given in the name of Christ to his disciples, and they "shall in no wise lose their reward."

The boxes have been sent mainly to Michigan, and it is expected their contents will be distributed to the families of all Congregational and Presbyterian ministers, whose desire to receive them can be ascertained. Mr. A. McFarren, at Detroit, and Rev. J. L. Tomkinson, at Adrian, have kindly consented to receive the boxes and make such disposition of them as should be agreed upon. At the time of writing this notice we have not received information of the particular arrangements made for distributing the articles, but presume that the details were arranged at the autumnal meetings of the ecclesiastical bodies. From all the information we possess, we suppose about 50 boxes have been sent to Michigan, and some 15 or 20 to Wisconsin and Illinois. Did the lateness of the season permit, we should urge that some of those yet to come should be directed to Iowa and Missouri.

Our christian friends will pardon the suggestion, that *possibly* this effort may diminish the amount of pecuniary collections in aid of western missions. We trust this will not be the case. The great cause of Home Missions is so vital to the salvation of this land, that it must be a matter of steady principle. The Society needs a regular income, or it cannot make regular ap-



propriations to the ministry in the West. If any congregation by making up a missionary box should cut short their contributions to this cause, they may thereby inflict upon the missionary an injury greater than the benefit conferred.

We have reason to suppose that many boxes are now in a course of preparation, and are intended to be sent out this fall. We would advise that if these cannot be on their way on the Erie canal by the first of November, it will be better to retain them until next spring. There is much uncertainty in the late navigation of the canal and the lakes, and there is danger of goods being shut up in the ice, or lost in the gales on Lake Erie.

Appointments by the Executive Committee of the A. H. M. S., from September 1st to October 1st, 1841.

Not in commission last year.

Rev. Samuel R. Ward, South Butler, N. Y.
Rev. R. F. Pratt, Dundee, N. Y.
Rev. Samuel Griswold, Mumfordsville, N. Y.
Rev. Hon. Clark, Havana, N. Y.
Rev. —— Kittridge, Bethel, N. Y.
Rev. M. C. Gaylord, Unadilla, N. Y.
Rev. H. W. Morgan, La Fargeville, N. Y.
Rev. John Morse, Worcester, N. Y.
Rev. H. W. Lee, Georgetown, N. Y.
Rev. Lewis Shepherd, Theresa, N. Y.
Rev. John Gray, Cahoes, N. Y.
Rev. R. L. Sears, to go to the West.
Rev. G. S. Johnson, Swan Creek and Pike, O.
Rev. Adam L. Rankin, Van Buren co., Iowa.
Rev. Ward Child, Wethersfield, &c., N. Y.

Re-appointed.

Rev. A. W. Gray, Portland, N. Y.
Rev. Wm. J. Wilcox, Burton, N. Y.
Rev. J. Underwood, Millport, N. Y.
Rev. Samuel Sessions, Centerville, N. Y.
Rev. R. De Forest, 4th Church, Rochester, N. Y.
Rev. J. S. Emery, Perrysburg and Forrestville, N. Y.
Rev. C. B. Fancher, McGrawville, N. Y.
Rev. W. C. Rankin, Yellow Springs, Iowa.
Rev. E. Evans, Leyden, N. Y.
Rev. R. Kimball, Alder Creek, N. Y.
Rev. E. Buck, Homer, Michigan.
Rev. T. W. Duncan, Fairfield and Norway, N. Y
Rev. Geo. P. King, Lima, Michigan.
Rev. Stephen Ellis, Meredith, N. Y.
Rev. Moses Ordway, Pine Grove, Wisconsin.
Rev. James Hildreth, Haverstraw, N. Y.
Rev. J. J. Jones, Welch ch., New-York.
Rev. Sherman Hoyt, Pleasant Valley W., N. Y.
Rev. Geo. Gemmel, to go to the West.
Rev. W. C. Wisner, 2d Ch., Lockport, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from September 1st to October 1st, 1841.

NEW-HAMPSHIRE—
Cornish, Mrs. Elizabeth Stone, by N. H. Miss. Soc., $20 00
Keene, Charles P. Perkins, L. M. in full, by W. Lamson, 10 00
Nashua, Hon. Edward Parker, by N. H. Miss Soc., 20 00

MASSACHUSETTS—
Andover, West Parish, by W. Pierce, 55 00
Belchertown, Brainard Ch., Fem. Ben. Soc., to const. Rev. G. A. Oviatt a L. M., by Eliza M. Kellogg, Tr., 30 00
Holden, Miss Sophronia Perry, 10 00
West Springfield, in part of legacy of the late Rev. J. L. Pomeroy, by L. Strong, Esq., 250 00

CONNECTICUT—
Missionary Soc., by F. Parsons, Tr., 1,000 00
Greenwich, First Ch. and Soc., by Rev. Mr. Payne, 11 77
Stilson Benev. Soc., of which $30 is from friends of Missions to const. Miss Sarah Lewis a L. M. 430 00
Madison, Gent. Assoc., by David P. Meigs Treasurer, 44 75
New-Haven, East Dist., H. M. Assoc., by H. E. Hodges, Tr., 75
Branford, First Soc., 18 21
North Branford, 22 78
North Guilford,
New Milford Cong. Ch. and Soc., by Mr. Whittlesey, $100; Fem. Miss. Soc., by Miss G. A. Merwin, $10, 110 00
Norwich, legacy of the late Mrs. Mary Perkins, by D. Watkinson, 100 00
Salisbury, legacy of the late Mrs. Sally Sterling, by Lot Norton, Ex., 200 00
Scotland, Cong. Soc., $18; Ladies' Char. Soc., $5; by James Burnet, 23 00
Simsbury, Cong. Soc., by A. R. Eno, 50 25

NEW-YORK—
Almond, coll., by Rev. A. Parmelee, 7 38
Brooklyn, 1st Presb. Ch., James Ruthven, 10 00
Colchester, friend, 100 00
New Lebanon, Cong. Ch., Young Ladies' Soc., to const. Rev. John G. Hall a L. M., through Berkshire Co., Mass., Miss. Soc., by Mrs. C. P. Hall, Trea., 30 00
New-York city, viz:
Central Ch. Sab. Sch., by G. C. Burnap, 3 27
Mercer St. Ch., Mon. Con. coll., by T. S. Nelson, 72 71
Village Ch., R. Hunt, 1 25
Rev. John Spaulding, 5 00
West Troy, Gurdon Grant, 25 00
Shelter Island, Mon. Con. Coll., by Rev. Mr. Ingmire, 3 26

NEW-JERSEY—
Madison, Presb. Ch., by Rev. Mr. Arms, 39 00
Morristown, Mrs. C. B. Arden, 50 00

PENNSYLVANIA—
Leacock, legacy of the late James Johnson, by T. S. Woods, 46 75
Wilkesbarre, W. C. Gildersleeve, 50 00

OHIO—
Euclid, Mrs. Sarah Shaw, by Rev. W. F. Curry, 11 50

ILLINOIS—
Bethany, Ch., bal. 0,64; James Rankin, $5; by Rev. W. C. Rankin, 5 64

Paris, by Rev. W. C. Rankin,	2 06
Rushville, do.	1 50
IOWA TERRITORY—	
Iowa city, by Rev. W. C. Rankin,	1 00
Yellow Spring, do.	2 10
A Rev. Friend,	2 70
LOWER CANADA—	
C——,	10 00
Friend, by A. C. Bull,	10 00
Sundry donations for expenses of boxes of clothing,	18 50
JASPER CORNING, *Treasurer.*	$2,915 16

Boxes of clothing, &c., sent or reported to the A. H. M. S., with the value as estimated by the donors.

Augusta, N. Y., Ladies, by Rev. O. Bartholomew,	38 25
Blandford, Miss., Ladies' Sew. Soc., by Rev. C. J. Hinsdale,	102 34
Brooklyn, N.Y., Ladies, by Mrs. J. Wheelright—3 boxes,	
Caldwell, N. J., by S. L. Tuttle,	45 50
Clinton and Manchester, N. Y., including books from Kirkland,	98 44
Dover, N. H., by Rev. J. S. Young,	100 00
East Hampton, Mass., by Mrs. E. G. Williston,	102 36
Grass Hill, West Milbury, Mass. Fem. Benev. Assoc.	34 16
Grassy Hill, Ct., by Rev. O. Brown,	20 00
Greenfield, Mass., 1st Cong. Ch., by Mrs. H. A. Tucker,	75 00
2d Cong. Ch. do	60 00
Homer, N. Y., by Rev. D. Platt,	153 65
Hunter, N. Y., Ladies' Sew. Soc. and individual families,	137 44
Middlefield, Mass, a box,	
New Canaan, Ct., Cong. Ch., Ladies,	75 00
New-Haven, Ct., Rev. H. G. Ludlow's Ch., box and barrel,	150 00
New-Lebanon, Cong. Ch., and Canaan, Four Corners, N. Y.,	86 25
New-York City, individuals, by T. W. Blatchford,	67 75
Friend, books,	7 00
2 bundles left at office,	
Rochester, N. Y., 1st Presb. Ch., by Mrs. J. H. Livingston,	120 00
Stonington, Ct.,	180 00
Wayland, Mass., Fem. Assoc., by A. Bigelow,	36 43
West Coventry, N. Y., Ladies, by Eliza A. Phillips,	102 37
Worthington and Kensington Societies, Berlin, Ct., Ladies, by S. W. Goodrich,	141 39

Receipts of the New-Hampshire Miss. Soc. for the quarter ending October 1st, 1841. B. P. Stone, Sec.

Amherst, to const. Elizabeth G. Lowman a L. M.,	15 00
Francestown, Miss Harriet Down,	6 00
Chester, Mrs. Parris Bell,	6 00
Nashua Village, Cong. Soc.,	19 35
Interest on fund,	118 30
Epsom, Cong. Soc.	15 00
Exeter, 2d Cong Soc.,	27 00
Dorchester, Cong. Soc.,	21 41
Sanbornton, Cong. Soc., 10 10; Deac. M. Emery, 2,	12 10
Hill, Mon. Con. coll.,	3 00
Concord, Rev. Mr. Stone, for supplying pulpit, Chelsea, Vt.,	15 00
Londonderry, Presb. Soc.,	14 22
Meriden, C. S. Richards, 5; S. B. Duncan, 5; Daniel Merrill, 5; R. Duncan, 5; individuals, 29 15,	49 15
Hampton, Cong. Soc.	17 35
North Hampton,	9 00
Cornish, 11 75; Sarah C. Dow, 5,	16 75
Salem, Mon. Con. Coll.,	3 00
Hopkinton, Cong. Soc., 16 36; Rev. Mr. Kimball, 5; Nathan Kelly, 3,	24 36
Hancock, Deac. J. Kimball, 5; Mrs. R. Boutelle, 5; Joseph Mills, 2; Cong. Soc., 7 22,	19 22
Greenfield, Cong. Soc.,	7 25
Windham, Presb. Soc.,	9 75
Hillsborough Bridge, Cong. Soc.	9 00
Plymouth, James McQuestion, 5; A. McQuestion, 2; P. S. Cross, 0 50; M. George, 0 50; Mrs. Mary G. Bradley, 5; Wm. Green and family, 6 25,	19 25
Campton, Deac. J. B——,	2 00
Antrim, Presb. Soc., 22 25; Robert Duncan, 3; Naomi Duncan, 3,	28 25
Newport, Rev. Mr. Woods,	5 00
Hillsburgh Centre Cong. Soc.,	7 12
Amherst, Cong. Soc., 29; Jacob Sergeant, 5; R. Boylston, 5,	39 00
Franconia, Cong. Soc.,	10 37
Bethlehem, Cong. Soc.,	13 2
Merrimack, Mrs. Mary Parker,	15 00
Center Harbor, Cong. Soc.,	7 00
Hollis, R. A. C., to const. Miss. Sarah Orcutt a L. M., 30; to const. Miss Ruth Smith L. M., in part, 15,	45 00
Concord, Rev. B. P. Stone, 5; Nathan Holt, 5; Cong. Soc., 38 15,	48 15
Chester, Cong. Soc., 13; J. W. Noyes, 5,	18 00
Nashua, First Cong. Soc.,	36 37
Antrim, Presb. Soc.,	1 50
Pelham, Cong. Soc.,	14 12
Dalton, Cong. Soc., 1 76; Rev. Mr. Wood, 1 00,	2 76
Littleton, Abijah Allen, 2; Catharine Allen, 2,	4 00
Moultonborough, Mrs. Martha Dodge,	2 00
Francestown, Amos Flint, 6; Moses E. Bradford, 4 75; Wm. Cochran, 4; Moses Fisher 5; Emily Kingsbury, 5; Nathaniel P. Webster, 5; others, 5 30,	35 05
Mount Vernon, Timothy Kittredge, 5; James Stewart, 10; Mrs. A. E. Starrett, 10; Timothy Kittredge, 5,	30 00
Collection at the annual meeting of the N. H. Miss. Soc.,	56 58
Pittsfield, Rev. M. Curtis,	5 00
Nelson, Otis C. Whiton,	3 00
Henniker, Abel Connor,	5 00
Alstead, Benev. Soc., 3; Cong. Soc., 9 25,	17 25
Fitzwilliam, Cong Soc.,	24 00
Lebanon, Cong. Soc.,	14 00
Keene, Cong. Soc., 35 03; Mon. Con. coll. 43; Samuel Chapman, 1,	79 46
Jaffray, Rev. Giles Lyman,	5 75
Rindge, Home Miss. Soc.,	23 00
Troy, Mon. Con. coll.,	11 00
Roxbury, Ch. and Dom. Miss. Soc.,	14 15
Surry, Cong. Soc.,	6 00
Swanzey, Cong. Soc.,	12 00
Walpole, Cong. Soc.,	25 00
Concord, First Cong. Soc., 27 02; F. N. Fisk, 5; Samuel Morrill, 5,	37 02
Wentworth, Rev. J. S. Davis,	20 00
Pembroke, Cong. Soc.,	13 25
Lempster, 2d Ch., 2; Reuben R——, 5,	7 00
Claremont, J. Stevens, 5; Cong. Soc., 22 20,	27 20
Walpole, Cong. Soc.,	14 00
Hanover, Dartmouth College,	33 25
West Plainfield, Mrs. Wm. Hutchinson,	5 00
Derry, Presb. Soc.,	21 00
Bedford, Presb. Soc.,	25 00
Conway, Rev. Mr. Wilde, 10; Ladies' Sewing Circle, to const. Rev. J. Wilde a L. M., 30; Mr. Wilde's Soc., 15: Friend, 5,	60 00
Cent Institution,	521 00
	$3,023 00



THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

AN OLD MAN'S HOPE SEARCHED.

THE old man indulged hope for near- forty years. During a violent attack f bilious cholic, he was thoroughly wakened to a sense of his condition; t seemed to him that he must die. His gony of mind was great because he ad sinned against the plain duties of amily prayer and a covenant walk with od's people. But he was soon enabled onfidently to trust in a sin-pardoning od, and calmly awaited hi- leath. But o his own surprise, and that of all his riends, he presently began to amend, nd in a few days was restored. But he id not in health forget hi- consecration to God in the hour of peril. As soon as he was able to sit in his chair, he called for his Bible, and for his children to assemble round him—though son- of them were now advanced to middle life—and, for the first time, he read the word of God, and prayed with them. He next appeared in the church meeting, ready to tell the wonderful dealings of God with him, and humbly to ask for a place among the covenant people of Christ. He was joyfully received to the communion of the church. He seems to love the truth, is active in social meetings, and in other respects appears like one truly born of the Spirit. His language is, "I can never bless the Lord enough for what he has done for me."

M. H.

WHAT ONE CHRISTIAN CAN DO IN THE WEST.

I am truly thankful to your Society for the aid you are so kind as to give to myself and to this church, which is struggling for an existence amidst many pecuniary embarrassments, and much opposition from those who act as if gain were godliness. But for the aid you so generously bestow upon us, it would seem that the candlestick must be removed out of its place, and this whole portion of our rising territory be left without a watchman of our name; although there are some generous spirits here who are ready to give according to their power,—yea, and beyond their power,—to sustain the preached gospel.

To show you this, and to encourage those at the East who are willing to deny themselves that they may aid in sustaining your missionaries at the West, I will mention some things which one of the officers of this church has been ready very cheerfully to do rather than that this place should be deprived of ministerial labor.

Resolved that nothing should be wanting on his part to secure a pastor to his beloved church, he pledged that the travelling expenses of a minister from a distant field to this place should be borne. These, amounting to about $140, including the transportation of family, furniture, &c., were at once refunded on our arrival, two-thirds of the sum probably from his own funds. Besides he pays $100 per annum for my support, and gives me in addition the gratuitous use of a dwelling-house, a better house than I have rented in other places and in times of pecuniary prosperity, for $150 a year; and that my temporal wants might be all supplied, he caused to be built at his own expense a small barn, to accommodate my horse and cow; and had a well dug on the premises 20 feet deep and finely walled up with stone. Instead of feel-

ing that in all this he has done too much, he lays me under new obligations by unnumbered kind attentions. When I had no horse, his was always at my service, to ride to my distant appointments, and to make my long journeys of 300 or 400 miles, to the meetings of the Convention of ministers. Week after week he has not only provided a conveyance, but has gone himself to drive six miles to accompany and encourage me in my pastoral labors, and has delighted to carry a sleigh load, during the long winter, of brethren and sisters of the church, the same distance to sustain me by their presence and their prayers. Besides, he has never been forgetful of my basket and my store. The New-England custom of sending to the pastor a piece of the fatted calf, or the stalled ox, or the tender fowl, has prevailed here so extensively that, though my table has been sufficiently supplied with fresh flesh, fish, and fowl, I have never but in one instance bought either in the period that I have been with this people; and in that instance, when I came in with my purchase, my wife met me, saying that the hour previous more than we needed had been sent in gratuitously by the brother above referred to. His have been the most frequent donations of this kind, though many others have been generously mindful of our wants.

I will mention some additional facts concerning the brother to whose benevolence I am so much indebted. Previous to the conversion of him and his wife, which occurred in connection with the labors of a devoted missionary, he was engaged in trade with the Indians, and dealt largely in ardent spirits. As soon as his eyes were opened by the Spirit of God to the awful consequences of that traffic, he resolved to abandon it entirely. When he threw away his intoxicating drinks, he found his business good for nothing, and he was thrown out of employment, with a little family growing up around him. Many called him a fool for being so scrupulous; while conscientious Christians said: the Lord will provide for those who make sacrifices for him. The event has thus far verified that prediction. He commenced business, adhering to his noble purpose, never to deal in that which so fearfully destroys the reason and souls of men, and he has enjoyed the smiles of God and the approbation of men. Though he has not entirely escaped the embarrassments which have been so universal, yet he has done for years much as he is now doing to sustain the preached gospel, besides bearing a heavy burden in building a church.

As he has sowed bountifully he has also reaped, in some respects, bountifully. During the previous revival of last winter, five different individuals, members of his family, expressed hope of conversion to God, and three of these are now members of our church, in whose christian walk we have much occasion to rejoice.

THE PASTOR A PARENT, BEING SOME NOTICES OF A COMMON CASE OF EXPERIENCE.

Let none, after glancing at the following obituary, turn away with indifference, saying, "it is only a child." Those who have never died, themselves, in the death of sweet infants, and still survived to suffer, cannot appreciate the language which a father's full heart employs to describe such an experience. But there are many who have tasted this cup, who can sympathize with the following article; it is for them that it is published. It will recall scenes of the past in which the world was made to disappear for a time, and heaven came very near and made new impressions on their softened hearts; and peradventure the reading may quicken them to duty in the training of those little ones whom God has permitted them still to retain.

The scarlet fever was in this village, fast multiplying the victims of death. Some of the sweetest and brightest were its trophies. Yes, flowers the most fragrant and beautiful lay withered, and there was mourning in many a family. I often visited the beds of sickness, and accompanied the bereaved to the field of burial. Soon, to the scarlet fever were added the measles; many had them together. Nearly all of some families were sick at the same time. In one instance, a family the next door to us were all sick together except the

ad. We had scarcely heard that
was there, ere it was announ-
their eldest child had just ex-
nd their second was dying. We
d to the spot; and O there was
scene as I had never witnessed.
lest daughter, a blooming little
her fifth year, lay a corpse; the
equally attractive, was lying
r eyes looking up and sparkling,
e hands raised and in constant
and her whole frame in the live-
ercise, as though she would fly
an angel to heaven. The mo-
d her only son, an interesting
d, confined by the sickness in
e apartment. Her infant daugh-
hree months, sick in the arms of
se, and the father pale and so-
anding in the midst of this over-
ng scene, and looking as though
dered why Heaven had such a
ersy with his family. Soon the
daughter expired, and the fol-
day was buried in the same
ith her sister; and the day after,
ant was interred by their side.
n a moment were these parents
esolate—one only child remain-

tle previous to this, being out
five miles to preach a funeral
, I was drenched with rain,
brought on a severe influenza
confined me for a season to the
and prevented my preaching for
bbaths. Soon after, and on the
last of the three sisters was
our only son was seized with
rlet fever, and three days later,
rriet Fidelia, near three and a
ars old, was taken with the same
, and so the father, son, and
er were the subjects of the daily
on of physicians. My mind was
sy with forebodings! But, for
n the dispensations of the Lord
ed better than my fears, giving
ions, that shortly, all would be
The children were very sick.
ortnight, however, the boy was
go out, and soon after, the
er to sit up a little each day.
her brother increased in strength,
mained feeble, occasionally re-
, then growing better and ex-
alternately, painful apprehen-
nd cheering hopes. About a
month after she was taken with the fever, she fell into a relapse. She was seized with violent symptoms late in the evening, and so continued through the night. Her case soon became alarming. We felt that she might soon be taken from us, and the thought was agony. She was brilliant and lovely. She possessed a most sweet disposition, and was every way very promising. If she was not sanctified from her birth, we believe she was very early. She was unusually fond of religious exercises, both at home and in the house of God. She greatly delighted to be in the sanctuary, and was habitually there, almost from her earliest infancy. When only a year and half old, she would sing several tunes, correctly, with the sweetest voice; and often her notes were heard in the great congregation, in harmony with the choir. At this early age, and ever after, she knelt, not only in family prayer, but frequently on other occasions, and without being bidden, to pour out her infant petitions to her Father in heaven. Often would she say, "I love Jesus." With indescribable simplicity and interest—her cheeks glowing and her eyes sparkling, she would frequently say, "I love God: God loves me:" "God made me."

She had many excellencies, which none knew like her parents. She was the most affectionate of daughters, the sweetest of sisters, and the warmest of friends. She *loved* to share her little portions with others. She was quick of apprehension, very easy to learn, and unusually fond of books. Ere we were aware and with scarcely any help, she had committed the alphabet. She would often call our attention to her lessons, if we neglected her, and this was especially true, a little previous to her sickness. Within two days of her death, she asked for a favorite book, and after turning over its pages a few moments, for the last time, she requested to have it laid up and kept choice.

She was very smiling and playful, attracting the attention of every circle where we came. Her name—Harriet Fidelia—was to us very dear, being named after Harriet Newell and Fidelia Coan—the latter the wife of a missionary at the Sandwich Islands.

In view of her many traits of loveli-

ness, and of these endearing associations, the thought of a separation, seemed like dying ourselves. Every effort was made to save her. Two physicians attended her faithfully; but no medicine operated till the second morning; and then—O, the heart-rending scene, which followed!—her limbs became cold, her pulse ceased, her breathing was difficult, her eyes changed, appearing larger, rolling about the room, and then were fixed expressively on me, then on her mother, as we knelt by her, weeping. We viewed her as dying, expecting every moment she would leave us. We sent, in haste, for the physicians, using at the same time all the means in our power to detain her, and "praying with much entreaty," "with strong crying and tears," that the Lord would raise her up. The doctors soon entered and found her a little revived, but they expected she would soon die. It was such a time we had never before experienced. We had never before stood, where we then stood. We had never before gone with a dear child "down to the dark valley," expecting her, every moment, to leave us.

Means were blessed. The Saviour bid her tarry, and she lingered on our shores. Her flesh grew warm, and she was soon in complete perspiration. There were symptoms of a recovery. She remained better for nearly twenty-four hours. Almost, in ecstacy I exclaimed, "Can it be, our dear dying child is still with us! It seems like a miracle." "Bless the Lord, O my soul, and forget not all his benefits, who preserveth her and my family from death." "Will the Lord restore her, and give us grace to educate her just right and make her a rich blessing to the church!" But, in the midst of these happy emotions, our hopes were suddenly blasted. The burning fever was on her lungs, and they were in danger of filling up. The next morning she was again easier and our hopes again revived; but ere noon, they were exchanged, for more agonizing fears. Her distress become great, and rapidly increased, and before the sun went down, her eyes seemed closed forever on all earthly scenes! This night I watched with her constantly, as I had done every night since her relapse, except an hour or two on the night when she rested the best. Her distress was exceedingly great, her lungs fast filling up, but she appeared to know us, and was quite patient and submissive. She had now a terrible conflict with the king of terrors. But toward the morning she became *easier*, and so continued, not appearing to notice any thing till a little past seven in the morning, when we went again with her, down to the dark "valley of the shadow of death!" She lingered a while, and still lingered, beyond our expectation, and we looked upon her with intense anxiety, and still felt, "O that she might yet accompany us, on life's earthly pilgrimage; we would give millions, did we possess them!" But she returned with us no more. Without a struggle, in perfect peace she departed from us into the other world. We thought we gave her up, and we thought we had done it before, when we supposed her dying; but the *actual parting*—O the anguish!—*Ours was the dying!*

She has left a void in our family, beyond the power of description. So fades the sweetest flower. So departs all earthly bliss. Thus are blasted all earthly hopes. God needed her, *such are his plans.* Her intellectual and moral powers are far more rapidly growing in *that world*, than they could have done *here*, with all the facilities of the best literary and religious institutions: and she is, doubtless, so employed as to accomplish far more, in the advancement of his kingdom, than she could have done in this world, with all the advantages of the very best education, the richest treasures and the longest life. Probably the reason why God so often selects the brightest of our children, and puts them upon the immediate training of Heaven, is that in some glorious enterprises in that world, they may more efficiently serve the interest of his great church, than they could have done on the earth. Since Harriet's death, I have had such views of this subject, as I never had before, and these views have not a little comforted me.

G. C.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XIV. **DECEMBER, 1841.** **No. 8.**

THE PRESENT NUMBER.

WE depart from our usual custom of publishing the monthly correspondence of the Society, for the purpose of presenting a condensed view of FACTS which constitute the great Home Missionary claim. The period of the year has arrived when many churches are accustomed to make their annual collections in aid of this cause. Most of the information contained in the following pages has been published before, but it is here brought together and arranged so as to furnish the particulars which pastors may need in presenting this object to their people. And we earnestly solicit every pastor under whose eye this number may fall, to present an outline of these facts to his people, and ask them to inquire at the mercy-seat what the Lord will have them to do. They are matters of deep and solemn interest to him and to his flock.

We ask every *individual* who may take up this paper to *read* it—to read it *through*. There are facts—there is an argument, we are persuaded, embodied here, however imperfectly it may be presented, that ought to make every christian ear to tingle, and nerve every christian arm in effort. *Read* it, Christian, *read* it, patriot, philanthropist, citizen of this republic, *read* it *through*, make, if you please, every deduction that incredulity itself can ask for, and say, even then, if the work of evangelizing this land, while yet it may be done, is not one of amazing moment!

THE DUTY OF THOROUGHLY EVANGELIZING THE UNITED STATES.

The salvation of this country is a subject of immense interest to the cause of Christianity. That great events, involving the renovation of the world are wrapt up in the future destinies of this nation, must be apparent to all who appreciate either—The intrinsic greatness of the United States; or—Their influence on the rest of the world.

I. THE INTRINSIC GREATNESS OF THIS COUNTRY.

SUPERFICIAL EXTENT.

The territory of the United States extends over a surface of about two millions of square miles, lying wholly within the temperate zone. It affords therefore a space for the accommodation of human existence equal to the whole of Europe, exclusive of Russia; twice as great as either Hindoostan or China proper; more than six times as large as Great Britain and France taken together; ten times as large as France alone; and sixteen times as large as England, Scotland, and Ireland. The territory of the United States is nearly equal to that of the whole empire of Britain, including all her colonies and dependencies in Europe, America, Asia and Africa.

AGRICULTURAL CAPABILITIES OF THE UNITED STATES.

Of all countries, to none is agriculture more suited, no where can it be more successfully prosecuted than in the United States. With a climate extending through sixteen degrees of latitude, there is scarcely a vegetable, or fruit, or cereal grain, which may not in some portion of it be successfully cultivated. With an unmeasured extent of soils of unsurpassed fertility, every product conducive to comfort, health and luxury, is, under the blessing of Heaven, at the command of the cultivator. With land to be had almost for the asking, and where a year's labor will purchase for any industrious man an ample farm; with a perfect security, in the free states, of the fruits of one's industry; with an exemption from all burdensome taxation; with markets as good as any part of the world presents; with lines of intercommunication, rapid, easy, and certain, which abolish all distance, and which tend to equalize the advantages of the whole country; and with a government spreading its broad shield of protection over all, and whose weight, like that of the element in which we live, no man feels, unless he opposes it; and in the exemption from internal discord and foreign war, there is no example of a nation more favored. In the fact that every sober and industrious man may become a freeholder of the soil, may have a home which he may call his own—a word so fragrant and delicious to the heart—and by reasonable toil and frugality, may rear, educate, and comfortably endow a family, and this without hindrance, or fear of oppression or authorized robbery and pillage, we witness a privileged condition of mankind, an encouragement to enterprise, labor and good conduct, the counterpart to which has never been found. In other countries the condition of labor has been a condition of restraint, servility and degradation. Let us thank God, that there exists in our country no other rank than moral rank. Here, without prejudicing his neighbor's interest, and where the success of any one brings equal good to the community as to himself, every man may aspire to the highest attainments which his ambition can ask.—[H. Coleman.]

POPULATION, PRESENT AND PROSPECTIVE.

The census for 1840 gives the total resident population of the United States at 17,062,566. Every year adds five hundred thousand more; so that already the number is seventeen millions and a half.

What the population may become.

Admitting—as may be safely done—that the agricultural facilities and the salubrity of climate in this country are equal to those of any portion of the globe of equal extent, and what then is to hinder the population from becoming as dense here as in any other country! Should it ever equal that of Europe,



(viz., 110 to each square mile,) the population would be 220 millions.

If it should be as dense as the population of Hindoostan, (50 per square mile,) the population would be 100 millions.

If it should be as dense as that of China, (150 per square mile,) the population would be 300 millions.

Now, when it is considered, that the present civilization and Christianity of this country are vastly more favorable to the preservation of life than the degradation and superstitions of the Hindoos and Chinese; and that our civil institutions are at least as favorable to the increase and preservation of human beings, as those of Europe, we may safely take the average density of population of the countries above mentioned, as data by which to estimate our own. This average is 103.3 to the square mile—giving as the prospective population of our country, 207 millions.

A European writer who has been extensively quoted, advances the bold proposition, that the natural resources of the American Continent, if fully developed, would afford sustenance for 3,600 millions of inhabitants, or four times the present population of the globe. He also regards it as probable, that the actual population will not fall short of 2,000 millions. The proportion of this number which should be assigned to the United States, would be two fifteenths, or 266,666,666. The writer alluded to goes on to say:—

"And what is more surprising, there is every probability that this prodigious population will be in existence within three or four centuries. The imagination is lost in contemplating a state of things, which will make so great and rapid a change in the condition of the world. We almost fancy it is a dream; and yet, the result is based on principles quite as certain as those which govern the conduct of men in their ordinary pursuits. Nearly all social improvements, spring from the reciprocal influence of large and condensed numbers, and diffused intelligence. What, then, will be the state of society generally, in America, two centuries hence, when a thousand or two thousand millions of civilized men are crowded in a space comparatively so narrow, and speaking only two languages, as will doubtless be the case? History shows that wealth, power, science, literature, all follow in the train of numbers, general intelligence and freedom. The same causes which transferred the sceptre of civilization and the weight of her influence from the banks of the Euphrates and the Nile to Western Europe, must in the course of no long period carry them from the latter to the plains of the Mississippi and the Amazon."

What the population probably will become.

The President of the United States estimates that the population doubles every twenty-three years. Statistical tables show that since the year 1790, the rate of increase has never been less than 33 per cent every ten years, while the average rate has been more than 34 per cent.

But is it likely that this rate will be sustained? There are certainly many things that sanction such an expectation,—for example, The favorable circumstances of the territory to be occupied, the homogeneousness of the people who have the present possession of it; and the rapidity of foreign immigration. The condition of men is constantly receiving improvements from science, the arts, and the diffusion of better principles of education and government. These causes will not only promote the increase of our native population, but will bring incalculable numbers from the old world to our shores, and the physical and intellectual power thus imported, will exert itself to better advantage in developing the means of subsistence, than it can do under the burdens of European society and government.

Taking, then, the rate of increase of population at one third every ten years, and we shall have, in round numbers, the following results:—

A.D. 1840,	the population was		17,000,000
A. D. 1850,	it will be		22,600,000
A. D. 1860,	"	"	30,200,000
A. D. 1870,	"	"	40,300,000
A. D. 1880,	"	"	53,700,000
A. D. 1890,	"	"	71,600,000
A. D. 1900,	"	"	95,500,000
A. D. 1910,	"	"	127,300,000

A. D. 1920, it will be,	169,800,000
A. D. 1930, " "	206,460,000
A. D. 1940, " "	275,200,000

In view of such an amazing increase as this, what overwhelming responsibilities rest upon the present Church! Fifty years hence and where there is now *one* person there will be *five*, and a hundred years hence, *sixteen*. Sixteen times as many souls must pass their probation on our soil—will be exposed to eternal peril—and will require a proportional amount of effort for their salvation. In fifty years from this time, if the influence of religion be no greater in proportion to the number of the people than it is now, our children now around our tables and in school, will behold in our land nearly five times as many agencies of evil as at present. "Where one theatre, with its purlieus of vice and infamy, now allures to destruction," five "of those noxious seminaries will then educate their hundreds and their thousands for a life of profligacy and a hopeless end; where one jail now raises its horrid and cheerless front," five "will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press," five "of these pestiferous agents will pervade the community; and all sorts of mischievous influence will be increased in the same proportion."—[J. Evarts.]

The declaration of American independence is, to our old men, but as an event of yesterday. Looking forward no farther than the period that has elapsed since that event, and we behold a hundred millions of souls living under the institutions, and inheriting the character bequeathed to them by us. The fathers and mothers and preachers and schoolmasters who are to mould that generation, are now in our arms and at our fire-sides, and what we make *them*, they will make the millions of the next century.

What a *privilege* ought we to count it, to live here, in the very infancy of this nation, and be permitted to give the starting impulse to causes, whose action will not cease, till such vast multitudes have felt their influence in shaping their destiny, for the life that now is and for that which is to come! And what *responsibility* is involved in the privilege! How can we answer it to our own consciences, how can we answer it to our God, how can we meet in judgment myriads of the unsaved from among our fellow countrymen, if we do not do with our might for them *now*, what our hands find to do! The time for planting those institutions which are indispensable for perpetuating the prosperity of our country, and securing to her vast population, in all coming time, the light of everlasting life, will soon be past. *The work of the present generation cannot be handed over to the next.*

II. THE INFLUENCE OF THE UNITED STATES ON THE REST OF THE WORLD.

The salvation of one man is, in itself considered, no more important than that of any other man. But one may have relations and means of influence which render his conversion a subject of greater interest than that of many others whose influence is more restricted. Thus, the results which have followed from the conversion of Paul, or Luther, or Whitfield, are immensely greater than those which attend the same change in ordinary men.

So it is, also, with nations. The people whose political institutions favor personal freedom—freedom to think, speak and act; the people who wield the energies of the steam engine and the press; who speak a wide-pervading language; whose commerce goes forth from 3000 miles of sea-coast to all parts



of the earth, must exert a powerful influence on the destiny of less favored nations; and consequently the conversion of such a people is pre-eminently important.

Such a nation is ours.

First—It is *free;* it commenced its existence untrammelled by institutions which were moulded in ages of darkness, and under the sway of despotism. It has a continent for its territory, and as has been said, "God sifted three kingdoms to find seed to plant it." He turned away the prow of Columbus from our northern shores, and instead of the adherents of Papacy and royal prerogatives, He sent hither the Puritans, with their scriptural faith, and love of liberty. This faith and freedom they bequeathed to us.

Secondly—The influence of the United States will be the influence of *a whole people.* "That of the old world has been frittered away, from the fact that it never has had UNITY. It is an aggregate of nations of different usages, languages, laws, religions, and modes of thinking. Besides this evil, its institutions have been such as to depress the mass of its population, and consequently to diminish its power. The fact that the little island of Great Britain, with her ten or twenty millions of inhabitants, has probably already had, and will yet have, greater influence on the human race, than all Europe besides, has resulted from her having freer institutions, a more generally enlightened population, from her protestant religion, and her peculiar local advantages. European power, in passing into our hands, comes to *one people*—the hundreds of millions which must one day inhabit this vast country will be one—having one language, one literature, essentially, one religion, and one common soul. This is a unity which mere political divisions, should they unhappily occur, cannot destroy. That a country thus situated must exert a dominant influence in the world, is unavoidable."

[Prof. Hodge.]

Thirdly—The people of the United States use a *language which contains more that the nations of the earth need to know,* and which is *more likely to prevail,* than any other language.

The English language is now spoken, and is the prevalent medium of intercourse and of publication in portions of Europe, Africa, Australasia, the United States, South America, Texas, the West Indies, British America, and Newfoundland, embracing, in all, more than 8,000,000 square miles, which is one sixth part of the area of the globe, and sustains a population of 50,000,000. In addition to this, the same language is partially spoken, and is constantly gaining in comparative importance and use in other portions of the old world, embracing territories of more than 1,000,000 square miles, and 150,000,000 of people. The only other national languages which approach this estimate of extent, are those of the Russian and Chinese empires, and the Spanish and Portuguese colonies. But none of these countries is likely to sustain a permanent population so numerous and efficient, as that of the British dominions and the Anglo-American States, which are rapidly advancing to the exercise of an influence on the other nations of the world, equal, at least, to that of the Roman empire in the time of the Apostles.

But it is not by the extent of its use alone that we are to estimate the power and importance of the English language. Not only is it spoken by 50,000,000 of people, and is partially in use among 150,000,000 more, but the English language embodies more of scientific research, of practical invention, and of theological and moral disquisition, than any other language.

Fourthly—The people of the United States are eminently an *enterprising* people. While the great nations of the old world have had centuries in which to mature their institutions and extend their enterprise, the United States have in 70 years become the third, if not the second, in the rank of commercial nations. Before the era of Independence, Edmund Burke said in the British Parliament, respecting the maritime enterprise of the Americans—"No sea but what is vexed with their fisheries. No climate that is not witness to their toils. Neither the perseverance of Holland, the activity of France, nor the dexterous and firm sagacity of English enterprise, ever carried this most perilous mode of hardy industry to the extent to

which it has been pursued by this recent people; a people who are still in the gristle, and not hardened into manhood." American artisans compete with those of England in furnishing ships, engines and machinery for other nations. And this enterprise has gone forth from our shores, not because our people, as the nations of Europe, have no room to spread themselves over the soil; for we have also in the mean time settled 500,000 square miles of our own territory, besides constructing nearly 10,000 miles of canals and rail roads. "Such an extent of forest never fell before the arm of man in so short a time, and gave place, as by enchantment, to such an empire of cities and towns and villages, and agriculture and merchandize and manufactures, and schools and colleges and pastors and churches, as in this country."

This influence has already become important.

Our countrymen are outstripped by none in commercial adventure, and in scattering abroad the elements of evil. Who moor their ships to the icebergs of the southern pole, and pursue their prey amid familiar haunts, in regions yet unnoted on the charts of other nations! They are Americans. Who supplies the *rum*, which brings back upon the half converted islands of the Pacific the gloom of returning heathenism; and furnishes that liquid madness in the heart of Persia, and at the foot of Caucasus! Americans. Whose slave-ships hover on the coast of Africa, and under the pretext of a foreign flag, stow their holds with human cargoes, for the markets of the West! Again, the answer is, Americans!

Such elements of power to do good or evil to the world, are lodged in the hands of our countrymen. Why may not the same enterprise, if sanctified, be relied on for equal activity in the diffusion of good! Let the energies of this nation, then, be speedily and thoroughly evangelized. It *must* be so. A people whose language contains so much of the science and literature of the world—whose commerce spreads her sail on every sea, and drops her anchor on every strand—whose Christianity is comparatively fresh from the fountain, and unmixed with the traditions, and unfettered by the establishments of men—such a people is an agent, appropriate and responsible for a large share of the instrumentality of converting the world.

There are two aspects in which the influence of the United States on the conversion of the world deserves consideration.

First—*As the region whence men and means are to be derived for Foreign Missions.*

Second—*As the Asylum for vast numbers of immigrants from the old world.*

(1.) THIS COUNTRY MUST SUPPLY THE RESOURCES OF FOREIGN MISSIONS.

There are commanding points of influence, which the armies of Emmanuel, in the subjugation of this world to Christ, must gain and must hold, in order to the readiest conquest of the whole. America is one of these points. It is the recruiting ground, where soldiers of the cross are to be enlisted; a magazine whence the instruments of the holy war are to be supplied. Already, one fourth of all the ordained missionaries now laboring in heathen lands, are from this country. Fifty-four presses, sent out and sustained by American funds, are distributing books in the unevangelized portions of the world. The home-bred, hardy character of self-reliance and daring, which Americans derive from their country, its physical nature, and the rapidity with which great events crowd its history, makes them the very people from whom missionaries are to be chosen. But they must themselves be brought to love the Gospel before they can be prepared and disposed to carry it to the heathen. How many hearts must be sanctified; how many minds must toil in anxious and laborious thought; what multitudes of hands must ply their long continued industry, in the various departments of missionary effort, in preaching and teaching, in



preparing and publishing books, in acquiring the means to support all these processes in all parts of the world! And to this end, how many myriads must be converted and brought to live lives of faith and self denial and prayer! To seek the conversion of the heathen without the conversion of our countrymen, would be to seek the end without the means: while, on the contrary, every conquest which Home Missions make from our own population, raises up a new auxiliary to foreign effort.

An illustration from western New-York.

In 1805, there was scarcely a Presbyterian or Congregational church in the district now covered by the seventeen most westerly counties of New-York. A few missionaries were sent thither at different times, but the increase was small until the Agency for Home Missions, now in connexion with the A. H. M. S., was established there in 1826. Now, there are on this field 380 Presbyterian and Congregational churches, containing it is supposed 30,000 communicants. During the 15 years of its operations, the A. H. M. S. has aided 264 of those churches, and nearly 100 of them are now able to sustain the Gospel without assistance. The churches have nearly doubled since 1826, and the communicants have probably trebled. Such is the wonderful work God has wrought in this section of the state. Such has been the triumph of the Gospel. It is indeed the Lord's doing, and it is marvellous in our eyes.

Passing by other facts showing the collateral good accomplished by this effort to plant the Gospel in western New-York, we mention, that *many of the Foreign missionaries are the sons of those churches.* One of them is now pastor of a church at the Sandwich Islands of 7,000 members, principally gathered through the blessing of God on his labors. Besides repaying the Parent Society more than $60,000, expended on this field, those churches have given $40,000 to send the Gospel to the more destitute beyond them. Nor is this all, they have been most generous helpers of every good cause. In 1839, this *small part* of a state, where Home Missions have been *vigorously sustained*, paid to the American Board of Foreign Missions $14,000, which is more by $2000 than was received from 15 entire states, in the south western part of the Union, where Home Missions have been comparatively *neglected.* This fact is full of instruction. The Foreign missionary cause is now greatly crippled for want of means to enable it to occupy the openings God has already made; and as his providence goes on with increasing rapidity, beating down the entrenchments and bursting open the gates of heathenism, the demand for means will be incomparably greater still. But where are they to come from, if our sons and our wealth remain unconsecrated to him? Hence, the efforts to evangelize our country must be greatly increased, or most disastrous and disgraceful delay must attend our Foreign Missions.

The World is waiting for us.

Doors are opened in almost every part of the earth, but America is not ready to arise and enter. It may even be said, that in respect to the occupancy of new fields, Foreign Missions have gone about as far as they can go, until there shall be more piety at home. To neglect the moral renovation of our own country is therefore a fraud upon a dying world. And how long shall our own uncultured wastes furnish an excuse for delaying our share in the Foreign work? How long shall the tribes of the earth move before our eyes, in sad procession, down to the shades of eternal death, because the hearts and the treasures of this land, which should be devoted to their rescue, are themselves, for the most part, yet unredeemed from the power of Satan!

(2.) GOD IS MAKING OUR COUNTRY THE ASYLUM OF VAST MULTITUDES FROM THE OLD WORLD.

From 1825 to 1837 two thirds of a million of people emigrated from Great Britain and Ireland alone, to America; and at least half a million of these found their way to the United States. In the same period, at least a third of a million emigrated to this

country from French and German ports; so that in twelve years ending with 1837, there arrived among us, more than 800,000 persons born in foreign lands. Add to these, those yet living who came here before 1825, and also the vast numbers who have arrived since 1837, and the total cannot be less than a million and a quarter. Making all allowance for those who have died since their arrival; there must still remain about a million of persons who had their birth in the old world. These have under their control hundreds of thousands of children, many of whom—particularly of the Germans—will grow up virtually foreigners and strangers among us. These emigrants and their children are scattered extensively throughout the country; but they are also beginning to concentrate in particular regions. In Ohio, Illinois, Missouri and other parts of the West, they are settling in large colonies. In all maritime and manufacturing towns they are found in great numbers, and manifest a disposition to retain their foreign peculiarities—to band together, and both in civil and religious matters to keep up a separate interest from our native citizens. Often, they throw their concentrated influence into the political contests of the country, and are courted by partizans for the sake of their votes. A large portion of these foreigners are Catholics, holding a direct allegiance to a potentate at Rome, whose authority over them is supported by sanctions of a spiritual character, the most awful that can be brought to influence the human mind.

Now it is evident that this foreign population *must be evangelized, or they will give us trouble.* The religion which they bring with them is unfriendly to ours, and to all our civil institutions. They are here in great numbers already; while oppression and the want of bread are *driving* them, and our liberal institutions and cheap lands are *inviting* them from the old world to the new, in uncounted throngs, every year.

Why does Divine Providence send these men hither?

Is it not evidently the plan of God, to place vast multitudes of the benighted here at our doors, that they may be enlightened and redeemed. We are so slow in going abroad to seek and save the lost, that he brings them to us; and lest we should still not love their souls enough to stir up our zeal, he makes their existence here to jeopard our own institutions. If then we will not labor for them from a higher motive, we must do it in self-defence.

It is the belief of many wise and good men, that these growing numbers of the unevangelized from less favored lands are "brought hither in the providence of God, *not to overthrow our institutions, and change our customs,* but to be WROUGHT UPON and RENOVATED BY THEM, if we are only true to the trust which Heaven has committed to our hands. We should reasonably expect just such a course of divine providence, were it *known* to be the will of God, that this country should take a leading part in the regeneration of the world. Were it found written in prophecy that the christian church, which was planted on these shores 200 years ago, would attract "the Gentiles to its light" and "Kings to the brightness of its rising," we should naturally presume that God would demand of us something more than missionaries to the heathen, and the means of their support. These, of course, he would demand in large supplies; but we should think it highly probable that he would also bring multitudes from less enlightened lands to this, that they might be taught and moulded *here,* under all the advantages which free institutions and practical religion can afford. It would be wise economy, and greatly facilitate the work which he had given us to do. And if he should permit the Catholics to come in such numbers as to render it extremely hazardous for us to neglect their salvation, it would only show the more clearly what the mind of God was. It would be a still more impressive demonstration of the responsibility which he was putting upon us in regard to this world's conversion. Such, in fact, is the very aspect of his providence in this particular at the present time."

[42d Report Mass. M. S.]

THE MISSIONARY FIELD IN THE MISSISSIPPI VALLEY.

The facts and considerations which have been previously adduced, respect the United States as a whole. We come now to speak more specifically, of

THE WESTERN STATES.

The mass of the American people have heard of the "great West," the "enterprising West," the "destitute West." But the reality they have never seen, nor conceived of, even in mental vision. They have seen the faint resemblance on the map, not the outspread empire itself. They have looked upon the ingenious drawings of the painter, not upon the living, growing reality. Indeed, ninety-nine hundredths of the inhabitants of the West itself, have not yet opened their eyes to the prospective influence which the immense country around them will exert, if earthquake, pestilence, or desolating wars, do not arrest its onward career. And especially when the broad dimensions of the reality are drawn before an eastern audience, it is next to impossible to persuade them that it is not the delineation of fancy, or the wild calculation of enthusiasm.

EXTENT OF THE WESTERN STATES.

The state of Ohio contains		38,500	sq. m.
" "	Indiana	" 35,100	"
" "	Illinois	" 56,000	"
" "	Michigan	" 48,622	"
" "	Wisconsin	" 46,622	"
" "	Iowa,	" 11,067	"
" "	Missouri	" 63,000	"
" "	Arkansas	" 60,000	"
" "	Tennessee	" 13,000	"
" "	Kentucky	" 28,000	"
		440,211	"

These states and territories together contain as much surface as England, Scotland, Ireland, Denmark, France, Belgium, Holland and Portugal. Either Illinois, Missouri or Arkansas is singly large enough to make seven states of the size of Massachusetts. When these three fertile states shall attain to the average density of European population, (110 to the square mile,) they will have nearly twenty *millions* of *inhabitants*—more than two millions beyond the present population of the whole Union.

"The six north-western states, Ohio, Indiana, Illinois, Michigan, Wisconsin, and Iowa, spread over a surface of 236,211 square miles, not including the portions of Wisconsin and Iowa, still held by the Indians. Being situated in a temperate and healthful climate, with the greatest natural facilities for communication abroad, with a soil of amazing fertility, they constitute a region of country as well adapted to the residence, support, improvement, and happiness of man, as any equal portion of the globe. Their present population is 2,969,696, being only 12.6 to a square mile. Of the 178,606,672 acres of land in those states, (excluding Indian lands, as above,) 72,693,414 acres, or 40 per cent., *have already passed into private ownership*, by sales, grants, or reserves. THE LAND IN PRIVATE OWNERSHIP gives 24.5 acres to each inhabitant, and is more by 11,771,114 acres than ALL THE LAND IN GREAT BRITAIN AND IRELAND that is capable of cultivation. The land actually *sold* by the government, may be regarded as all bought for cultivation, and exceeds by *more than five millions* the quantity now under cultivation in the United Kingdom. The sales in the last eight years are 31,758,666 acres, being only two and a quarter millions less than the land now cultivated in the island of Great Britain. Of this quantity, 10,068,999 acres, or 31 per cent. were sold in the last four years, *since the season of speculation was over*; which fact, taken in connection with the vast influx of emigration during the preceding four years, conclusively proves that a much smaller proportion of the land sales of that remarkable period in these states, were taken for speculation, than is generally supposed."

[J. Leavitt's Memorial to Congress.]

In the year 1832, a distinguished clergyman spoke as follows: "This broad, fertile land in which we dwell, must be delivered from the bondage of sin and Satan. A few months ago, I stood on the banks of the Mississippi, opposite the mouth of the Missouri riv-

er, where, wheeling and foaming in its career from the Rocky Mountains, it enters that placid and beautiful stream. I looked south, and I thought of the 1000 miles from the spot where I then stood to the Gulf of Mexico. I looked north, and thought of the 1500 miles to the sources of the Mississippi. I looked east, and thought of the 1300 miles to the head of the Ohio valley. I looked west, and thought of the 2500 miles to the sources of the Missouri. I thought of the teeming millions who are soon to cover this land; and I lifted my hand to heaven, and cried, 'Lord Jesus, this land shall be thine! Thy church will not give up the struggle, till it is full of the knowledge of the Lord!'"

"THE WEST IS WHERE IT WAS."

Much was said of the West a few years ago. But where is this West now! Have the millions of its inhabitants melted away as the mist of the morning before the rising sun! Has its territory been blotted from the map of our country! No, the West is where it was. Its states are as vast, its prairies as fertile, its forests as grand, its rivers as majestic as they ever were. No adversity, which it has suffered in common with the rest of the country, has affected its essential greatness. It teems with the elements of physical and moral power. The earth still yields her exuberance; the population has held a steady increase from year to year; public and private enterprise, though baffled and repressed, has worked for itself new channels; society has gone on in the process of consolidation, its various civil and religious institutions silently but steadily assuming a fixed and permanent character.

INCREASE OF POPULATION AT THE WEST.

To show how the work of evangelizing the great West has grown upon the hands of the churches, look at the following statistics of population.

Beginning with Arkansas, and reckoning all the organized states and territories west of the Mississippi and north of the Ohio rivers, and the total population in 1830 was 1,840,000: In 1840 it had become 3,450,000—or *nearly double in ten years!* What an amazing augmentation of moral influences have been demanded—and demanded in vain—to keep pace with this increase! If we look at particular states, the need of greater evangelical effort becomes still more apparent. Ohio, which ten years ago had already almost a million of inhabitants, has since added half a million. Indiana and Missouri have doubled their population in ten years; Arkansas and Illinois have trebled; while Michigan has increased nearly seven fold, and Wisconsin and Iowa have received their entire population within five years.

Fifty years ago a man might have taken his stand on the banks of the Ohio at Pittsburgh, and drawn a line north to Lake Erie, and southward along the Alleghany and Cumberland mountains to the gulf of Mexico, and the whole white population west of that line would have been less than a quarter of a million. Now, that group of nations amounts to nearly six millions; or an increase of *twenty-four fold* in fifty years.

And what will this WEST—of such exuberant fertility, such mighty rivers and facilities for canals and roads—probably become? Should the same ratio of increase attend its inhabitants hereafter as hitherto, calculation almost shrinks from the estimate of the people of the Mississippi Valley fifty years hence. But admitting that the cheap lands, foreign immigration and other causes, will not sustain the ratio of increase in the West, higher than it is now in the whole United States.—still, in fifty years from this time, the great Valley will contain 25 *millions of inhabitants!*

These are no dreams of fancy; they are careful deductions made by established rules from unquestioned data. How will that vast multitude drive on the tumult of life; what physical and mental energy will be developed in science, politics and trade; how will the vexed earth be swept of her annual burdens; what a tide of human passions will surge from one mountain barrier of that valley to the other! And O where are the moral causes which are to *save* those millions from anarchy here and ruin hereafter! For every competent minister now proclaiming the Gospel on that field, at least fifteen will be needed; at least twenty churches must be erected where

there is one now. Seminaries of learning, teachers, religious newspapers, and all other auxiliaries in promoting intelligence and piety, will need to be increased in similar proportion. But will it be done? That, under God, is for the church—the *present* church to decide! The locks now clustering on the brow of childhood will scarcely be gray, ere the great question will be decided.

PECULIARITIES OF WESTERN CHARACTER.

Who are the people of the West, and *what brought* them there?

"They are, (1.) The independent and self-made sons of the West. (2.) The shrewd and money-making New-England emigrant. (3.) A class formed from an amalgamation of eastern and western mind, which constitutes the passive portion of society, never acting, but always acted upon. (4.) Foreign immigrants, involving all the variety of European character.

The intellect and controlling influences are by no means confined to eastern men. There is much sanctified, and much unsanctified energy, born and matured in the West. This is a fact that should be understood and weighed throughout the East. This independent class of western men have their own way of doing things; and in the circumstances, in many cases, it is to be preferred to any form of eastern importation.

The fourth class is rapidly increasing. Men are here meeting from all parts of Europe to compare the merits of their respective creeds. And each will contend warmly for the territory which they all claim.

Such then are the materials which are coming together on this great western theatre. And, depend upon it, truth will be compelled to join issue with all the varying and multiform errors that have ever convulsed society and ruined mankind. Here is to be the spot for making bold experiments. The errorist selects the West as the appropriate soil in which his system will luxuriate. The revolutionist abandons the well fortified institutions of the East to commence the work of convulsion and overthrow, where he finds the mind afloat and ready for a change. In a word, every system has its advocates, and every system has its adherents. The standing rule of a large portion of our population is, "Give every man a hearing." The consequence is, every man makes proselytes.

What a novel spectacle do these facts exhibit! Here are minds collected from the four winds. They are held together by no fixed principles, no homogeneous preferences, and by no long established usages. On what new consolidation they will finally settle down remains for the future historian to describe. How much does such a population need to be followed up by men of strong minds, of sound judgment, of established principle, and of ardent piety.

But what is the *object* which induced the multitude to migrate! The primary and avowed object is WEALTH. Many of all classes admit this. The heavy capitalist, the well established lawyer and physician, and—alas that it is so—the popular and well supported *minister*, remain at the East. But the ardent and aspiring who cannot compete with the established fortunes and confirmed reputation of similar professions in the East, come hither to be the future men of wealth and professional influence. This is the magnet which first attracted them here, and it now governs all their conduct. Each imparts additional heat and motion to his neighbor, until the whole mass are on the high way of excited competition. Mammon is the acknowledged god, and by common consent they have prostrated themselves before his altar."—[Rev. J. J. Mier.]

Having presented the foregoing general statements concerning the western states, their extent, soil, population and prospective growth, we now offer a selection of items from the correspondence of the Society, setting forth the claim of western missions, under the heads of

1. *Present urgency* of the crisis in the West, arising from the rapidity with which the West is forming its character—foreign immigration—social and political influence of the West on the destinies of the Union.

2. *Destitution*, and desire for the Gospel.

3. *Difficulties* and embarrassments arising from—newness of the country—public land system—speculation—sickness—sparseness of the settlements—fluctuation of the population—infidelity and sectarianism—apostacy of professors—poverty of the ministry.

URGENCY OF THE PRESENT CRISIS IN THE WEST.

A Catholic editor in Europe, in commenting on the report of their missions in the West, says, "We must make haste; the moments are precious. America may one day become the centre of civilization; and shall truth or error establish there its empire? IF THE PROTESTANTS ARE BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE."

Here, then, in a single sentence we have the policy of Rome, and consequently an intimation of our own duty in the case.

Dr. Beecher, speaking of the present emergency in the West remarks:

"The great experiment is now making, and from its extent and rapid filling up, is making in the West, whether the perpetuity of our republican institutions can be reconciled with universal suffrage. We have reached an appalling crisis; the work is vast and difficult, and is accumulating upon us beyond our sense of danger and deliberate efforts to meet it. Our ablest patriots are looking out on the deep, vexed with storms, with great forebodings and failings of heart for fear of the things that are coming upon us.

Whatever we do must be done quickly, for there is a tide in human things which waits not, moments on which the destiny of a nation balances, when the light dust may turn it the right way or the wrong. And such is the condition of our nation now."

[Plea for the West.

According to the late census, there are in the valley of the West nearly a quarter of a million of white persons over twenty years of age, unable to read and write. In the sa
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than conquest." "All the low and surplus population of the different nations of Europe will be carried into that country; it is and will be a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles, and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs and religion, and will transmit them to their posterity, and in many cases, propagate them among the natives. These men will become citizens, and by the constitutions and laws will be invested with the right of suffrage. The different grades of society will then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments, and to make them act, think and feel alike in political affairs, will be like mixing oil and water: hence, discord, dissension, anarchy, and civil war will ensue, and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him." "The Church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that republic." "I have conversed with many of the sovereigns and princes of Europe, particularly with George III., and Louis XVIII., and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it."

Bearing of these facts.

Whatever light these disclosures may shed on our duty to our country, must respect chiefly the *Western states*, since it is to them that the great mass of foreign immigration now tends. There, the battle must be fought which is to decide whether this land is *now* to be occupied for Christ, or whether it is first to be, for an indefinite period, the strong hold of Papacy.

Views of Rev. JOHN ANGELL JAMES, *of Birmingham, Eng.*

"Popery has directed a longing eye to that immense tract of land, and has already felt the inward heaving of ambition, to compensate herself for her losses in the old world, by her conquests in the new. The valley of the Mississippi has been, no doubt, mapped as well as surveyed by emissaries of the Vatican; and cardinals are exulting, in the hope of enriching the Papal See by accessions from the United States. Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished-for prey.

"The object of your zeal must be your own country—to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a *home* policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead. Think what your country is, and especially, what she must be—not only for the magnitude of her territory, and the multitude of her people, the vastness of her wealth, and the greatness of her power, but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence, the unspeakable importance of your churches concentrating, in a great measure, their religious efforts upon your own country. If it were necessary, in order to supply your people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America."

Reaction of the West upon the East.

It should be remembered that the portions of our country, which are the most destitute, are the most rapidly increasing in population. The aggregate of the inhabitants of the United States is supposed to double in every 23 years. But we have seen, that the population

of the West nearly doubles in 10 years. At this rate, in *twenty years*, the people of the Great Valley will outnumber those of the old states, and control the moral and political influence of this nation. Now, the sources of influence are with the older states. Here are the seats of science and the schools of the prophets. And the Spirit of God is here, raining down righteousness upon our churches and literary institutions, and preparing many laborers for his harvest. Now it is with us to give shape to the moral character of this country. But suffer the new and rising communities of the West and South to grow up without the restraints of Christianity, until their numbers shall surpass those of the older states, and through the facilities of intercourse that will then exist between the western and eastern sections of our country, they will roll back upon us a tide of vice and irreligion. Soon we may expect its turbid wave will roll back upon *the East;* and who then shall plant anew her overwhelmed and desolated institutions? Our country is in danger, and the souls of present and unborn millions are in danger, while Christians all over the land, and christian ministers, are suffering every thing but Christianity to take root, and spring up and bear fruit on the fertile soil of the West. If, then, *we* do not now mould the West, it will soon mould *us*. Our children at the East will soon feel the recoil of the causes which are now operating to form the character of western mind. Already, the votes of the west are so valuable to politicians, that national questions of the greatest interest have to be modified to please the people of that vast region. Soon, western congressmen will decide not only questions of political bearing, but also whether we shall have a Sabbath, whether God shall be recognized as the Governor of nations, or his very name legislated out of notice in all our public proceedings.

A great mistake.

The christian public seem to think that the work of evangelizing the West is like some physical enterprise—such as cutting a canal or building a railroad—just as easy ten years hence as it is now. This is a great mistake. Let no one dream of finding the West as open to good influences ten, or even *five* years hence, as at present. If the friends of evangelical truth do not furnish missionaries, the enemy will. *Missionaries there will be*, whether the church send them or not. Nay, more, missionaries there *already are*, subtile, active, successful. Witness the advocates of Campbellism, Mormonism, Popery, Atheism, &c. These are on the spot, and they are sowing tares, which, if they spring up before the christian husbandman is there to counteract their growth, it will be difficult to subdue.

Economy of beginning early.

Let a community be gathered without any admixture of holy influences, and a few years will be sufficient to impress the stamp of infidelity upon many individuals and families. However the minister who comes in afterwards, may exert himself, there will remain a leaven of scepticism in the settlement. Some low, Sabbath-breaking, profane, intemperate persons will continue to counteract his labors, to propagate vice, and lead the unwary youth into the paths of transgression.

It is far better on another account, to send the Gospel *with* rather than *after* the emigrants to new settlements. We refer to the matter of support. If a community is formed without the presence of the stated teacher of religion, and the first struggles and trials (which are always the most severe) are surmounted without the counsels and restraints of the Gospel, men settle down into a persuasion that they can do well enough without religion; or at least, that the occasional services of an itinerant ministry, the expense of which is borne from abroad, are all they need. Whereas, if, with the earliest formation of a settlement, the faithful and self-denying pastor is sent; if he is there to set an example of patience in suffering, to kneel by the bedside in sickness, and to throw into their cup of trials the balm of religion, when so many earthly sweets are wanting; if he is there to lift up his voice in behalf of the Sabbath at the time when, through the



peculiar circumstances of the people, they are under so many temptations to neglect it—they will soon feel the influence and the advantages of the stated ministry, and will contribute liberally to its support. Even if the first expense of sustaining the Gospel in such communities, falls heavily upon the Missionary Society, no class of congregations in the New States cost so little in the end, as these.

The new territories of IOWA and WISCONSIN, and portions of MISSOURI, ILLINOIS, MICHIGAN, and INDIANA, are in this forming condition. Hundreds of communities are now in an elementary state. The concretion of the materials into permanent forms is but just commencing. *Cannot the churches of this country be persuaded to mingle with these elements, the indispensable ingredient of evangelical religion?*

DESTITUTION, AND DESIRE FOR THE GOSPEL. VARIOUS APPEALS.

From Ohio.

When I came to the place under the direction of A. H. M. S., this little band of Christians were found, I might almost say, literally, upon their knees before the throne of grace, and it is believed some remain there still, and have proved again, "that praying breath is never spent in vain." On my arrival, which was unexpected, they were assembled for prayer, with the anxious inquiry, "*what they should, or what they could do?*" It was a meeting of tears, and not soon to be forgotten.

Oh, sir, could you have been with us on ———, it would have filled your heart with joy. Could the friends of the A. H. M. S. have spent the day with you, they would have returned with warmer zeal for the prosperity of an Institution that is doing so much for Zion. At sunrise they would have found near 100 "with one accord in one place," and would have felt that the peace-speaking Saviour was there. At the hour of public worship they would have seen a solemn assembly of near 1,000 under a temporary shelter, (because we had no house to contain them,) the materials of which are soon to form a sanctuary for the Lord, silent and eager to hear the Gospel. But their appearance, and much less their feelings cannot be told, when 41 arose to profess their love to Christ, and to enter into covenant with Jehovah. Here were some who had been in the ranks of open opposition; 17 were heads of families, and 12 received the ordinance of baptism. At the table of her Lord, they might have seen the mother, whose heart was more than full, but hers were tears of joy and gratitude. For years she had wept and prayed over an ungodly husband, and dear children regardless of divine things; but now that husband and four children, (all the adult members of her family,) came with her to commemorate the dying love of their ascended Lord. They would have seen, and must have *felt*, that this is the work of God, and that it is marvellous in our eyes. To his name be *all* the praise.

A ripe harvest; but where are the reapers?—A letter from Virginia.

I have again visited the county of ———, and found a few Presbyterians, like sheep without a shepherd. I intend soon, at their request, to organize them into a church. I was solicited to labor among them one third of my time; but I have too great a field already,—but how can I resist their repeated, urgent solicitations? May the Lord direct.

There are four adjacent counties, Tazewell, Russell, Scott and Grayson, destitute of the ministry of our order. "The harvest is great, but the laborers are few."

From a large district.

"You see how my time is employed. There are only three of us in this wide region; and we are really missionaries, though nominally pastors. Yet God has given us gracious aid, and the work goes on. But those of us on the field, are nearly spent. The blessing accompanying our labors renders more labor necessary. Would to God you could hear the urgency of the requests for but *one day's labor* among many of the famishing neighborhoods in this sec-

tion of our valley, 40 by 20 miles in extent. They would burn upon your heart the holy resolution of entire devotion to the cause of Christ. "Lord, send me," would be your prayer. But, brother, you cannot hear that voice. Hear, then, the truth which it utters. And now, who is there among you that feareth the Lord, and who is willing to endure hardness as a good soldier of Jesus Christ? We want such a man—we need him—we must have such a one, if one can be found. We have no splendid offer to make; but we have much work to do. I am authorized, through you, to obtain, if possible, a missionary to labor in the bounds of ———. Our churches may be permanently established, if we can get this timely assistance. But it is useless to organize more churches here, until we have some prospect of supplying them.

From the Elders of a Church in Ohio.

We are a little flock, liable to wander, feeble and destitute, and in danger of being overcome by the opposition, pleasure and temptations of the world. Our reading meetings have become wearisome and we have been much discouraged and cast down. In this situation, dear sir, we reach out our hands to your Society and ask for help.

We have had our eyes turned towards your benevolent Institution, believing its plan for succoring feeble churches, and sending the gospel to the destitute, is most admirably adapted to our situation, and that of the district of county around us.

Our village is the seat of justice for the county, is improving, and will become a place of importance. It now contains about 1000 souls and is a central point, from which, by the blessings of God, a faithful minister of the Gospel might exert a great influence on the surrounding country. There is no minister of our denomination in six adjoining counties, and there is but little healthful spiritual influence, or religious instruction, in all this great extent, with a large population of whom thousands are growing up ignorant of Christianity, except the name, and many, very many, without any kind of education.

Great desire and demand for ministers in Wisconsin.

The time has come when this country must be provided with the ministrations of the Gospel. The way is now open, and *an immediate supply is demanded.* The peculiar circumstances of the people have heretofore prevented the introduction of many ministers among them, but their necessities and their desires, like the accumulation of an obstructed stream, have been rising and increasing till the anxiety is very great, and the demand imperious. The people will do all they can and all they ought—make any effort—any sacrifice, if they can only have a good minister. The cry every where is, *send us ministers—send us good ministers,* SEND THEM.

In behalf of these destitute churches, and of the many scattered children of God who have none to break to them the bread of life; and in behalf of the numerous and increasing population of this rising Territory, I reiterate the cry, and earnestly call on you and on our brethren and the churches throughout the land—"SEND US MINISTERS—SEND US GOOD MINISTERS—SEND THEM NOW."

Van Buren county imperiously needs two laborers; Washington county needs one; Henry, one; Louisa, one; Cedar and Jones, one; Clinton and Jackson, one; Muscatine, one; Scott, one; Clayton, one. We simply allude to these fields, that our frineds may see that we have something to do.

Iowa—The people will have teachers.

Now is the seed time of this territory. Now, the people every where want and *demand* the Gospel. Preachers of some kind, they *will have,*—Mormons, Catholics, Campbellites, or followers of Kneeland. Who shall sow this field? In addition to all who are now here ready to hear whatever may be spoken to them, and to be moulded into some form—at least 1000 souls every month are added to our population by immigration, and if we were now well supplied with evangelical ministers, and one should be added every month, it would not more than supply our wants. You

will then see *the great necessity of sending on forthwith, men of nerve and faith to occupy this territory.* Ten or a dozen men of the right stamp, in addition to those already on the ground, and stationed in different parts, and sustained so that they might give themselves *wholly* to the work, might exert an influence which this world has no arithmetic to compute. "The children of this world are wiser in their generation than the children of light." What do the conquerors of the earth? Keep all their best officers and troops in the camp, and send out a few of the weak and feeble to stand in the breach, and meet the main body of the enemy? It is not so; the bravest and best are selected for such service. And will our great captain be satisfied with us—with the American church—while they furnish so few to man these dangerous outposts?

From Rev. A. Kent, Galena, Ill.

I have been long silent, for I have been disheartened from further effort to obtain ministerial aid. Letters and pledges to individuals and to your Society have failed of the desired effect. And the result of the whole is, that this large district between the Mississippi and Rock rivers is one wide waste so far as Presbyterian and Congregational ministers are concerned, if we except two or three on the southern margin of the field, and one at Galena. There are large settlements on Winconsin, Grant, Platte and Fever Rivers, tributaries of the Mississippi, and then there is the Pecatonica, tributary to Rock River, 200 miles long, and will ere long be navigable within 30 miles of Galena, and watering some of the finest mineral and agricultural country in the world—and all this wide field is destitute of Presbyterian and Congregational preaching with the exceptions before made. I cannot now as formerly supply the destitute without harm and loss to my own field, which is rapidly increasing, except I can have a supply, and I have now no opportunity to make an exchange with an ordained minister, short of 80 miles travel. Send us a strong man and a holy man, that can endure *hardness, and I will be individually* responsible for $200. And it is my opinion that he would raise from 2 to 400 dollars on the ground, and that in two years he would be the means of introducing from 4 to 6 ministers into this vacancy: and again I will engage that $100 shall be raised for each of those feeble churches over whom he shall place a minister, i. e. if they need it.

From Rev. F. Bascom, Chicago, Ill.

I have now under my eye thirteen fields of labor in the region which I have visited, which ought to be immediately occupied by devoted ministers. Some of them embrace two feeble churches, and some only one. In some of them a minister would be wholly supported, in others he would derive half of his support or more from among his people. After being aided a year or two, all of them would probably be able to support the Gospel alone, and by their contributions aid in extending the operations of the Society to newer settlements. *But where are the men to occupy these fields?* They are not in in this state. Every man here who is disposed to labor in the Gospel, has his hands more than full of employment. The appeal has come to me, this summer, from many a destitute people, with an earnestness sufficient to awaken the deepest sympathies of the heart, "*Can't you send us a minister?*" "Do you know of one that could be obtained?" All the encouragement I could give them was that I would write to the Society, and through that present their case to the churches and ministers at the East.

I visited ———, and found a thriving settlement of western Virginians, who appear truly to love the Gospel, and to profit by its ministrations, in proportion to their privileges, as much as any people I have seen. They were rejoiced to see an agent of your Society come to inquire after their welfare, and it was with peculiar delight that I preached to them the blessed Gospel, and administered to them the emblems of a Saviour's death. They are anxious for a preacher to live with them, and will now, in their infancy, give $125 toward his support, for half of the time. East of this, say 20 miles, might occupy the other half

of a minister's time. Here they would raise about the same amount, and would very soon need no aid. Here a church was organized a year and a half ago, and the occasion was attended with a precious revival. Since that time they have seen the face of no minister of our denomination, till I visited them. As might be expected, advantage is taken of their destitute condition to pour in influences upon them tending to disorganize and distract them, and, I must add, to pervert their minds from the simplicity and purity of the Gospel. I met there a man who is traversing this region to circulate the "Union Herald," preaching *down* all existing church organizations, and preaching *up* "Unionism," "Perfectionism," &c. He had gained a hearing from the church, and had acquired an influence over some minds which I fear will prove pernicious.

Ministers wanted in Illinois.

I must mention the destitution of important fields of labor in this region, some of which were once occupied by your missionaries. Fountain Green, Camp Creek, La Harpe, Carthage, Rushville, Big Neck, Woodville, Chili, Round Prairie, &c., are among the number.

Destitution.

This part of the vineyard of God is, I think, very important and very destitute. In this county there is but one other Presbyterian or Congregational minister. In Brown county there is but one—in Schuyler not any. There are several places desiring ministers. At Columbus and at Payson, they are desirous of obtaining and settling ministers; both are important places. Such is the destitution here, that I doubt whether it is the duty of any church to claim a minister the whole of the time. There are villages growing up in every direction, destitute of preaching, and the Mormons and the Campbellites are *making* great exertions to spread their *delusions*, and not without success. *Men will have some kind of religion*, and they are ready to seize upon the grossest errors, if the truth is not presented. The Mormons are making numerous proselytes to their faith where the Gospel is not preached. It is perfectly astonishing, that common sense should be so satisfied with perfect nonsense. It must not be that these delusions shall spread, and get a firm grasp upon the minds of men, without Christians making a decided effort to prevent it. The preaching of the Gospel is the only antidote. It seems as though every form of error which the devil can devise, is rolling in here like a flood.

Desire for the Gospel.

Having given up two of my preaching places to a ministering brother, I have turned my attention to the interior of the county. The further I go, the more I see to be done; till my heart aches, and nature fails, because I can do no more. Individual church members, some whole families, and sometimes two or three families in a place, are moving in and settling in this region; and to go around among the hills, and through the woods, and along the creeks, hunting them up, like lost sheep, is a laborious, but to me a *delightful work*. The joy which they feel to see the face, and hear the voice of your missionary, is easier imagined than expressed. It is scarcely possible to conceive, without experience, how, in such circumstances, a Christian feels, after having left all the precious ordinances of an eastern church, and settling here in a strange land, and living among all sorts of wickedness for six months, a year, and even five years, without seeing a minister, or enjoying a religious meeting with which he could hold fellowship. I have many such precious scenes of meeting with the scattered people of God, and could have more—even *weeks* of such labor, in this county alone—had I time to engage in it.

From Indiana.

I still have the privilege of preaching the word of God to good congregations, and I could multiply the number of such far beyond my ability to minister.

to them with any degree of frequency or of great utility. I am located in an extensive field, in the central part of this extensive state, with but few to assist in reaping the harvest ready to perish. I should rejoice if more laborers were sent into the field. There are several small churches belonging to this presbytery, that need and desire the stated ministrations of the Gospel—which are able to do something to sustain the ministry, and where efficient churches might be built up.

We see it sometimes stated in our public prints, that there are many out of employ among the ministers in the East, because there are not churches to hire them. Now, to the good and enterprising among such, the destitute churches of the West send an importunate invitation; they cry, "come over and help us." The fame of most of them has not as yet reached our churches; so that our elders and committees of supply cannot send for them personally. Here is a great work to be done, and why do not our brethren come and help? Are they afraid that their meat and bread will not be sure? The Lord can supply. Let them make the experiment. Let them remember they are not to count their lives dear unto them.

From Kentucky.

The wants of our churches have aroused our monied men, and I am now prepared to offer $600 a year each, to two good missionaries. We have had the money for some months, but cannot get the men. We have a wide and most promising field. As many as three or four churches could be formed at once if we had the men. In Southern Kentucky are some 12 or 15 counties, and not a Presbyterian minister.

Fifty counties vacant in Missouri.

As far as our means go, the youth of this place are under religious training. Had we teachers to keep up a Sabbath school or two, in every village or neighborhood, another generation might be rescued from the ruin which impends *over this. But you may judge* for yourselves that it must be a great distance from one Sabbath school or Bible class to another, (which are under the patronage of the A. H. M. S.,) from the fact that there are *about fifty counties in this state in which no Presbyterian minister resides.*

A large Parish.

My field of labor is too wide. My circuit is fifty miles, crossing four large creeks, which are often so deep as to render crossing dangerous. Too much time is necessarily consumed in riding from station to station. If my district were less, I could preach oftener, and have more time for pastoral visits. Besides, there is some probability of another laborer coming into this region soon. Then it will be necessary for us to divide the field between us, so as to cultivate it to the best advantage. Here is ample room. *There is not a Presbyterian preacher within fifty miles of me,* and but very few of any denomination except Campbellites. The country all around is pretty well settled. The Lord has a great work to be done here. Unless we be sustained by your Society, we must abandon the field. The salvation of thousands of immortal souls in Missouri, depends upon the prosperity of your Society.

A large and needy field in Indiana.

The field which I occupy is large, and many parts of it very destitute of the regular means of grace. The bounds of our Presbytery are very much extended, and include the south end of the state of Indiana, reaching from the mouth of the Wabash, up the Ohio two hundred miles. On the latter river, scattered along down to the Wabash, are a number of villages, and from the Wabash to New-Albany there is but one Presbyterian minister residing. The population of these villages is increasing, and in most, if not in all of them, are Presbyterians living destitute of preaching. We have 8 ministers in this Presbytery; yet in 9 of the 21 counties which it includes, there is no minister of our denomination living or preaching, except myself. The region is, indeed, but poorly supplied with

preaching of any denomination. Yet in all these counties are some of our people anxious to have the bread of life dispensed to them. Indeed, there is a general interest manifested to have Presbyterian preaching, especially in the villages. May I not say this is a *moral wilderness?* Yet it is increasing in population, and is destined one day to become a very important part of the state. We want, in the bounds of our Presbytery alone, from 10 to 15 more well qualified ministers; and then we should also have to look to your Society for aid.

From the Upper Wabash.

Our Presbytery passed a resolution at its last meeting, declaring that as many as *three or four more ministers* are needed within its bounds. I do hope we shall soon have the happiness of welcoming them as fellow laborers. This I think is an important part of our state and our country, and is a very destitute one. Making Peru the geographical centre for 75 miles around, this part of our state is not equalled, as to richness of prospects to the husbandman. The population here is already quite large, and it is rapidly increasing. The immigration this fall is great. Many Presbyterian families who have no preaching of their own order, are scattered over this wide extent of country. They should immediately be looked after. I frequently have invitations to go 20, 25 and 30 miles to preach. I have done so, as often as my health would permit. I have had an invitation before me for several months to go thirty miles to preach, and organize a church.

The foregoing extracts are specimens of the statements received by the A. H. M. S., of the need and the desire for well qualified preachers of the Gospel. We add only, that two-thirds of the population of the United States reside west and south of New-York and New-Jersey. But of the efficient ministers of the Gospel, of all denominations, more than one half belong to New-England and the two states above named. Beyond these states we often see whole counties, and numbers of contiguous counties, without a single educated minister of the New Testament. In Michigan, Ohio, Virginia, Tennessee, the Carolinas, Georgia, and Alabama, there are many hundreds of places that need aid in the support of gospel ordinances, while the rest of the valley of the Mississippi, extending from the northern Lakes to the Gulf of Mexico, and from the Alleghany to the Rocky Mountains, and receiving thousands of the inhabitants of the older states every year, makes a similar appeal to both our patriotism and philanthropy. In that vast region, the light of every Sabbath witnesses hundreds of thousands destitute of the ordinances of God's house.

DIFFICULTIES AND EMBARRASSMENTS.

The active sympathy of the eastern churches is demanded by the inherent *difficulties* of the missionary work in the new portions of the south and west. Many persons move into a settlement simultaneously, having only money enough to carry them on to the ground, and to buy their land. For a year or two they suffer from exposure in rudely constructed dwellings; they have every thing to buy, and nothing to sell. A year must elapse before they can subdue the soil and get a crop; and it is still longer before they can have the many comforts which the husbandman procures from his herds, and flocks, and orchards. Visit the same settlement in a few years, and the transformation is almost incredible. Large, cleared fields, well fenced, and waving with abundance, or dotted with cattle; comfortable dwellings and barns; and here and there school-houses and temples of religion, make it difficult to imagine that this is the scene where poverty and suffering so recently abounded. A few years of patient toil and "continuance in well doing," on the part of the pioneers, and a few years of generous aid from the East in supporting the Gospel, and other healthful influences, will render almost any western settlement all that reasonable men can expect.

Here, at the East, there are many ministers—so many that they are often in each other's way. There, in the West, while the

harvest is plenteous and spread over fields of almost boundless extent, the laborers are few. Here, society is consolidated; customs and opinions have assumed something like a fixed character, and the community is not in that state of universal fermentation, which arises from the heterogeneous ingredients of which, in new countries, it is composed. The opposition to be encountered is, at the East, milder and more decorous than in the Mississippi valley. There, sectarianism is far more virulent in its bigotry, and infidelity is more confident and shameless, and seems to contest the possession of the field, as if it were sure of victory. The lands at the East are cleared, the highways wrought, the court-houses, school-houses, churches, and other public edifices are erected. All this is, in a great measure, yet *to be done* at the West. There too, the vegetable matter that springs up and decays again on the surface of the earth, occasions unwholesome *miasmata*, which bring a frequent scourge of fevers upon the people. Here, the soil is subdued; the hand of man disposes of the produce of the ground; and the climate has become settled and salubrious. We, at the East, are much nearer to market than our brethren in the West; and consequently, we can dispose more readily of what we have to sell, and can buy cheaper those imported commodities which we need. We are in the midst of manufactories; they are far from them. In short, just now, in the infancy of the West, a man can here earn a dollar easier than there, and make it go nearly twice as far in procuring the comforts of life. The time will doubtless soon come, when this will not be so; but at present the advantages are with us.

ILLUSTRATIONS.

Newness of the country and of society.

From a missionary.

I have been compelled to spend most of the six days, between the Sabbaths, for the last two months, in working about my own home; for otherwise, my family must have suffered during the winter. I have generally to spend one day in the week in getting wood. When I came here, a house could not be had, and the church agreed to build one for me. They put it up, covered it, and laid down some green, loose planks for a floor, (this being the only kind of lumber that could be had,) and in that state I moved into it. We had no kitchen, crib, stable, nor even a fence around the house; no horse lot, nor any thing of the kind. Yet, to the extent of their ability, the people are liberal and hospitable.

From another.

We have had trials and privations which those only who live in a new country become acquainted with. The trouble and expense of getting provisions have been very great. But little was raised last year in the settlement, and we have been obliged to go from 30 to 50 miles to purchase almost every article, and then pay a very high price, and the cost of transportation, (with oxen that lived only on *browse*, and of course very poor and weak,) was often equal to the original purchase. We have of course not only been short of provisions, but we have been absolutely destitute some portion of the time. For two or three months you might have seen our table spread with not a solitary article of food but bread and potatoes, and a little salt; and our poor horses which served us faithfully on our long journey from Vermont, were doomed to live simply on the leaves of the forest, till one died of actual starvation, and the other became so emaciated that I sold him for a mere trifle.

"The poor have the Gospel preached unto them."

When we have visited the destitute neighborhoods, we have several times carried provisions to enable them to set something on their tables besides salt and potatoes. This is literally true. The missionary who could sit down quietly and write his sermons while he took the bread from hungry children to feed his own family, must have a heart of sterner stuff than mine. And when I have looked round for the men who were able to aid in my support, I could not find them.

Again:—

Imagine yourselves surrounded with the almost unbroken forest. Here and

there, in the compass of several miles, a log-cabin, in the edge of a little clearing, shows the beginning of a farm. In these rude abodes, struggling with poverty, sickness and toil, and with innumerable other physical difficulties, are the elements out of which society is to be constructed. Were there among those elements every thing that is kind and christian, every thing graceful and refined, it would still be a difficult work to develope and bring them into full action, in the various forms of social organization. But how much more difficult to do this, when all that is favorable is wanting, and all that is adverse abounds!

From a report.

My labors are arduous. The 4 stations which I now occupy, form a circuit of 60 miles, around which I must go, however inclement the weather may be. During the whole winter, I have never failed to meet an appointment, although I have sometimes had to ride 20 miles, through the storm.

It is but a little time since the settlements in this county commenced, and a large proportion of the inhabitants are poor and unable to support the Gospel; but they have immortal souls of infinite value, and need some one to care for them. There is no other Presbyterian minister than myself in the county, and it is settling as rapidly as circumstances admit. With respect to my temporal support here, I would observe that the whole which has been subscribed, does not amount to $100, and that to be paid in lumber and labor. I have to transport most of my provisions for my family, except the produce of the garden, more than 40 miles; and the region around me, in every direction for a number of miles, is a dense forest, except that here and there, scattered families, by hard industry, with but scanty subsistence, have felled a few acres of the lofty trees. When I have seen a large, poor family without meat, and almost without other food, except roots which the children gathered out of the woods, and at the same time destitute of comfortable clothing, I can assure you, my heart has been pained within me, and I have thought, under such circumstances, that were it in my power, I would open my hand wide to my poor brethren.

Calls for preaching.

I often preach in destitute settlements to a few attentive hearers, and in some cases where *females*, in feeble health, have travelled four or five miles on foot to attend meeting. Since I have resided in this county I have been called upon to preach funeral sermons in different places 10 or 12 miles distant. Here is a large field which needs to be cultivated.

Settling on the public lands.

In many portions of the West, where the lands have not yet been thrown into market by the United States government, the tide of emigration has flowed broad and deep, and the soil is occupied by enterprising farmers who hope to avail themselves of the provisions of the "pre-emption bill" to secure their lands at the minimum price. But it often happens that the necessities of the national treasury require these lands to be sold at short notice, and when the time of sale arrives, the settlers must pay or their farms are sold to the highest bidder. The excitement and embarrassment arising from this source often interferes greatly with the interests of religion.

The people here had hoped for a little time, after the ratification of the pre-emption bill, to procure the means to pay for their lands. Nothing could have taken them more by surprise than the advertisement for the sale of this so recently settled portion of the territory. Very few even of the more wealthy are prepared for it. Many have expended all they had, and involved themselves in debt, in living and making small improvements, and must now be left, with short notice, to the mercy of the speculator; and I fear most will borrow money at a high interest, and will be obliged to give up their lands at last. The excitement on the subject is great, and almost universal. It is painful to think, that in all probability many poor, industrious families, who have spent their *all*, involved themselves in debt, endured almost every privation and

hardship, must shortly abandon their small improvements, empty-handed and disheartened, or retain them only at the pleasure of the speculator. I should not advert to these things, if I did not consider them as vitally affecting the interests of Zion among us. Instead of the inquiry, What shall I do to be saved? it is, and will be I fear for months to come, How shall I procure my land, my home? How shall I provide for my family?

Speculation and its results.

Four or five years ago, the influx of population was great and rapid. The country was fast filling up, money was plenty, property of all kinds was saleable, improvements were commenced on a large scale, and expectation of future prosperity was high and strong. Hence, in many places, ministers were settled whose support was pledged by the people. But, in consequence of the pecuniary reverses which succeeded, in almost every instance, those ministers have been compelled to leave their people for want of support, or to rely on the Home Missionary Society to make up the deficiency, which has from year to year increased. This is no fault of the churches. They made their pledges on a noble scale of liberality, in view of their ability, present and prospective, in 1836 and 1837. Since then, an entire revolution has passed over them. Immigration has been greatly diminished, and property is unsaleable. The produce of their farms, on which they relied for means to support their families, and to pay for their lands, will scarcely defray the expense of carrying it to market. Just at this time, their lands must be paid for or relinquished, and the pecuniary pressure is severe, and the prospect dark.

Whatever they now have to pay with must first be raised from the earth by agriculture. But when they have thus raised it, they have no currency for which it can be exchanged; and the indebtedness of the community to the eastern cities must first be met by sending forward the products of their soil, before relief can flow back to the mass of the people. Hence it comes to pass that so many of the churches are unable to support the Gospel without assistance—less able than they were five years ago.

Sickness.

There have been some years when large portions of the West were visitedby distressing sickness. This was particularly the case in 1838. The following language of the Committee of the A. H. M. S. at the time will convey an idea of the extent and weight of the visitation.

Almost every missionary report which comes from beyond the mountains, speaks of the present as a sickly season. Not only have the interests of religion been greatly affected by the abstraction of the thoughts and cares from the interests of the soul to the infirmities of the body, but in some cases the necessary labors of the husbandman have been arrested, and his crops remained ungathered, because there was not physical strength for the task. Long and dangerous visitations of disease, in regions where medical aid is comparatively distant, and the kind attentions of sympathizing neighbors are not to be obtained—where the dwellings are small and rude, affording but an imperfect shelter from the daily and nightly changes of the atmosphere—must be attended with much suffering both physical and mental. In such circumstances, it is not strange that the means of grace should be interrupted. The families of the missionaries have shared in the general calamity. In some cases their labors have been for a time suspended. When their own health has allowed them to labor, much of their time and attention has been taken up with the visitation of the sick, sympathizing with the bereaved, and in committing to the grave the bodies of the dead. The meetings for public worship have been greatly diminished in number and in attendance; while almost all the auxiliary means of grace, such as Sabbath schools, prayer meetings, &c., are suspended, or greatly interfered with.

Sparseness of Settlements and Fluctuation of Population.

I have now spent thirteen Sabbaths in this county, and have preached eleven of them. On the other two, owing to extreme cold and unpleasant weather in the one case, and to rain and mud in the other, I was unable to gather a congregation. Sometimes I have preached once, sometimes twice, and sometimes thrice—according to circumstances. I have also preached during the week. I have labored every other Sabbath in this place; every fourth Sabbath in B., nine miles distant, and every fourth Sabbath in N., also nine miles distant in another direction. My congregations have been in this place from 30 to 60; in B. from 20 to 30; and in N. from 20 to 40.

Changes.

It is not easy to tell in the beginning of a congregation, where its natural centre will be, when the land is all cleared up, and society has assumed a permanent form. Hence, there must be frequent changes: meeting-houses must be abandoned or removed, churches divided, re-organized, or in some way changed to suit the altered state of the community. These things are incident to the settlement of a new country, and are not to be regarded as peculiar discouragements; but to be borne and remedied as kindly as possible, as they occur.

Restlessness.

Owing to native fickleness, and the love of novelty, and perhaps to a dislike of the restraints of society, no small portion of our western population remove several times in the course of their lives. Thus many who were pioneers in Indiana came from Ohio, and have since gone on further West. Many emigrate because they get a good opportunity to sell out their improvements, or because they have not enjoyed good health, and hope by a change of climate, water, &c., to find a more congenial residence. Our churches have been greatly affected by these changes. Some that I know, where there have been large additions every year, are still no stronger than they were five years ago, either in numbers or wealth, because they are kept down by emigration. And this cause is most likely to remove the active and middle aged pillars of the churches. This is a great discouragement to ministers, and renders their dependance on the Missionary Society so protracted.

Infidelity and Sectarianism.

There is a point in the early history of each village and settlement, when the need of Gospel institutions and influences is deeply felt. If that want is promptly supplied, the results are most desirable and happy. If it is not supplied, public sentiment either becomes poisoned with infidelity and irreligion; or some distracting influence, in the form of religious novelty, or spurious excitement, takes the place of a wholesome influence, and presents the most formidable obstacles in the way of building up the cause of truth.

Variety of preachers.

The people are very much in the habit of going to hear all sorts in their turn; and just imagine what jargon there is in what they hear.

The first preacher comes, with a long gray beard hanging down on his breast, and tells them that, "if there is a hell let it be shown us, that we may know where 'God will have all men be saved,' and so away with your hell-fire, temperance societies, Sabbath schools, and other schemes for making money!"

A third tells them that "believers are chosen in Christ from the foundation of the world." "By grace are ye saved." "How foolish to think to make folks better by Bible classes and temperance societies." "These Presbyterians are thinking to take God's work out of his hands." "What have works to do with salvation?" "Let children grow up and choose for themselves."

A fourth tells them that "Christ sent his disciples to baptize for the remission of sins." "Sins are not remitted without baptism." "The Holy Spirit does not come down till after immersion."

"Men are naturally innocent, and sin from bad example, and their sins will be remitted if they are baptized." "If you believe that Jesus is the Son of God, be baptized and you will feel happy."

The fifth tells them that they "must repent and be converted." "You all know what repentance is." "When you are sorry for any thing you have done, that is repentance." "Get religion and you will be happy." "We don't believe any decrees." "If you desire salvation, press on, and you will have it." "Blessed are the mourners for they shall be comforted." "Give your hand, and your name shall be put down as one of our number." "Only give your hand."

A sixth preacher tells them "that a new and better dispensation is enjoyed!" "That the new Jerusalem is about to be established; come and go with us to the promised land."

Amidst all this confusion, what can be expected of fallen, depraved man!

The difference.

In the older states, the claims of religion are admitted; the whole fabric of society is constructed with the assumption that piety is good and vice is evil. In the new states, all is unsettled; even the first principles have yet to be ascertained and embedded in the popular mind. There is no truth nor institution of religion that is not liable to be called in question.

Infidelity.

Our place of meeting is still a private house, small and uncomfortable; yet it is usually well filled, and methinks the interest is increasing. This has always been a stronghold of infidelity from its first settlement; and a large share of the influence is still on that side of the question. Paine's Age of Reason is read with avidity in many families, and its doctrines are boldly and strenuously advocated by men of influence. *Not a few mothers* drink in this poison.

Many of the immigrants from Europe are the disciples of Hume and Voltaire. The free habits of our western population give them great boldness, and they become not only advocates but apostles of infidelity. Clubs and associations are found in almost all our towns on the rivers, and often elsewhere, zealous and active, and so well skilled in the arts of delusion as to lead many unwary and foolish youth astray.

Abner Kneeland in Iowa.

On the Des Moines is ABNER KNEELAND, the great apostle of Atheism, with a band of his followers. Till my tour through the country, I supposed but little danger was to be apprehended from his influence; but alas! the heart of depraved man will believe any thing that is false. And, strange to tell, many have become the followers of him who says in heart, "There is no God." He has distributed his books around the country with a zeal and liberality worthy of a better cause. These have taken, not simply with the grossly immoral, but have subverted the minds of many who were esteemed firm believers in Revelation. I met a young man whom I had known years ago. He was then moral and amiable, and once thought he had given his heart to the Saviour. For three years, he has been one of the leaders in trying to preserve a little regard for the Sabbath, sustain a Sabbath school, &c. In conversation, he said, "I would give the world if I could be delivered from my doubts of the truth of the Bible." I found that infidel objections had overpowered his reason, and held him in their cold, icy chains. A pious lady said to me, "My brother-in-law was once a member of the Presbyterian church, but now he is one of the firmest supporters of Abner Kneeland." Lately there was a political convention at the county seat for the nomination of territorial and county officers. Abner Kneeland was nominated to the first office—that of member of the council (senate); a brother in the faith to the house of representatives; and every nominee, but one, is a professed infidel. These facts need no comment.

Campbellism.

Campbellism is the *great* curse of the west—more destructive and more injurious to the cause of religion, than avowed infidelity itself. There is evidence of wonderful cunning in the system, and in those who seek to carry it

out. It presents something like a form of godliness, which may answer temporal purposes, and serve for those who cannot silence conscience without something in the semblance of religion. As Mohammed, in framing his system of delusion, sought to accommodate it as far as practicable to all the forms of religion then extant, so Campbellism is intended to commend itself to all the other denominations. It has no creed or confession of faith of its own. It is like the pirate bark upon the seas, provided with the flag of every nation, ready to run up any one as occasion may require. Thus, Campbellism is ever ready, Proteus-like, to change its shape whenever any thing is to be gained by deception. The object appears to be, to form one great body, in the shade of which no other can possibly exist. Hence its religious requirements are reduced to the minimum. It is only to be *immersed* and give consent to the *historical facts* of the New Testament; every thing else, they say, will follow; the Holy Ghost will be imparted; the man become a Christian.

Catholic influence.

In a community in Illinois, the following is reported as the state of social influences. The number of voters in the settlement is about 1900. Of these, 7 or 800 are Catholics, who generally act together on all questions of public interest. Of course, where the rest of the community are divided, these hold the balance of power. This was so well understood during a political contest, that both parties made interest with the Catholics, in hopes of securing their votes at the polls. To this end, intoxicating drink was freely employed, and the holy Sabbath desecrated to electioneering visits from house to house.

Mormons and Mormon tenets.

The Mormon system has a strange mixture of truth and error, strength and weakness.

1. One of their most powerful engines for making proselytes, is their interpretation of prophecies. Their views are not much unlike Miller's—*the* world is coming to a speedy end, and the Mormons are *the saints* who are to reign with Christ, (Rev. xx, &c.)

2. Another—All will be saved who have not had an opportunity to embrace Mormonism here on earth.

3. If men are good Mormons, it matters not what they do. I have in mind a most notorious drunkard received into their communion last summer.

4. They embrace substantially the views of the modern perfectionists in regard to being led by the Spirit—they cannot do wrong. Hence it is said they are led by the Spirit to do the foulest deeds.

5. No hell except for apostate Mormons; such have forgiveness neither in this life nor in that which is to come.

Of these men, there is one pretty large class, who are honest-hearted, credulous, deceived, duped.

A second class attach themselves to the sect from interested motives—either lazy, shiftless, worthless men, or avaricious men, who hope to make money.

A third class comprises the leaders—wicked, designing men; men of more or less talent, and ambitious, but who can never rise to much distinction among Christians, or who have lost their standing, and who wish to regain it without repentance.

Do you inquire if their number is increasing? I have reason to believe it is—not so much, however, in the immediate vicinity of their community, where they live in a body, as by their preachers scattered around the country.

Zeal in proselyting.

Their zeal in making proselytes is worthy of a better cause. The mass of them who believe their system are ready to make any sacrifice of time, of means, of bodily effort. In one thing, they must be praised; I have never known a people who read the Bible so much, and who could so readily quote any part of Scripture. In this respect, they shame all other denominations.

The Mormons have *twelve stakes*—places where they are to build temples, &c.,—corresponding to the twelve tribes of Israel. On one side of my station, three miles distant, they have driven

one of these stakes. They have been making great efforts the past winter, and more than 20 in this vicinity have joined them. In other parts of the county they have made many converts, and now *hold the balance of political power*, and can elect whom they please to office. Of course, office seekers are their humble servants. They are also making great efforts in other parts of the territory, and when the end of this delusion will be, I know not. Fifty-seven were baptized by them at La Harpe, Ill., a few days since. They claim all the miraculous gifts and powers of the apostles; daily show signs and wonders which overpower the credulous, and manifest a zeal that I have never seen before in any class of religionists.

You smile at my apprehensions, but I do fear the influence of this people. If this delusion shall be stayed, the minds of its subjects will resemble our prairies after the fire has burnt them naked: Infidelity or Atheism will be the result. But when or where it will be stayed, I cannot see. Nothing is too foolish for men to believe; and unless it can be met by timely, well directed and energetic efforts, it will spread. Multitudes are predisposed to believe that a water birth makes one an heir of heaven: while many others are entirely removed from the ordinances of the Gospel. These men ransack every place, without purse or scrip, in imitation of the ancient apostles. Always on foot, with a zeal always burning, and a sanctity which excites a reverence in the minds of many, they all make and will make proselytes.

Again, the position of Iowa relative to Missouri, makes them regard it with peculiar interest. They expect soon to be strong enough, with the aid of the Indians, to meet Missouri in battle array. Every one that embraces the system is as ready to fight as were the Israelites under Joshua.

Apostacy of Professors.

Testimony from various correspondents.

Whilst there are some things to encourage the children of God, there are many to discourage them. We have some in this new country, who profess to be Christians, and, when they lived in the older settled parts of the country, where going to church was common, and religion popular, were thought to be Christians; but alas for them now! they have laid aside even the *name:* and have turned with "the sow that was washed to their wallowing in the mire."

A minister in Wisconsin says—

Our greatest trouble here in building up the Redeemer's kingdom, is not from the non-professing world, but from troops of *renegado* Christians. These, I am concerned to say, are not few; and their example and influence is killing to serious godliness. You will find them working on the Sabbath; using the profane oath; drinking with the drunken; advocating fatal error; they are also from the different christian denominations. These often make the minister of Christ and the godly to weep in secret.

From another state we are informed—

There are also, scattered up and down through the community, many individuals who once professed religion, and are members of churches at the East, some with, and some without letters, who stand aloof from the church here, and live like the impenitent world around them. Some of them, in addition to their evil example, are skeptical, and exert an influence directly against religion; and they are a great stumbling-block in the way of sinners. My soul is sometimes distressed—my heart sinks, and I should be ready to abandon all efforts, were it not for the unfailing word of Jehovah.

Poverty of the ministry.

This is an embarrassment in the way of the propagation of the Gospel in the new states, which has been so abundantly illustrated in the well known sufferings of the families of ministers in the West, that particular statements in this place are unnecessary. It is unjust that these servants of Christ should go on that arduous warfare at their own charges. They deserve to be sustained, and that too in a far more liberal

manner than they are at present. No men in our land are doing more for its salvation morally and politically. If their efforts to imbue the population of the West with the Spirit of the Gospel shall fail, then farewell to all our hopes of the permanency of our free and happy institutions!

HOME MISSIONS, THE GREAT MEANS OF EVANGELIZING OUR COUNTRY.

The foregoing statements present the work to be done, its extent, its difficulties, its indispensableness. How shall it be accomplished? In reply, it is obvious—

1. That whatever other instruments may be employed, the leading agency must be that of the LIVING MINISTRY. This is the instrument which was selected by the Saviour himself, and which has been more blessed than all others in the conversion of men.

2. It is a matter of history that the spread of the Gospel in this country is slow,—so slow as to preclude all hope of its keeping up with the increase of the people, except where it is sent and sustained among them by associations formed for the purpose. In other words, the population of the new settlements are so indisposed to seek religious institutions, or so cumbered with other cares, or so broken up by diversity of views, or pressed with poverty, that they will generally live without the Gospel until infidelity and error obtain an alarming ascendancy; and where this result is prevented by the timely introduction of an evangelical ministry, it is done by the operation of HOME MISSIONS—by societies which make it their business to attend on this very thing, to seek for ministers, to arrange their location, and to provide for their support.

The indispensableness of Home Missionary effort is so far felt by the principal evangelical churches in this country, that each has some agency for the extension of the Gospel among the destitute. Among these agencies the A. H. M. S. has a prominent place. We subjoin a brief

SKETCH OF THE HISTORY OF THE AMERICAN HOME MISSIONARY SOCIETY.

For many years before this Society was organized, there was a manifest providential tendency towards such a result. The tide of emigration had passed the Allegany mountains and spread in every direction through the great valley of the West. In all that vast domain, the scattered sons of the Pilgrims were stretching out their hands and sending forth their imploring cries for the bread of life. Various responses to these appeals were made by individuals, by single churches, by bodies of ministers, and by associations of Christians in the form of missionary societies. The principal of these which were operating in the newer portions of the country were the Connecticut Missionary Society, the United Domestic Missionary Society (of New-York) and the General Assembly's Board. But although aiming at the same object, these societies were laboring without concert, and therefore were constantly exposed to collision. Frequently, the information necessary to awaken sympathy and guide appropriations was in the possession of one board, while the men and means requisite were at the disposal of another. It therefore became apparent that a general society was needed which might serve as a medium of communication between the destitute and the abler churches, and whose office might be a common depot of Home Missionary intelligence and pecuniary contributions. To accomplish this end, to give unity, direction and energy to the missionary feeling of the churches, some of the best men of their day, in various parts of the United States, laid the foundation of the American Home Missionary Society. This institution is therefore not so much a new enterprise, as a new mode of carrying on a work previously dear to the hearts of patriots and Christians. It is a combination of local Societies, and of individual friends of missions in various parts of the land,

the better performance of duties mon to them all.

Progress of the Society.

he growth of the Society in strength usefulness, has been remarkably orm. The only material interrup- is that occasioned by the universal arrassment of the business affairs of country, commencing in 1837, the cts of which have extended to the ent time. With this exception, e has been a steady advance in the ations of the Society ever since its ation.

Results.

we look back over the years that e elapsed since this Society was nized, we find the Gospel preached ts missionaries to destitute congre- ons, numbering from 196 to 1,025 ually—amounting in all to more a million of our fellow countrymen; an aggregate of service performed al to 5,725 years. Under the labors hese missionaries, it may be safely mated that not less than 55,000 souls e been born into the kingdom of . Hundreds of churches have been nized, some of which have already me the most efficient helpers in ex- ling the blessings of salvation; hun- ls of houses have been erected, in ch these churches pay their vows unto .; and hundreds of young men, nur- d in these churches, are in training he ministry, or have already entered Enlightening and redeeming influ- es which no man can number, which her space nor time can limit, have e out in every direction from these s blessed by the benefactions of the le of God; and when the final issue hem all shall be disclosed, and we no longer through a glass darkly— shall we know, as we cannot know ; the effect of the Gospel sustained 500 points, on the great lines of r-communication, the rivers, canals, rail-roads, and in the valleys, forests, ries, and on the mountains of our nded *interior. Then shall we know e cannot now know how this* bles- sed influence has mingled with the vital current that circulates through all the arteries of the social system, infusing moral health into the constitution of this great people, adding authority to the laws; fostering education in all its interests, from the infant school up to the college; sustaining the Sabbath; promoting temperance in the enjoyment of the blessings of this life, and preparation for that which is to come.

What Home Missions have done for the East.

We can give only specimens, for a full detail would be little less than the entire history of churches formed in the present century. In Massachusetts, more than fifty churches once dependant on charity, have been built up so as to sustain themselves. In one county, eleven churches have been assisted, and seven of them now enjoy the means of grace, wholly from their own resources. In Western New-York, 264 churches have been aided within the last 15 years, and nearly 100 of them are now independent of foreign help. At the last anniversary of the Maine M. S. it was stated that it had been in existence one third of a century—its number of members had increased from 32 to more than 2000—its number of missionaries from 1 to 72—more than four fifths of the Congregational churches in the state had been aided from its funds, and about three fourths of the ministry, then resident in the state, had been, in successive years, in its employment.

In Connecticut, even "desolation" and "feebleness" are different things from what they were when Home Missionary efforts were begun. Says the Report of the Connecticut M. S.—

"What was then meant by "desolations," and "waste places,"—which were visible, too, in almost every section of the state—can now be found only after a diligent search. If a new and neat house of worship has taken the place of one, whose appearance of neglect and decay, only imaged forth the moral state of the church; if the assembly at the tavern on the Sabbath, has been transferred to the sanctuary; if the school-house has been repaired

and made comfortable, or even attractive; if intemperance no longer reels without shame through the streets; if error and profaneness retire abashed from the public gaze; if the ministry has regained its respect, and religion its moral power; if the voice of prayer and praise has succeeded to the boisterous notes of mirth, or the coarse language of licentiousness—call the scene of these changes what you may, it will afford proof, in a radical transformation of character, that Home Missions, through the blessing of heaven, have converted a waste, howling wilderness into a fruitful field."

Similar testimony might be produced from all the eastern states.

What Home Missions have done for the West.

Hear the testimony of western men.

Men who are running away from the Gospel, will never invite it among them. It must be sent, or they will not only perish in their sins, but will leave a generation to follow in their footsteps, who will also "curse God and die." I speak not too strongly, when I say, that Home Missions have preserved a *large* portion of the West from moral putrefaction. And they have not only done this, but they have prepared the way to swell the contributions for Foreign Missions. How much, for example, has Ohio done to convert the heathen? And what means were used to open her large heart? The answer is on the tongue of the whole church. Let the eastern church then send us the joyful tidings. For, if the wealth of the West is ever consecrated to the Lord, the eastern church must feel that she is our *debtor*, for the *Lord's sake*.

Take also the following testimony of the Rev. Dr. Bishop, late President of Miami University, O.

I have been now upwards of thirty years in the West, and though I have not personally performed much missionary work, yet there is no one thing connected with the history of the western country, in which I have felt a deeper interest. And should I this hour be called to pass into eternity, I think I am prepared to say, before the Judge of the quick and the dead—that I know of no association or class of men to whom the people of the West are under more obligations, and to whom, in all probability, the unborn millions of the great valley will be more indebted, than to the officers and missionaries of the American Home Missionary Society.

I am not disposed to say that every measure which has been proposed, or which has been adopted, is to be defended; or that every missionary or agent that has been employed, has been of the right kind. Mistakes and mismanagements, and of course disappointments, must always form a considerable portion of the history of the arrangements of sinful and fallible man, endeavoring to rectify or to preserve from ruin a disordered, and deprayed, and rebellious world.

But I am disposed to say, and I say it with as much deliberation and conviction of its truth, as ever I have said any thing in my life, that the real, and substantial, and lasting good, both for time and eternity—both to the present, and to innumerable succeeding generations, which has been done through the instrumentality of the Society, is immense—it, in fact, exceeds all human calculation. I say also, and I say it calmly and deliberately, that the great and leading principles upon which the Society was established, and upon which it has thus far been conducted, are such as to command the approbation of every enlightened and impartial man; and these principles will recommend themselves whenever and wherever they shall have a fair and candid examination.

Another testifies—

The missionaries of your Society, all through this state, and I might add, through the valley, are doing as much for the cause of education, morals, and evangelical piety, as any other class of men. Blot out their influence, and all

this mighty valley would feel the shock. Dry up the streams of holiness that they are sending out, and all the interests of this people, both for time and eternity, would be injured beyond computation. By their self-denying labors, by their devotion and zeal, they are lighting up the lamps of salvation, in many a dark place, that might otherwise long remain in darkness. I pray God, that your exertions, as agents, in this grand and glorious enterprise, may continue, till not only this valley, but the whole earth, shall be belted round with the light of the Gospel and heralds of salvation.

The missionaries and churches speak in such language as the following—

"When would this field have been cultivated had your missionary never been sent here! Now a church is here a meeting-house erected, and a minister settled.

Another says—

"If my feeble efforts prove a blessing to this people, the good done will be owing, in great measure, under God, to your Society. I am persuaded that some from this region will, in the great day, ascribe their salvation to your instrumentality."

Another writes—

"This church has had a long infancy. When I came they had no place for meeting, but an open and ragged wagon shop capable of holding 50 people, seated, when assembled, on rails and scantling. There we met, prayed, and there I preached while the winds of winter whistled around our ears. They have since builded, have defrayed most of the expense, and the church has more than doubled its numbers. Without some nursing hand it appears to me the church would not have survived to the present time—while now it bids fair to be united, useful and prosperous."

REMARKS.

The facts embodied in the preceding pages present the work of evangelizing our country in its physical extent and difficulties, and in its political and moral importance. The American churches have before them, in *this century*, no less an enterprise than to provide for the present and eternal welfare of a hundred millions of souls, scattered over two millions of square miles, and wielding a mighty influence to help or hinder the moral advancement of the whole family of man. Never before was such a question submitted to human decision: never was there another people holding in their hands such mighty destinies to be secured or lost in so short a time!

Every one has a duty to do.

Whatever be the station or circumstances of the reader, he *has a duty to do* for the salvation of this country. This duty cannot be postponed to a more convenient season, for every future year will bring with it a still larger amount of work of its own. Every one had a duty to do for this cause last year; so he has this year; and so, also, if he live, he will have next year. Reader, *have you done your part for* 1841? It is almost ended; and its report will soon be borne beyond the reach of amendment or alteration, to be recorded in the court of heaven. Another year with its own share of duties and dangers is at the door. The present period in which it is our privilege to labor is too precious

to be suffered to pass by, while there are gold and silver yet unconsecrated to Christ, laborers standing idle in the market place, and the people perishing for lack of vision.

The work enlarged.

It has been said, that one generation ought to give the Gospel to the globe. And yet, half a generation have gone to their graves since this Society commenced its operations, and how little has yet been done to make our own land Immanuel's! Nay, how has our work even *grown upon our hands*. The rapid increase of our home population has enlarged it. The continued rush of emigration from the old world has enlarged it. The late reverses of worldly prosperity have enlarged it, while they have also diminished the means by which it is to be accomplished. And shall another and another year make this work greater still, till faith herself, as she surveys its magnitude and the difficulties with which it is encompassed, shall exclaim, "If the Lord should make windows in heaven could such a thing be?"

Our Responsibility cannot be thrown off.

Forget it, disguise it, or evade it as we may, there is a tremendous responsibility *now* resting upon the churches—especially eastern churches, in relation to those who are to succeed us in this broad empire. Wicked hands are every where opening fountains of political and moral death, and by a thousand channels are pouring their streams through all the life arteries of the community. How know we that America will not be added to the list of those countries whom offended heaven surrenders to their own devices; who first forsake God, and then are abandoned by Him to judicial blindness and mutual destruction! What ground have we to expect his blessing, except so far as we see in the spirit, and zeal, and purity of the mass of the people, those characteristics that bring them within the sweep of the *divine promise*? Our prospect that God will give us the success we desire, is measured by our own fidelity in offering the blessings of the Gospel at every door of every hamlet in the land. *We must do this or perish*—not perish as a succession of individual men; there will be no want of people; millions will still swarm upon our soil, and generation after generation will go on, each pushing its predecessor into the grave of nations—but we shall perish as a free republic; perish as a church; perish as a great political and moral light held up to the view of all the kindreds of the earth!

Evangelical religion, economical as well as conservative.

The question submitted to us is not whether our countrymen shall have *no* religion at *all*, but whether it shall he *true* or *false*, *elevating* or *degrading*. Some religion the people will have. Nor is it whether there shall or shall not be *ministers* of religion. These, of *some* order there will be; and the more benighted the people, and the more corrupt the religion, the more numerous will be its priesthood. Paganism has its thousands of altars, and its array of priests to attend on every altar. Catholic France and Spain maintain more than half a *million* of ecclesiastics—or nearly one to every twelve families. Shall we hope to

save any thing, then, by refusing to give a Protestant minister to every thousand souls? Is it not a "matter of *economy* to maintain the evangelical pulpit, not merely because it exhibits the *only true* religion, but because it is the *cheapest*, demanding fewer ministers for its inculcation, and a far less expensive apparatus for worship? If men will have *some kind* of religion, as the entire history of the world demonstrates, is it not better, *on every account*, to possess the religion of a regenerated heart—the religion of the Gospel of Jesus Christ?"—[Rev. T. S. Clark.]

Patriotism should constrain us to evangelize this nation!

What man that has the least spark of patriotic feeling, is ready to surrender back his beloved country to the cold embrace of its aboriginal paganism? Who can bear to give over his own children's children to the unrestrained influences of a baptized infidelity, or to the darkness and misery of foul mouthed atheism, that shall cover the land with anarchy, and pour out blood like water? And what is there to prevent these results in a free country, but the power of the Gospel? For want of this the ancient republics fell: the glory of arms and the refinements of letters availed not to preserve the modern republic of France. And thus will it be with these States, if the Gospel do not prevent. It was the Gospel that planted these colonies, that made them flourish until they have become great sovereignties; and the same influence must preserve them from destruction. Something more is required than successful enterprise and physical improvements. Rail-roads, steam-ships, manufactures and science may enrich and refine us, "philosophy may muse in our groves, palaces of magnificent architecture may rise in the streets of our cities, and monuments of snowy whiteness and sculptured beauty may adorn the burial places of the dead. But in all these things there will be no security. The republic, notwithstanding this greatness and loveliness, like the villas that flourish on the sides of the volcano, will be liable at any moment to be laid in ruins."

Something more is needed than a good constitution and equal laws. Laws are but cobwebs, without public virtue? We must have that which shall make every man a law unto himself, that shall quench the first spark of mischief in his inmost heart. There are but two great methods of governing men—by *moral motives* or by *physical force*. If our patriots will not sustain and spread the Gospel that provides the former, they must put the musket and the sword into the hand of the latter.

Christian, philanthropist, patriot, in determining the extent of your efforts in the great cause of Home Missions, you decide a most momentous question. In the success of this cause are involved the dearest interests of our country and of the whole family of man. It is to be decided "whether this country shall be the home of piety and virtue, or the mighty reservoir of irreligion and vice—whether the voice of cursing and blasphemy, or the voice of prayer and praise shall be heard in its innumerable tabernacles. It is to be decided whether the Sabbath shall be made a holiday, or kept holy unto the Lord—whether theatres and Popish convents shall take the place of christian churches, or whether christian churches shall adorn every valley, and plain, and mountain side. It is to be seen whether our literature and science, our commerce and agriculture, shall pay their tributes to the King of kings, or serve only to foster and rear to giant growth the worst

passions of our nature. It is to be seen whether fraud and violence, or peace and equity shall reign in our borders—whether this nation, this great nation shall be rent with sectional jealousies and scarred with the judgments of the Most High; or whether its future millions, as they rise, in successive generations, shall walk in the light of his countenance, appreciating themselves the value of civil and religious liberty, and extending their blessings to every land on which the sun shines, to every shore which the ocean laves."—[Rev. Mr. Towne.]

There is hope.

Nor do we labor as those who have but feeble hope. Great as is the work, we have the means—the gold and silver and the wealth of mind, for its accomplishment; and who can doubt that when his people shall set themselves in earnest to sanctify this great nation for him, God will more than second their efforts with his blessing? He will go before them and prepare their way by his providence. Their conquests will not be slow and scanty as at present, but one shall chase a thousand and two put ten thousand to flight. "Is any thing too hard for the Lord?" "Is the Spirit of the Lord straitened?"

In view then of our responsibilities and privileges,—in view of the souls that are in peril,—in view of the cross on which our redemption was achieved,—in view of the judgment that is near at hand, let each one awake and put forth his utmost efforts. Let him that hath the ministry give diligence to wait on his ministering; he that teacheth on teaching; he that exhorteth on exhortation; he that giveth let him do it with simplicity, not grudgingly, nor of necessity, for God loveth a cheerful giver.

STATISTICAL TABLES.

I. Population of the United States according to six enumerations.

States.	1790.	1800.	1810.	1820.	1830.	1840.
Maine,	96,540	151,719	228,705	298,335	399,955	501,793
N. Hampshire,	141,899	183,762	214,360	244,161	269,328	284,574
Vermont,	85,416	154,465	217,713	235,764	280,652	291,948
Massachusetts,	378,717	423,245	472,040	523,287	610,408	737,699
Rhode-Island,	69,110	69,122	77,031	83,059	97,199	108,830
Connecticut,	238,141	251,002	262,042	275,202	297,665	309,978
New-York,	340,120	586,756	959,949	1,372,812	1,918,608	2,428,921
New-Jersey,	184,139	211,949	249,555	277,575	320,823	373,306
Pennsylvania,	434,373	602,365	810,091	1,049,458	1,348,233	1,724,033
Delaware,	59,098	64,273	72,674	72,749	76,748	78,085
Maryland,	319,728	341,548	380,546	407,350	447,040	469,232
Virginia,	748,308	880,200	974,622	1,065,379	1,211,405	1,239,797
North Carolina,	393,751	478,103	555,500	638,829	737,987	753,419
South Carolina,	249,073	345,591	415,115	502,741	581,185	594,398
Georgia,	82,548	162,101	252,433	340,987	516,823	691,392
Alabama,	. .	. .	20,845	127,901	309,527	590,756
Mississippi,	. .	8,850	40,352	75,448	136,621	375,651
Louisiana,	. .	. .	76,556	153,407	215,739	352,411
Arkansas,	. .	. .	. .	14,273	30,388	97,574

ıessee,	35,791	105,602	261,727	422,813	681,904	829,210
ucky,	73,077	220,955	406,511	564,317	687,917	779,828
, . .		45,365	230,760	581,434	937,903	1,519,467
ıigan, . .		. .	4,762	8,896	31,639	212,267
ına, . .		4,875	24,520	147,178	343,031	685,866
ois, . .		. .	12,282	55,211	157,455	476,183
ouri, . .		. .	20,845	66,586	140,445	383,702
Columbia, . .		14,093	24,023	33,039	39,834	43,712
ida, . . .		. . .	. .	. .	34,730	54,477
consin, . .		. . .	. .	. .	. .	30,945
ı, . . .		. . .	. .	. .	. .	43,112
otal,	3,929,827	5,305,925	7,239,814	9,638,131	12,866,920	17,062,566

I. DESCRIPTIONS OF PERSONS IN THE UNITED STATES.

ı white persons, - - -	Males,	7,249,262	
	Females,	6,939,842—	14,189,108
ı colored persons, - - -	Males,	186,467	
	Females,	199,778—	386,245
es, - - - - -	Males,	1,246,408	
	Females,	1,240,805—	2,487,213
Total, - - - - - - - -			17,062,566
board U. S. Navy, June 1, 1840, - - - - -			6,100
Grand total, - - - - - -			17,068,666

ɔintments by the Executive Committee of the A. H. M. S., from October 1st to November 1st, 1841.

Not in commission last year.
C. W. Treadwell, Cong. Ch., Moreau, N. Y.
Henry Bergen, to go to Wisconsin.
L. S. Williams, Carlinville and vicinity, Ill.
Frederick Graves, Schroon & W. Moriah, N.Y.
Joel Fiak, Agent for 3 months in state of N. Y.
E. Raymond, 2d Cong. Ch., Sheridan, N. Y.

Re-appointed.
Fordyce Harrington, Head of Delaware, N.Y.
Rev. George R. Haswell, Toledo, O.
Rev. B. F. Morris, Warsaw, Ill.
Rev. Joseph Anderson, Melbourne, L. C.
Rev. W. N. Sayre, Pine Plains, N. Y.
Rev. B. Woodbury, Plain, Wood co., O.
Rev. A. Worthington, Commerce, Mich.
Rev. S. G. Lowry, Rockville and Clinton, Ind.
Rev. Elias Child, Albion, Mich.
Rev. J. G. Kanouse, Saline, Mich.,

Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from October 1st to November 1st, 1841.

.MONT—
ir Haven, Mrs. C. B. Safford, in part to
ɔnst. Samuel Bascom a L. M., 15 00
well, Asa Fletcher, 1 50

SACHUSETTS—
sionary Soc., of which $30 is from a
leceased female member of the Dane
t. Ch., Beverly, to const. Rev. Joseph
Abbott a L. M., by J. Punchard, Tr., 60 00
cket, Miss M. Huntington, 2 00
ndford, Eli Pease, to const. Franklin
W. Pease a L. M., by O. Sage, 30 00
eton, Friend, 2 00
ımmington, Miss Clarissa Brigge, to
ɔnst. Rev. Samuel D. Darling a L. M., 30 00
ırthampton, First Parish, H. M. Sew.
Soc., by E. Williams, Tr. Hamp. Miss.
Soc., 60 00
Williamstown, Fem. Char. Soc., 15 59

CONNECTICUT—
East Avon, Cong. Ch. and Soc., 24 00
Fairfield, West H. M. Soc., G. St. John, Tr., viz:
Greens Farms, Cong. Soc., to const. Miss Eleanor Hyde a L. M., 36 00
Norwalk, First Cong. Ch. and Soc., 121 17
Fairfield, Friend, 9 00
Greenwich, Friend, 50 00
Guilford, Col. Wm. Hart, to const. Richard Edwin Hart a L. M., 30 00
Naugatuc, Rev. W. H. Eames, 3 00
New-Haven, Yale College, Pres't. Day, $30; Professors Woolsey, $30; Goodrich, $30; Kingsley, $10; Olmsted, $10; Shepherd, $10; Larned, $10; Stanley, $10; Silliman, $5; Mr. Warner, $5; Tutors Ely, $3; Powers, $3; Strong,

$3; Dudley, $3; Stoddard, $3; Nooney, $3; for disc., 0 25, 168 25
A Lady, $5; do. $1; by Rev. H. G. Ludlow, 6 00
Norwich, First Cong. Ch., Sab. Sch. coll., by E. A. Huntington, Tr., 11 00
Sharon, Mrs. S. H. Gould, to const. her son David Ripley Gould a L. M., 30 00

NEW-YORK—
Albany, Presb., I. Smith, Tr., viz:
Carlisle Presb. Ch., by Rev. C. Wadsworth, 35 00
Brooklyn, First Presb. Ch., Juv. Miss. Soc., by R. Creed, 48 31
Canterbury, Friend, 4 00
Crown Point, J. T. Burwell, 50
Ludlowville, X. W. Barney, 1 00
Middle Granville, Cong. Ch., by G. M. Bates, 24 04
New-York city, viz:
Duane St. Ch., C. O. Halsted, 100 00
Pearl St. Ch., Mon. Con. Coll., by H. Aikman, 47 50
Second Avenue Ch., Wm. E. Dodge, $50; Mrs. Dodge, $5, 55 00
Pine Plains, Coll., by Rev. W. N. Sayre, 10 00
Ridgebury, Presb. Cong., 20 00
Troy, 2d Presb. Ch., by C. Lyman, 50 00

NEW-JERSEY—
Newark, David Hayes, to const. David A. Hayes a L. M., 50 00

FLORIDA—
St. Augustine, Rev. F. Y. Vail, by Rev. O. Eastman, 10 00

OHIO—
Little Mill Creek, by Rev. J. Laboree, 9 63

MICHIGAN—
Pinckneyville, Cong., by Rev. Seth Hardy, 10 00
Salem, by Rev. H. S. Hamilton, 3 16

WISCONSIN TERRITORY—
Oskash, Mrs. Wright, 0 50; Mrs. O. Ford, 0 25; Mrs. J. Johnson, 0 50; by Rev. J. Porter, 1 25
Sundry donations for expenses of boxes of clothing, 93 92

$1,276 92

JASPER CORNING, *Treasurer.*

Rev. W. H. Curry acknowledges the receipt of $30, from the Ch. and Cong. Brecksville, O., to const. Rev. Newton Barret a L. M.

Boxes of clothing, &c., sent or reported to the A. H. M. S., with the value as estimated by the donors.

Abington, Mass., a box.
Amber, N. Y., 27 00
Attleborough, Mass., First Society, 55 00
Second do. 60 00
Berkshire, ——, by T. Belcher, 52 14
Binghamton, N. Y., Ladies, by Susan M. Bailey, 65 00
Bloomfield, N. J., Fem. Miss. Soc., 50 00
Braintree, Mass., First Ch., by Mrs. Ann Storrs.
Buckland, Mass., Ladies.
Buffalo, N. Y., Ladies, by Mrs. G. Palmer, 107 00
Canterbury, Ct., First Cong. Soc., by Rev. W. Clark, 70 00
Center Lisle, N. Y., Ladies, by Francis S. Jones, Tr., 35 81
Centerville, Green Co., N. Y., 50 00
Derby, Ct.
Dracut, Mass., by Rev. W. Page, 50 00
Fall River, Mass.
Falmouth, Me., First Ch.
Farmington, Ct., by F. W. Cowles, 129 42
Geneva, N. Y., Presb. Ch., Ladies, 168 59
Green Co., N. Y., Friend.
Greenfield, N. H., Evan. Ch., by Rev. D. P. Smith.
Greenville, N. Y., Ladies' Benev. Sew. Soc., by Mrs. P. J. Knowles, 62 81
Griswold, Ct., First Cong. Soc., by J. Butler, 86 98
Hadley, Mass., two ladies, 20 75
Hardwick, Mass., Ladies, by Rev. B. M. Fay, 23 38
Hartford, Ct., a few ladies, by A. W. Butler,
Harvard, Mass., Ladies' Char. Soc., by Rev. Geo. Fisher, 70 00
Housatonicville, Cong. Soc.
Humphreysville, Ct., 37 00
Kingston, R. I.
Lebanon, Ct., First Cong. Soc., by Miss A. Buckingham, 35 00
Goshen and Exeter Societies, by Rev. L. T. Otis, 37 00
Leicester, Mass., Ladies' Sew. Soc.
Leverett, Mass., Fem. Ben. Soc., by Maria H. Woodbury, Sec., 62 30
Milford, Ct., First Cong. Soc., by Rev. B. Pinneo.
Millbury, Mass., First Cong. Soc., Ladies' Sew. Circle, by Rev. N. Beech, 73 15
2d Cong. Soc., by Rev. S. G. Buckingham, 113 35
New Britain, Ct., by Rev. D. M. Seward, 108 00
New-Haven, Vt., by J. Meacham, 80 00
New-Haven, Ct. by Rev. H. G. Ludlow, two boxes, one valued at 93 00
New London, Ct., 2d Cong. Ch., by R. Colt, 165 20
New-York, Allen St. Ch., Brainard Ch. Spring St. Ch., 3 boxes including bundle from 16th St. Ch. R. Aikman, books, 15 13
Northampton, Mass.
North Norwich, Vt., Ladies, 53 00
Otisco, N. Y., 93 41
Pawtucket, Mass., 45 00
Pembroke, N. Y., Presb. Ch., Ladies, by David Cole, 50 36
Petersham, Mass., Ladies' Benev. Soc., Orthodox Ch.
Philadelphia, Pa., two boxes, by W. H. Duff.
Plainfield, Ct., Ladies.
Rockville, Vernon, Ct., Fem. Char. Soc., 21 75
Salem, Mass., Tabernacle Ch., by Rev. S. M. Worcester. Howard-st. Ch., by G. Sprague. 81 61
South Berwick, Me.
Sudbury, Vt., Ladies' Benev. Soc., by Ira Bingham, 30 00
Sunderland, Mass., Dorcas Soc., 46 16
Sutton, Mass., Ladies' Benev. Soc., by Susan S. Hovey, 65 00
Triangle, N. Y., by Rev. H. Smith, 30 08
Trumbull, Ct., Ladies, by L. S. Edwards, 22 50
Vernon, Ct., First Cong. Ch., by Rev. C. Humphrey, 85 34
Wallingford, Vt., by Rev. S. Martindale, 30 00
Walpole, N. H., Ladies' Miss. Sew. Soc., Mary H. Sparhawk, Tr., 32 75
Warren, N. Y., Fem. Benev. Soc., Elmira Scovell, Sec., 55 74
Waterbury, Ct., by Mary E. Root, 65 00
Watertown, Ct., Ladies, by B. De Forest, 50 00
West Stockbridge, Mass., by A. C. Frissell, 76 00
Whitesboro', N. Y., Ladies, by Rev. D. L. Ogden, 77 00
Williamsburgh, Mass., by C. Lord.
Winfield, N. Y., Fem. Miss. Soc., Sarah B. Fisher, Tr. 54 17
Woodbury, Ct., by Rev. J. Churchill, 100 00
Woodstock, Ct., 72 00
Worcester, Mass., Union Soc.
Worcester, N. Y., by Rev. J. Moase, 52 21
Box, by Bridgeport boat.
do. by steamboat Belle.
do. Unknown.

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

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MISSIONARY BOXES.

In order to prevent misapprehension, we deem it expedient again to recapitulate the facts which have been already announced at different times and through various channels, in reference to the movement of churches at the East to supply the families of ministers in the West with clothing and other useful articles.

The American Home Missionary Society has from time to time, ever since its formation, been made the medium of communicating such contributions from eastern Christians to ministers in the West. But no general and extended movement of this kind has occurred until the present year. The Marshall Presbytery, in Michigan, directed a committee, of which Rev. J. P. Cleaveland was chairman, to appeal in their name to the eastern churches for books and clothing for the Presbyterian and Congregational ministers in that state. This appeal appeared in the Home Missionary for September last, and in the religious newspapers generally.

It soon became apparent that this presentation of the wants of our brethren had touched a tender chord in the heart of christian philanthropy, and that the response would be more general than had been anticipated by the most sanguine. From all parts of the country inquiries were addressed to this office, as to the routes and expense of transportation, and provision for paying freight, &c. It became necessary that depots should be named at certain leading points, and that agents be employed to receive, mark, repair and ship the boxes that should be sent to them. The ministers scattered over the whole state of Michigan were to be reached, if practicable; but how to do it when the residences of many of them were unknown at the east, and their precise wants understood, perhaps, only by their most intimate friends, and when there were no funds to pay the expenses of the boxes to their doors—these were difficulties, to obviate which there was no provision.

In these circumstances, it seemed proper that the Home Missionary Society should volunteer its agency and take a general direction of the business, at least so far as to prevent the failure of the boxes to reach the field. Accordingly, the Society made arrangements with persons at different points in the state of New-York and in Michigan, to receive the boxes which might be sent to their care, to see that they were in good condition for transportation, to pay the charges, and draw upon the treasurer for the amount. These services have occupied the time of individuals, who ought to receive some compensation; one person in Michigan has been engrossed for nearly six weeks by the work of receiving and examining the boxes, corresponding with those to whom their contents were to be applied, and in other details. The expense which has already come upon the Society in this way is upwards of *three hundred dollars*, and at least half as much more will be required before the bills are all liquidated. The whole sum remitted by the donors of some of the boxes, amounts only to a very small part of the expenses of freight and charges.

It has been supposed by some, that the recipients of this bounty could well afford to pay the charges which might accrue. In some cases, this might be true, but not in general, as the extracts of letters given below will sufficiently testify.

The work of distribution over so large a space of new country, has necessarily been slow, and has been retarded by the inability of the brethren having charge of it, to determine, until after extensive correspondence, the precise wants for which they were to provide. Several depots were selected at different points in the state, and the ministers assembled at them, and the distribution made to each personally, and so far as we have heard, in a manner satisfactory to all.

As the number of boxes forwarded to the office of the A. H. M. S. exceeded our expectations, it was thought not improper to send a portion of the charity of the churches to other parts of the missionary field, equally destitute and deserving. Accordingly, after about a hundred boxes and barrels had been sent to Michigan, several were forwarded to Ohio, Indiana, Northern Illinois, Wisconsin and Iowa. A still larger number would have been sent to remote parts of the West, had the lateness of the season and the hazards of transportation permitted.

As yet, we have heard from but a small portion of these boxes; nor can we expect to hear from each particularly. A little reflection must convince any one that where boxes vary in value from $15 to $250, no equal distribution could be made without opening them, and assorting the contents. Of course, the gifts of any one church or individual have seldom all gone into the same hands. The diversity of wants would alone require a dispersion of the articles, according to the various necessities of the receivers. If therefore any churches or individuals who have aided in this charity do not receive a specific account of the application of their particular donation, they must not infer that it was not received and applied in as strict conformity to their wishes as the nature of the case admitted. Where the names of those who have furnished articles for this charity, could be ascertained, their bounty will be acknowledged personally by the missionaries or their families, or by the committees of distribution. Many boxes, however, have been accompanied by no distinctive mark by which they could be identified.

EXTRACTS FROM LETTERS ACKNOWLEDGING DONATIONS IN CLOTHING, &c.

From a Clergyman, having charge of the distribution.

As to the *boxes*, I shall spare no pains to effect the wishes of the donors, which are within my power to put forth. There are some *very* unfortunate circumstances. Not a few of the boxes contain no possible mark, by which to identify their origin. We are sorry, as it renders it impossible to render the acknowledgment as full as it certainly would be, if this oversight had not occurred. The supply seems to have been nothing more nor less than the rich fruit of God's Spirit on the beloved brethren and sisters at the East. I wish you had been here to-day to witness the feelings of the ——— Association who came to our house to take their quota. I am grieved and cut to the heart that any "friends of Missions" should doubt the truth of our "Appeal." We have *much* harder stories to relate than any we *have* told. I will give you one. The Association dined at our house to-day; brother ——— of ———, where they had a revival which brought in nearly every adult in the place, last winter, said at table—"I have been at my place four years; I have received from my people seven dollars in cash during the whole time, and any man should have been welcome to all the provisions, &c., &c., who would have given me seventy-five dollars' worth per annum at the outside." Less than two dollars a year in cash, and less than $75 worth of provisions a year, to support a whole, good-sized family!—(excepting of course, what he gets from you.) And yet his brethren of the Association, here, on the ground, spoke up and said, "they all supposed that if there was one minister comfortably taken care of, it was this brother. So little do they know of what their brethren are enduring even in the same state. Brother T. has been two years at ———, and has received just two dollars in

money from his people during the whole time, and those two on an old broken bank, not worth a farthing—and not provisions enough to keep them from actually suffering for the daily necessaries of life. "Had it not been," said he, "for what my eldest son has dug out of the earth, I could not have stayed." Is this no "severity of pressure?" But I am only *grieved* that our testimony has been questioned by those we love and hope to meet in heaven!

From a minister in Michigan.

Of the very timely and liberal oblations recently sent to Michigan we have been partakers. Five boxes were apportioned to the Presbytery of Washtenaw, and forwarded to the care of brother Wead of Ypsilanti. According to labels found upon them they were the gift of the following churches, viz. Mount Morris, 2d Church of Coventry, Cassville, Brooklyn, and although not labelled, the fifth appears from notices on some of the articles which it contained to have been from Rochester. A week ago last Tuesday morning we were assembled at brother Wead's to attend to the distribution. United prayer was previously offered that the oblation might be received with grateful hearts, and the distribution made with equity and a benevolent spirit. We found the boxes filled with useful articles of clothing, bedding, boots and shoes, together with some rolls of fulled cloth, flannel, sheeting, &c. The worth of what has fallen to my share is about forty dollars. Some of our brethren were quite needy. To them we imparted more liberally. The distribution I believe gave pretty general satisfaction. And I hope this supply of our wants will be the occasion of much thanksgiving unto God.

From another in the same state.

I wish I could express to you and to the churches at the East, the gratitude we feel for the timely supplies sent for the relief of Michigan ministers. Since we have been housekeeping, my wife's health has been invariably poor, and this with the poverty of her husband's purse, has so operated that we have never before been able to clothe two comfortable beds in winter, and I have often been obliged to stand up in the pulpit with a coat that no eastern minister would wear any where. I do not and would not complain, I have not done so. God helping me, my lot is cast with the people of Michigan, and come what will, here I stay, unless the same Providence that brought me here take me somewhere else. I am prepared to take the privations of this new field. But I am satisfied the brethren at the East have never before understood our situation.

But I want *more books* exceedingly. I cannot be contented as I am in this respect. I can bear to want comfortable clothing, but where my mind must almost necessarily deteriorate for want of materials to improve it, this is difficult. I can scarcely bear the thought.

From our agent in Wisconsin.

The boxes of clothing arrived in safety, and I have taken measures for their distribution. Several boxes were sent from Detroit, most of them small. The contents will gladden the hearts of our brethren and their families. The supply is timely and acceptable, though by no means equal to the wants. The amount sent here was not great for 20 ministers or over, though we had no claim, and were not even expecting them. The brethren who have sent in a list of their wants, as I have requested all to do, seem very grateful for the kind gifts of their eastern brethren; and are really more in want than I had supposed, until they were thus called to tell their story.

MISSIONARY REPORTS.

TEXAS.

From Rev. P. W. Warriner, Angelina, Jasper co., Texas.

CAMP MEETINGS.

I have preached one Sabbath during the quarter at Sabine Town, and two Sabbaths in San Augustine county. The remainder of the time I have

preached in this place. The two Sabbaths in San Augustine county, were both at camp-meetings, one among the Methodists and the other with the Cumberland Presbyterians. At each of these meetings, there were several cases of hopeful conversion. I had the privilege of preaching several times at these meetings. There was no disorderly conduct that I saw or heard of. These meetings are well adapted to this country. The population is sparse, and many people would not hear the Gospel once in a year, were it not for these meetings. There is no prejudice against them, but the people travel from ten to fifty miles to attend them, and encamp on the ground during the meeting. There have been a number of these meetings within fifty or sixty miles of me this season, and they have all been blessed to the conversion of more or less individuals. They are well adapted to the character of the people of this section of country. They are not of such a thinking, reflecting cast as the people of the North.

NEED OF SCHOOLS.

Schools are exceedingly desirable here. A vast majority of the children of this country are growing up entirely without education, unable to read or write. A teacher may also exert a great moral influence over the minds of his pupils, and through them upon the parents, and if he is faithful, he may thus accomplish much for the cause of Christ.

I have kept up our little Sabbath school. It is small, but I feel, particularly in this country, that a person should not despise the day of small things. Every thing here is in its forming state, both religious and political. I hail with joy whatever will tend to promote in any degree the civil or religious prosperity of this country.

NEED OF ASSISTANCE, GRATITUDE FOR AID.

The finances of our country are in a most deplorable condition. Our Texas money is worth only ten cents on a dollar, and but little in circulation. Most of it is in the hands of brokers in New-Orleans. There is not money enough—I am informed by those who ought to know, to pay the taxes of the country. The people are hoping for a change for the better this winter, and unless this hope is realized, we are ruined. I have received for my services since I have been here, only twenty-one dollars and fifty cents in cash, except from your Society. And here let me say, that if it had not been for your liberality, my family must have suffered. I can never fully express the gratitude I feel for your kindness to me. And I hope that both you and I shall yet have rejoicing in knowing that our efforts for good have not been in vain, even here in Texas. You may be sure that there are a few that are made glad, that they are permitted to hear the Gospel from the lips of one of their own ministers.

IOWA.

MORE TESTIMONY CONCERNING THE DEMAND FOR LABOR.

From Rev. J. A. Clark, Fort Madison.

I wished to write to you earlier, but a constant pressure of labors and cares have prevented. No man who takes an intelligent view of the importance of the present time for the dissemination of the Gospel, who loves the souls of men, and is zealous for the glory of his divine Redeemer, and witnesses the vast moral wastes that surround a western missionary, can avoid care or labor. I see around me at the present time, rapidly growing communities who have great need of the instructions of a faithful and intelligent ministry, whose minds are ready for the truth.

I look forward to the future; from the best data, I conclude that the immense population with which this vast valley is literally to teem, if it be not speedily supplied with the conservative influences of the Gospel of Jesus Christ, will be wicked almost beyond parallel, active in the service of Satan, and wretched in themselves.

I find a soil unsurpassed in fertility, capable of sustaining a very dense population, and I see the time not far distant when, with a moderate amount of

labor, it will afford its occupants all the necessaries and many of the luxuries of life, and yield a large surplus to be sent abroad. Divided by the "father of waters" and intersected by numerous navigable streams, it has great facilities for the transportation of its superabundant products to any market the world may afford.

With these powerful means of destruction in their hands, I think every intelligent Christian must be deeply solicitous for the future destiny of the present and rising generations of the West.

MISSIONARIES ARRIVED—BUT MORE NEEDED.

Brothers Wood and Rankin have arrived and entered their fields of labor. Brother Hitchcock has also reached the territory. The field is wide and there are a number of very important points unoccupied. Among others Burlington and Dubuque are destitute, two towns among the largest in the territory, and circumstances loudly demand that they be speedily supplied with self-denying, efficient ministers of the Gospel.

The "beast" hath trampled over them both, and soon will acquire over them an extensive influence. I confidently hope that we shall share duly in the regards of your board, and that all ministers who are sincerely inquiring relatively to their future field of labors, "Lord what wilt thou have me to do?" will prayerfully consider Iowa.

DIFFICULTIES DIMINISHING.

Since I came here I have travelled through great darkness, and over mountains of difficulty; so that at times, the question of ultimate success has been of very doubtful issue; and often have I longed to occupy the most humble post of intelligent, happy New-England. But by the movements of a gracious and allwise Providence clouds of darkness are fast dispersing, mountains of difficulty are dissolved, and a day bright with promise is fast breaking upon us. None of the laborers who in future enter this field are to encounter the difficulties of those who have anticipated them. Sanguine are my expectations that from this time forward, while an immense work is to be done, the Gospel will have free course ever and be glorified. The comforts of life are multiplying around us, and men are securing their homes, and are much more ready to hear the good news of life.

From Rev. W. W. Woods, Iowa City.

I am here in this new and flourishing city, as yet without house or home. I am truly in a strange land. No church going bells ring to call us to the house of God on the holy Sabbath day, nor is there yet a meeting-house or house for preaching in this place—though the Protestant Methodists will soon have one so far finished that they may use it. I never before felt so much the precious privilege of organized society; every thing here is at loose ends, unsettled and uncertain; except this one point, the multitude seem to have agreed to forget God. The Sabbath is spent in every possible way, by some in hunting, fishing, carousing; while others, wholly indifferent to such pastimes and pleasures, busily lay brick all the Sabbath day. There are others of a different stamp altogether, who are orderly, go-to-meeting people. There are some of almost all the different sects of religionists in the world here, and not a great many of any one kind.

This day three families from Indiana, members of my former church there, arrived in this city. I was truly glad to see them; two other families came with us, making in all six families from Indiana. We expect to organize a church in a few weeks, but what we are to do for a place of worship this winter I am at a loss to know, a small school-house is our only chance at present. The Universalists and Roman Catholics are building their respective churches. Why are Christ's friends so slow?

There are many here who came here in good standing in the church at home, but have fallen under the influence of the world, and have forgotten their first love. I am hunting them up, and trying to bring to their remembrance their obligation to a holy life.

From Rev. T. P. Emerson, Missionary on the Wapsipinecon River, Iowa.

Previous to receiving your commission I had made arrangements with a brother, who labored at Davenport the last year, with reference to a large field in this part of the territory, extending from the Buffalo forks upon the Wapsipinecon, to the Mississippi at the points of Charleston, Lyons and Camanche counties, including the region specified in your commission. In surveying this field, we found not only heart-rending desolations, but also points of religious interest, equal to any we have yet heard of in the territory. At Charleston we found materials for a church, which we hope to organize soon. We found the same also at Vanderburg, the new county seat of Clinton county. The same we found to be true of two or three other points. We know of nothing to hinder us to organize three churches before the close of our year. Our plan of operation will be, to hold meetings at these several points, to visit them from house to house, and preach evenings through the region around, then to invite the people together at the two days meeting, where we labor to bring the subject of personal responsibility before them. By the blessing of God, we hope to awaken saints and sinners to repentance and new life; for we are fully persuaded that it is but of little use to take cold, worldly, hard-hearted professors and organize them into a church here.

We have recently held a meeting of this kind at one of my points of labor last year. We had a large congregation; all of the old professors in the region, many of whom had departed far from God, came forward with contrition and tears, confessing their sins and promising to live a new life, and to set a better example before the world; also some dozen of the impenitent expressed solicitude respecting their condition. We are hoping for better times.

Wickedness stalks abroad in this new country, and because iniquity abounds, the love of many waxes cold. Yet the Lord is causing the wrath of men to praise him. Most who have come here to get rid of moral restraint, and have been left to try the virtue of their own principles and see the profit of their own wickedness, have become convinced that righteousness exalteth a nation, but that sin is the reproach of any people, and that the "wages of it is death." At every point through which we pass we are solicited to stop and labor with them. Infidel and Christian, good, bad and indifferent, join in the cry, "come and labor with us."

TEMPERANCE.

The temperance cause is also well appreciated among us. I formed a society at the county seat of Clinton in July last. This is a new county seat; there were thirty present at one meeting, and I formed a society of twenty-eight; and the other two have, moreover, committed themselves. I shall form another this week. I have organized one Sabbath school, and as soon as we can have comfortable houses, I shall organize schools at all of the principal points. I have the people pledged to put up houses of worship at three points on one circuit immediately. The people manifest a commendable interest on the subject of common schools; we lecture to them upon this subject.

SABBATH SCHOOL BOOKS WANTED.

There was a box of second-hand Sabbath school books sent to Galena the last year, by some church in New-York. I have promised the people at several points that I would soon organize a school and solicit books from New-York for them. Would not some Sabbath school in that or some other city forward an old library to us? *We most earnestly solicit this.* If a box could be directed to me at this place, I will pay the freight upon it.

WISCONSIN.

From Rev. J. M. Clark, Madison, Wisconsin Territory.

A NEW MISSION.

With the aid pledged by your Society we hope and trust, through the blessing

of God, to pass the year without embarrassment. Without this assistance it is certain this people could not enjoy the Gospel. We were sorry to draw so heavily upon your liberality, but this was our only hope. There are yet very few farmers in the vicinity of town; almost every article of food is brought from a distance and sold at a high price. House rent is also high; dry goods, groceries, and indeed every article of consumption, is held at an exorbitant rate. These evils, however, are only temporary. Should settlements be made for a few years to come as rapidly as they have been made for a few years past, the surplus of grain will soon make provisions low, and more competition in trade will reduce the price of goods.

We have had worship regularly upon the Sabbath; usually there has been a good attendance, on some occasions much feeling and deep solemnity has been manifested. At our late communion, three persons were added to our church by letter.

Our Sabbath school and Bible class are in a flourishing condition; almost all the children in the place attend monthly concert, and our weekly prayer meeting has been observed with much fidelity on the part of the church; and I trust that God will yet hear and answer our prayers for a revival of his work in this place. We labor at present under one very serious inconvenience, and that is the want of a convenient place for public worship. We have assembled in a private house, barn and school-house, shifting our quarters from place to place as circumstances required; but we expect soon to be furnished with a very comfortable room in the capital, which is now very nearly completed. This is generally a church-going people, and there is by no means an unusual degree of intemperance, Sabbath-breaking and profanity among us; still some vices exist somewhat peculiar to seats of legislation. We have a "splendid billiard table," and an "inviting" tippling establishment for "gentlemen." Political excitement and animosity is cherished to an unhappy extent, and to the exclusion of subjects infinitely of more importance; but unfavorable as these and some other circumstamces are, we do not labor without hope. The influence of the Gospel is not confined to the resident inhabitants of this place. The officers of government and temporary visitors we hope will share in the blessing.

A DAY FULL OF CONSEQUENCES.

If we *look* at the church, it is small; at the congregation, it is small; at the town, it is small also—at the day, it is "a day of small things." If we shut our eyes and *think* of the future, even this is a day of vast importance—a day full of consequences to coming ages. It may be said of the present time, as it has been said of the work of Lord Bacon, "It is full of the seeds of things"—things that will seal the weal or wo of thousands yet unborn.

Such is the testimony of every intelligent man who looks upon the progress of the West. It is growing up to gigantic manhood, and yet its infancy is greatly neglected by those who ought to educate it, and furnish it with good principles.

From Rev. C. C. Cadwell, Rochester, Wis. Ter.

HISTORY OF THE YEAR—REVIVALS.

This village is situated 23 miles west of Racine, at the point where the national road crosses the Fox River. I came to this place in July, 1840, and commenced laboring here and at Honey Creek, 4 miles west, three fourths of the time preaching at the latter place in the morning, and at this in the afternoon and evening. I found this field truly a barren waste. The people had enjoyed but occasional preaching. The Sabbath was hardly known, and when known, but seldom regarded. Intemperance had made deep inroads upon the prosperity of this village, so that it had become proverbial for its impiety. But still there was some salt in the place, some who were sighing in view of the desolation of Zion. These few felt that something must be done, and by a vigorous effort they secured more ample means than they expected for the sup-

port of the Gospel. Under these circumstances I commenced my labors. But the first six months was attended with great discouragements, so that my prospects were any thing but flattering. Our house for worship was in such a situation that it became necessary for us to suspend our meetings for a time, in the fall. Many of the people were seldom seen at the house of God, and not disposed to converse on the subject of religion at their homes. Seldom had I more than one male professor to take part in our meetings for prayer. Yet there were a few females, who were active and sustained their weekly prayer meetings with some considerable interest. Aside from the consolation derived from the promises of God, this was the greatest ground for encouragement. This state of things continued until about the first of January last, at which time our school-house was completed. From this time things began to wear a more favorable aspect. Our Sabbath meetings were more numerously attended and the preaching of the Gospel appeared to produce a more salutary effect.

Some time in February, a few individuals living in a remote part of the parish were found under deep concern of mind. About this time a protracted meeting was commenced at Honey Creek and continued ten days, "God working with signs following," so that the place bore an entirely new aspect. But few families for miles round were found but offered their morning and evening oblation, to the God of heaven. Such was the state of feeling by this time, that it was thought best to commence a meeting at this place. Accordingly, having secured the labors of brother Curtis of Prairieville, we commenced our meeting, and continued it ten days. This meeting was more signally blessed than the first. I have seldom seen the power of God more manifestly displayed. The most obstinate were bowed beneath the mighty hand of God. "The earth trembled, the heavens dropped, the clouds also dropped water," not of wrath but of salvation. "What hath God wrought?" Truly can we say that "of him, and through him, and to him are all things; to whom be all the glory forever!"

When I came here there was no church of any denomination formed, and up to the time of the revival, none except a small freewill Baptist church, and Methodist class at Honey Creek. These were organized but a short time previous to our meeting there. At the close of our meeting I formed a Congregational church. At our communion, which was a great day in Zion, the greater portion of the converts united. We felt at this time that God had spread for us a table in the wilderness. This was the first time for years that some had enjoyed the privilege of commemorating the sufferings and death of our Lord; and a still larger number had never done it before. We felt also the force of the truth, that he that watereth shall also be watered himself. The church is still prosperous. Our temperance society, which was formed more than a year since, is in a flourishing condition, and has done much good.

Caldwell's Prairie.

At this place is a church of about 20 members. I labor with them one fourth of the time. The male portion of the church is small, but still it has some moral power. The present appearances are truly interesting. They have sustained a Sabbath school during the summer. The temperance society is in a flourishing condition. Prayer meetings have been sustained during the most of the season.

From Rev. S. Smalley, Whitewater, Wis. Ter.

COMMENCEMENT OF A MISSION.

When I arrived in this place I was received with all the kindness that I could wish, meetings for preaching were appointed and acquaintances formed, and soon were resolutions passed desiring me to become their minister. But whether they could raise any thing like a support, such as would be expected by the A. H. M. S. to secure their patronage to the extent they needed, was very doubtful. Some expressed an opinion that not more than one hundred

dollars could be secured for the support of the Gospel. But a trial proved successful, beyond the expectation of the most sanguine, in raising three hundred dollars upon condition that I should devote my whole time to Whitewater and vicinity. This is doing well, considering the sparseness of the settlement, and the newness of this western country, where the people are but just making their first efforts to live, and where there is such a constant and heavy draft upon their scanty means.

PHYSICAL CHARACTER.

This is a very promising place. The physical character of the country is rich and beautiful, almost beyond the power of language to describe. The inhabitants are intelligent and enterprising in a degree that I have never witnessed in any other new country. Whitewater is the name of a beautiful prairie upon which many of our people are located. It is the name of our new and promising village also, and it is the name of a fine river or mill stream gliding along through our town, adding much to its convenience and beauty. We have at this point a good flour-mill, and also a saw-mill, a machine shop, &c., all driven by its power. This will no doubt become in a short time an important place. It is such already, for this territory. It is therefore the more necessary that the Gospel should be preached here, and its transforming power realized. And to this there appear to be as few impediments as in almost any place, with the exception of an almost entire want of any convenient place to hold our meetings on the Sabbath and on other occasions. At present we hold our meetings in a small log school house, which is altogether too strait for us. Often in the pleasant weather of summer, nearly one half or one third of the congregation are seated in front upon benches made of slabs, and around the house in the most convenient positions, shading themselves with their umbrellas and listening with a manifestation of interest truly encouraging.

I have endeavored to encourage the instruction of the youth, by an early direction of the attention of the people to that subject, and it has not been unavailing, as we have an interesting Bible class of which I have the charge, and a Sabbath school under the direction of the brethren. Temperance meetings have also been held with a happy result, as we have formed a society upon the principle of total abstinence from all that will intoxicate, which numbers about fifty members. At our sacramental season on the first Sabbath in July, we received an addition of four heads of families by certificate, who bid fair to be a blessing to the church and to the world. For this addition I hope we shall be both encouraged and grateful, and may this be soon followed by additions by conversion to the Lord until this little one shall be a thousand, and this small one a strong nation.

I might speak of trials and some few privations and embarrassments arising from our destitution of comfortable accommodations, being under the necessity of living in a log-cabin, and carrying all our water half a mile, &c.; but I will forbear, as our accommodations are infinitely better than we deserve. My greatest anxiety should be that while enjoying such as I have, I may be useful in the spiritual edification of the church of God and the salvation of perishing souls.

ILLINOIS.

From Rev. L. Foster, Bethel Bond co., Illinois.

I have been prevented from reporting sooner by attendance on the meetings of our presbytery and synod, and detention at the place of the last, for ten days by sickness. This sickness is the first bilious attack, or serious illness of any kind which I have had during the nine years I have labored in this state. My labors during the past summer have been constant. I have generally preached one sermon on the Sabbath in Bethel, where I reside, and a second in some settlement from 3 to 6 miles off, having my appointments in them monthly. These meetings have become interesting and gathered quite a congregation. I hope as soon as my health

is established, to resume them. I have preached occasionally during the week, as circumstances seemed to dictate. Our church prayer meeting weekly, the monthly concert and a weekly female prayer meeting have been sustained, and sometimes well attended, though at other times with less interest.

Soon after my report in the spring, we had a time of unusual seriousness, and I appointed meetings of religious inquiry and special prayer. But the planting season pressing on, and the people living much scattered, it seemed to subside without any further result than one hopeful conversion. About the first of October last, we had a protracted meeting. I had taken special pains before it to visit my church members, as well as others, in company with one or two of the elders, conversing and praying in each family, and inquiring particularly into the habits of church members as to secret prayer, family prayer, &c. This measure seemed to quicken the church very much, and my hopes were raised. But I had to send a great distance to get brethren to assist me in the meeting; and a severe rain occurring just at the beginning of the meeting, none came to help me. I preached twice a day myself, and got some help from one or two Methodist brethren, and we had a very solemn meeting. Several became anxious and there occurred one very interesting case of hopeful conversion; a father was quickened to take up duty in his family; and several attended inquiring meetings, until I left for presbytery and synod, having an appointment at the former meeting which required my presence.

The church here seem anxious for a continuance of my labors with them, but they are generally poor, and can only raise about two hundred dollars, and scarcely enough of that is in cash to pay my postage. As I have, however, no other family but a wife, we have concluded to try to get along this year without drawing from your Society, having something due us for teaching. I taught last winter some 12 or 15 classical scholars, and Mrs. F., as many young ladies, much, as we think, for their good and preparation for usefulness. Mrs. F. has also taught the past summer. Our Sabbath school has been tolerably well attended, being conducted by a devoted young man, a teacher in the vicinity. Our Bible class is connected with it. The temperance cause has been somewhat revived of late.

Surely the following testimony of this missionary must sink into the hearts of unemployed ministers with something like a conviction that they ought to be in the field and at work. How can they harden their hearts against such appeals?

During the two years I have labored here, I have been almost alone—no Presbyterian or Congregational ministers being in the region, except one or two. There is now some prospect of a minister at Greenville, and also at Hillsborough, an adjoining county seat. But Bellville, Edwardsville, Shelbyville and Carlysle, four county seats with from 500 to 1,200 inhabitants each, are destitute, beside settlements throughout the region. Brethren seem to think they cannot be supported in this part of the state. I know the prospect is bad enough, but I would willingly take the poorest church in the region and in some way teach, make tents, plant corn, live in a log-house, do without sugar, tea and coffee, and risk my support, if I could but see the others supplied with ministers. May the Lord of the harvest send us laborers here.

From Rev. T. Lippincott, Marine Settlement, Ill.

REVIVAL IN COLLINSVILLE.

The history of a little church like that to which I minister, exhibits little variety, unless on such occasions as those on which the Spirit is poured out, or some special movement takes place. Neither of these has occurred during the quarter. My Sabbath duties have been performed without a failure, except on one Sabbath, which at the earnest solicitation of the pastor and church

at Collinsville, I spent with them in a protracted meeting.

As that interesting church has been under the patronage of your Society for a considerable portion of its history, you will feel a natural desire to hear of its welfare; the more, especially, as your missionary has been so much connected not only with the special effort of which I now speak, but in the arrangements by which the weekly administration of the ordinances by a pastor is enjoyed by it.

Rev. C. E. Blood, the pastor, commenced his labors something more than a year ago, and by his faithfulness, diligence, and amiable deportment, has won the heart of the entire church not only, but the congregation and neighborhood. A course of preaching and other labors, prepared the way for a protracted meeting in August, and after brother Baldwin had spent a few days with the church, he left, and I was called in to protract the efforts. The Lord was there. Every meeting, every sermon, was attended with evidence of the breathings of the Spirit. Brother Blake, of Woodburn, formerly, you know, of Collinsville, as well as myself, was present. His preaching, always excellent, was remarkable for point and power. During the time, Professor Post of Illinois College, who has lately taken license to preach, came and preached with great acceptance and usefulness. On the Sabbath the house "was too strait," and we met in the beautiful grove in which it stands. In the midst of a large and solemn congregation, the word was preached, the Lord's supper was administered, and some eight or ten stood up and avouched the Lord as their God. It was a beautiful scene. Angels were there. The spirits of just men made perfect were there, as I have no doubt, and among them some of those who had once mingled in the earthly company on the same spot, in the same delightful exercise. And more than all—the Spirit of the Highest was there, and many, besides the company of His disciples that broke bread together, felt His awful presence. I remained a few days longer, and at their urgent request returned again to spend the succeeding Sabbath. I know not how many have been born again, but have heard of some twelve or fifteen. There was general interest, and I feel that the influence of the meeting is to strengthen the pastor's hands, and increase the attention which generally prevails in Collinsville, to the subject of religion.

If any apology is deemed necessary for the length of my account of a meeting held in a church not under your patronage, I hope you will find it in the fact already mentioned, of its past connexion with you, and the further fact, that two of your present missionaries were employed in conducting it. Moreover, I trust that church has begun, or will soon begin, to repay the funds which you have expended in order to keep them from famishing for the bread of life.

At Marine Settlement,

The Sabbath school has been kept up, though less vigorously than I had hoped—and the Bible class fluctuated. The former must now soon be closed, as a winter school will not be practicable. In general morals, it is frequently remarked, an evident improvement has taken place within the year. The temperance effort has done much good. It rallies round it a good proportion of the leading citizens, and most of the young men. I am much pleased to see the consistent and judicious zeal manifested by many of these young soldiers of temperance. Another vicious habit, concomitant with intemperance, which has somewhat prevailed, being made reputable by its supporters, has received a salutary check. I speak of horse-racing. So decided is public sentiment now against racing, that after a number of races in front of my dwelling, one of them on the Sabbath day, it was easy, a few days ago, to prohibit it altogether, and send the votaries away to a prairie on which no Gospel is preached, to gratify their thirst for the cruel and useless sport. It may be proper to say, that my own agency in the matter consisted wholly in preaching and teaching the plain truth—in which racing has rarely been mentioned. It is the general moral influence of the Gospel.

From Rev. R. Blake, Woodburn, Ill.

FLUCTUATIONS.

Two have united with the church by letter, since my last. The High and Lofty One condescends to visit us in our assemblies; two Sabbath schools have been in successful operation during the past summer, and I think there is among us an increasing desire for more special "seasons of refreshment from the presence of the Lord." Painful changes, however, are frequently taking place among us, as they are in other parts of the state. Emigrants commence operations in the West by way of experiment. If their wishes happen to be realized, they think about settlement; if not, they emigrate again in search of a better country. This fluctuating state of things will continue for many years to come. Some will labor as pioneers, and abandon their improvements to others, who, availing themselves of such beginnings, will become permanent settlers, while they remove as pioneers to other situations, for which their means and dispositions are more especially adapted. Providence has no doubt some great end to answer by this, but it often proves embarrassing to churches, as it leaves a deficiency in subscription for special objects, and is peculiarly trying to ministers.

PRIVATIONS OF WESTERN MINISTERS.

I see by the Home Missionary, that some distinguished western clergyman has expressed doubts among the churches in the East, as to the correctness of your statements of the privations of missionaries in the great valley. That must be some good brother, snugly settled in one of our cities, over a congregation who pay him his *salary in full every quarter*, (I remember such comfortable things, sir, in years long gone by,) but who knows but little of the condition of his tried brethren in the wilderness. I believe, sir, that you are right in saying "IT MUST BE TRUE," and perhaps *much more* of the kind would be true, were the whole tale of missionary experience told to the public. Alas! for many a dear missionary brother, if aid from the H. M. S. were withheld. In some situations it is *almost*, and in others, I doubt not, the *only* resource on which a missionary can rely to meet his obligations, and keep up his credit as to any specified periods. Without those supplies, many of your missionaries must abandon their situations, and the churches that they have gathered, owing to their poverty, will be deprived of the privilege of a preached gospel.

From Rev. A. Donaldson, Dover, Ill.

Referring to the account of an awakening published in the Home Missionary for July last, Mr. D. remarks:

We have not during this period witnessed those cheering evidences of the converting influences of the Spirit which attended the former part of the year; yet we have not been obstructed in our cause by any special difficulties: but on the whole have been growing in strength and stability. The converts gathered have remained steadfast without exception. They have shown a becoming interest in the Bible class, and are efficient helpers in the prayer meetings.

The several interests of the Sabbath school, Bible class, and temperance cause are well sustained; and a growing interest is manifested in Foreign and Home Missions.

EMBARRASSMENTS OF THE WEST.

The members of the church have no doubt exerted themselves, to have some monthly savings on hand for missions; and you can hardly conceive of the difficulty with which a little is done in this way. When we took up the subject of Home Missions, the amount obtained in money was so small, that an effort has been made to collect something in wheat and forward to St. Louis; a share of which will soon be forwarded to your Society. I have devoted two sermons to the cause of the A. H. M. Society, and I think we shall become trained in these matters of benevolence. I wish this people could say to you that we shall be able to live by our own resour-

, without aid from you; but I see little prospect of this under the sent embarrassments of the times. the prices that have yet been named pork this season are $2 per cwt. for vy, and $1 50 for lighter hogs. ch circumstances destroy public rit, and greatly curtail christian li- ality.

ome persons on reading these accounts restern embarrassments, continuing year r year without the prospect of speedy rovem nt, may feel discouraged, and be posed to relax their efforts in behalf of destitute. But this would be neither e nor right. It is true, the period of tem- al prosperity seems to be deferred, and the den of sustaining the Gospel is thrown no small degree upon the charity of the tern churches. But it should be borne in d, that the East has too large an invest- nt in those western churches, to admit of ir being forsaken now. There are her s and daughters; thither has she sent in- erable influences to found the institu- ns of knowledge and piety. The work been begun at hundreds of points, and n such a state of advancement that it uld be bad economy to withdraw assist- e now. Again, we must not forget for a ment that all that is done for the West is e for ourselves—in self-defence, to pre- ve the common liberty of the whole na- n from the overthrow which false religion infidelity would bring upon it. No; the barrassments of the new states may be arded as trials of the faith and patience of se who labor and pray for their conver- n, but afford no reason for abandoning work.

But after all that is said, and said truly, out the difficulties attending the evange- ation of the West, what portion of our ntry has been more fruitful of results? ere have the means of grace produced re effect? On what efforts of the church any part of the world has God bestowed re signal blessings than on those which ve been made to plant the Gospel and the titutions of learning in the Mississippi lley? Let us not therefore be impatient, ause "the poor we have always with us." any of these embarrassed churches are themselves but the proofs of missionary success. Their members are the fruits of evangelical labor, which missionaries have performed. All the good they have done, and all that they may yet accomplish, may be regarded as the result of ministers sent out and funds expended in years gone by. And if they should become extinct as churches, still as individuals they have been enlightened and saved, and that is enough to repay a thousand fold, all that has ever been done for them. But those churches will not become extinct. We believe the Christians who have made up their minds to sustain this blessed work of Home Missions, are the flower of the church, the substantial working, praying, giving portion; and they will not abandon this enterprise until they see reason to believe that it is abandoned of God, and they are convinced he has given up this fair land to hopeless ruin.

From Rev. C. Cook, Aurora, Ill.

Our meeting-house is almost finished; two or three weeks more and it will be completed, and we shall have a convenient place for worship. Our congregation through the summer has been respectable. Our Bible class interesting, our Sabbath school very well attended, and our other meetings regularly attended, though not with so much interest as could be wished.

PUBLIC LANDS, A SOURCE OF AGITATION.

There has been, however, a powerful cause operating to draw the minds of the people away from divine things. In the spring it was advertised that the lands in our vicinity would come into market in August last. This awakened the minds of the people to their temporal interest, to a very high degree, and it seemed that this was the great absorbing subject among all classes of men. Before August arrived, however, the sale was indefinitely postponed This quieted the minds of the people, in some degree, for a little season, till the late pre-emption act made its appearance; and now, for two or three weeks, we can hear scarcely any thing

else but land, pre-emption, and the like. I have thought that the trumpet of the archangel, proclaiming that the judgment was at hand, would not awaken a deeper interest in the minds of the people, than is now felt in view of their temporal interest. The whole community are in a bustle to secure their lands, and to keep others from intruding upon their rights. Were these things to continue, there would be but a little hope of their spiritual interest; but the bustle must soon be over, and the people must then be brought to sober reflection, and this very excitement may be used as a motive to awaken them to a sense of their need of an interest in Christ.

GROUNDS OF HOPE.

With the exception which I have named, there has nothing arisen among us to disturb, or prevent our prospects of success. Our congregation are well united, and they are disposed to do what they can to support the Gospel of Christ among them; and the period is not far off when they will be relieved from their present embarrassed circumstances, occasioned by the unsettled state of their farms. These must be secured before long, and every one will then know what is his own, and I hope be satisfied with the portion assigned him by providence. In this new country, where the people have come, for the most part, to better their condition, and where almost every thing is in a deranged, unsettled state, we must expect to find some things unpleasant, and even discouraging; but after all we are called to experience, our prospects are continually growing better and better, for building up a society; our house of worship is operating favorably. It adds to the respectability of the place, and the people seem to feel that they must have a share in the house, and of course that they cannot entirely neglect divine worship on the Sabbath. We are therefore rather increasing in strength, and though we have no revival, yet we cannot but believe that God is preparing the way for a work of grace, for the salvation of immortal souls.

LOOKING ON THE BRIGHT SIDE.

The writer of the following has his trials, but he is evidently accustomed to regard the promising as well as the gloomy aspect of affairs. Hence, his heart is encouraged and his arm nerved to effort, where others would complain, or give up the conflict.

My wife having been sick with the fever of the country for a month past, and "help" being scarce, has prevented my reporting at or nearer to the time when I should. The salaries of western ministers are generally based on the supposition of continued health and prosperity, which makes it difficult or impossible to hire aid in times of adversity, if indeed "hired help" were easy to obtain here at any rate. By the favor of a good providence, I have been enabled to perform nearly all my usual ministerial duties, and yet supply any "lack of service" at home of an only daughter of twelve years.

With gratitude be it recorded, that the health of this part of the state, and of the adjacent part of Wisconsin, has been good for the season, and the crops abundant, of which wheat has commanded a good price till lately, with a prospect of its doing so again on the opening of the navigation next June, which very much encourages the people to bear up under their past reverses of fortune.

I have also had the high satisfaction of witnessing the good effects of the ministry during the quarter. These are visible, not only in a far greater attendance at one of my four places of worship, the conversion of two individuals, the softening of the hearts of others, the baptism of an unusual number of children, the prosperity of a Sabbath school, and the addition of members to one of the two churches, but in other ways which cannot be so easily described.

While my Baptist and Methodist brethren are doing good in their several connexions, where your missionaries would not be so acceptable or useful, it was well that you furnished a minister for another and a large portion of the people of this populous county, who had greatly needed and desired one

with their views of gospel faith and order.

As no other Congregational or Presbyterian minister had ever before been located in this county, there was more to "set in order" than I could do. I have made arrangements for gathering one or two more churches, while there is yet another settlement in which I hope to find time to gather the remnants of Israel.

On the whole, while some portions of my vineyard are too much "like the heath in the desert," which does not "see when good cometh," and while there are many discouragements, the promise of God is sure, by which His word is accomplishing here, as elsewhere, "that which He pleases," "and prospers in the thing whereto He sends it." We may thank God and take courage. The foundations of many generations must be laid in these ends of the earth, reserved from the beginning of the world, for the inheritance of the saints in these latter days; and by God's blessing on appropriate and cheerful efforts, this glorious work will be accomplished, and our own eyes may yet behold the beauteous superstructure ascending high, and near to completion.

According as I have strength, I have access to, and visit, not only my own people, but Universalists, Catholics, Infidels, Campbellites, and persons of no particularly avowed religious sentiments. But my field is so large that I hope in a year or two, at most, another missionary may cultivate it with me.

MICHIGAN.

From Rev. D. R. Dixon, Unadilla.

"MERCIES IN DISGUISE."

It is now more than five weeks since my third quarterly report was due. Sickness and death in my family have caused this delay. About a week before the close of the quarter, I was taken with the fever of the country. Within a few days, and while I was yet quite feeble, my daughter was seized with delirium and violent fever, which, after a progress of four weeks, terminated in death. It would be interesting to a father's heart, to give you some account of her life and death. But this is not the place to give indulgence to parental grief. Suffice it to say, she was dear to our hearts—the only daughter, our youngest child—a father's favorite, about 20 years of age. But she is gone; and blessed be God, that after seasons of severe conflict, I have been enabled to submit, to resign her to His disposal, and derive consolation from His word. I can say, in the language of the sweet hymn sung at her interment,

> "'Tis *God* that hath bereft us,
> And He can all our sorrows heal."

We have good hope that she was prepared for a better world; not so much because she had been, for a number of years, an unimpeachable member of the church of Christ, as that she was an active member, and felt an interest in promoting the great objects of christian benevolence, which adorn our age. In re-organizing and and sustaining the Sabbath school the present season, she spared no pains. Her mind also had been deeply exercised, for a number of weeks previous to her illness, respecting her acceptance with God. Her hope of salvation she was not willing to rest on slender evidence. She labored to make her calling and election sure; and a night or two before she was taken sick, she seemed to enjoy sweet peace in believing. Also, during the latter part of her sickness, after her distressing paroxysms had subsided, and her mind became calm and peaceful, she oftentimes expressed sweet hope in Christ. We believe she has gone to a better world, and we do not wish her return.

SABBATH SCHOOL BOOKS RECEIVED.

One of the last things done by our dear child, was to go and bring from Ann Arbor the box of Sabbath school books and tracts, sent from Boston. This box was long delayed, having been three months on its passage. But when it arrived, we found it contained a valuable deposite—as much as $35 or $40 worth of new books and tracts, from the Tract Depository at Boston, and from

Sabbath schools in Andover and Charlestown, besides a number of packages of good second-hand books, question books, &c., from different congregations in the vicinity, all of which, so far as they have been distributed, we have found quite acceptable. Six schools have already been supplied, two of them new schools, in districts where no Sabbath school had before been taught; and we have books for two or three more. Letters of acknowledgment, I trust, will soon be forwarded by those who have received the books.

THANKFULNESS FOR BOOKS.

Our readers will remember the appeal of a Missionary's wife for a library for her husband. In answer to that appeal, donations in cash and books were received, which together enabled us to forward a small but valuable library, which is thus acknowledged by the brother for whom they were intended.

I have this evening opened my box of books, and can hardly credit the sight of my eyes. I will barely say that my hopes are more than realized. No one surely can deny that it is on the whole, a most precious collection. While I am grateful to you, dear brethren, and to all those dear brethren and sisters who have so promptly aided, I may not turn away my eye from that kind Providence that has been concerned in bringing it all about. To how many needy missionary families you are sending joy, that can be better felt than told! I refer to the shower of good things that is coming in upon us from the eastern churches. My wife and myself have been permitted to put our hands into the "missionary boxes." How grateful to the spirit of the missionary are such assurances, that in his trials, toils and privations, he shares in the sympathies of his brethren. There is a cold charity which says, "be ye warmed and be ye filled," while it gives not the things that are needful. This charity may have a tongue, and it may raise its cry long and loud. Again, there is a charity that has not only a tongue, but a heart also, which throbs with warm emotion. This is the charity that blesses others; and this, we believe, lives in the breasts of some at the East. It has clothed the naked, it has fed the hungry. Your missionaries have sustained both nakedness and hunger. By what our brethren have done, they have afforded us at least a temporary relief; and for it our hearts are truly grateful. May God give them a hundred fold blessing.

From Rev. O. C. Thompson, Port Huron, Mich.

I have now finished another quarter of missionary labor, which completes the year for which I have been commissioned to preach the Gospel in these parts. There is a slow but steady gain to the good cause in the whole length of this river, which is my field of labor. The attendance upon public worship is much better than it was a year ago at this time. This is our sickly season. Many are now sick, and some are dying, though deaths are not so frequent as they were last year. I have been in the midst of sickness and death for the last six weeks, but my health has been mercifully preserved. I am still devoting half of my time to the communities in the lower part of the county; if I did not do this I could not be sustained even with missionary aid. The size of my field greatly increases the amount of my labor. I have in no instance failed in filling every appointment for this season. When I visit either of the churches, I spend a whole Sabbath with them, and most of the week, and by the blessing of heaven this has been so regular, that it is in each place well understood, and I have a full congregation. I have the pleasure of saying that the branch of the St. Clair church at Newport, have recently felt that they can and ought to sustain a church entirely among themselves, and I have organized a church there of fourteen members. A good state of feeling prevailed at the time. As for proof of it, I will state that on Saturday evening, after a preparatory lecture, I appointed a prayer meeting, it continued till 9 P. M. I then dismissed it, but said if any

wished to converse on the subject of religion, or to request the special prayers of Christians in their behalf, they were invited to tarry. Almost the whole congregation stayed; we continued until half past ten. I then dismissed again, thinking it unsuitable to remain longer. I left, but many stayed and prayed and talked until 12 o'clock, and assembled again at 7 Sabbath morning. A few hope they submitted to the Lord there.

An application has been sent to you for further aid. I sincerely hope it will be granted, for it is greatly needed, and without it, I fear the field must be vacated, or, which is nearly as bad, we must resort to teaching, or farming a part of the time. The temperance cause is on the gain. I was invited a few weeks ago, by the commanding officer of Fort Gratiot, to spend a few days in his family. His lady introduced the subject of temperance at the dinner-table. Now, not one in the garrison was a total abstinence man, except one sergeant, not even the chaplain; he was strongly opposed to it. I followed up the subject thus introduced first at the table, then in the parlor. Suffice it to say, I was invited to address a *total abstinence society* next Friday evening, including the major, the chaplain, and fifty out of sixty men.

My Canada congregation at Port Sarnio, have built them a meeting-house and obtained a minister. One year ago I preached the first sermon ever preached there by a Presbyterian minister. They are doing nobly. They are poor, but not ground down by the awful pressure that is upon us.

OHIO.

From a Report.

This settlement is comparatively new, and as far as our denomination is concerned, it is especially so. The first Presbyterian families located here in 1837. Nearly every body in the community professes religion, which (strange as it may seem) is a great hindrance to the Gospel. Campbellites and New Lights are numerous and active. I am frequently met by "Big Meetings" which draw away the youth and the meeting-going part of the community. There are a few Methodists and Baptists who generally help to make up our congregation. We have also here Universalists. This is the form Infidelity is taking in this region. With all the discouragements, the Gospel is not preached in vain.

We have usually met in a school-house, a new and quite commodious building. In September the annual school district meeting occurred. In the absence of many voters, the house was shut against *all religious meetings*. This shows what men would do if they could. The house will again be opened soon.

We have had a small Sabbath school in the summer for two or three years; but were unable to procure a library. I applied for one of the London libraries advertised for the West last spring, but failed to obtain it. But recently I have received the pleasing intelligence that a box of books is awaiting my order in Philadelphia, the present of a Sabbath school in New-Haven, Ct. May the blessing of the Lord accompany it.

Appointments by the Executive Committee of the A. H. M. S., from November 1st to December 1st, 1841.

Not in commission last year.

Rev. Joseph D. Baker, Harford, N. Y.
Rev. Isaac F. Adams, West Pitcher, N. Y.
Rev. Nathaniel Summer, Davenport, N. Y.
Rev. John Morrell, Lamoil, Ill.
Rev. George Turner, Mount Hope, N. Y.
Rev. J. H. Buffington, Woodville, Ill.
Rev. David I. Perry, Sycamore, Ill.
Rev. E. D. Wells, Campbell, N. Y.
Rev. Samuel A. M'Ewen, Richford, N. Y.
Rev. Charles Kenmore, Kendall and Carlton, N. Y.
Rev. Daniel Johnson, Adams Basin, N. Y.
Rev. Wm. Hunter, Springwater, N. Y.
Rev. Edwin Hoyt, Stockton and Charlotte, N. Y.
Rev. John B. Sage, Polk and Meigs co's., Ten.
Rev. James Ballaird, Grand Rapids and Grandville, Mich.
Rev. Charles Kellogg, Richmond, Mich.
Rev. Noah Cook, Elkhart, Ind.
Rev. Daniel Gibbs, Ticonderoga, N. Y.

Re-appointed.

Rev. Henry Smith, Triangle, N. Y.
Rev. S. P. Storrs, Columbus, N. Y.
Rev. A. G. Orton, Greene, N. Y.
Rev. Joseph S. Lord, Borodino, N. Y.
Rev. Justin B. Taylor, De Kalb, N. Y.
Rev. E. D. Kinney, Darien, Ct.
Rev. C. T. Prentice, North Fairfield, Ct.
Rev. Romulus Barnes, Washington, Ill.
Rev. John Ballard, Griggsville, Ill.
Rev. Seth Hardy, Pinckney and Plainfield, Mich.
Rev. L. W. Dunlap, West Ely, Mo.
Rev. C. Washburn, Bentonville, Ark.
Rev. G. G. Poage, Cherokee, O.
Rev. Orris Frazer, Bath, N. Y.
Rev. J. D. Moore, Black Rock, N. Y.
Rev. Lemuel Leonard, Portageville, N. Y.
Rev. E. Everett, Naples, N. Y.
Rev. G. W. Elliott, Ottawa Presbytery, Ill.
Rev. Philander Barbour, Fort Ann, N. Y.
Rev. Asa Johnson, Peru, Ind.
Rev. O. C. Thompson, Port Huron, Mich.
Rev. W. M. Adams, Mineral Point, Wis.
Rev. E. J. Sherrill, Eaton, L. C.
Rev. Tyrell Blair, Centerville, Green co., N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from November 1st to December 1st, 1841.

MASSACHUSETTS—
Amherst, John Boland, 25 00
Hampshire co., Miss. Soc., by E. Williams, Treas., 200 00
Lowell, Appleton-st., Sab. Sch., Sarah W. Hosmer, to const. Mrs. Mary Conant of Jaffrey, N. H. a L. M., by L. Eames, 30 00
West Newbury, Friend, to const. Rev. J. Q. A. Edgell a L. M., 30 00

CONNECTICUT—
Berlin, in part of legacy of the late T. Wilcox, by B. Ely, 100 00
Darien, Cong. Ch., by Rev. E. D. Kinney, 30 00
Fairfield Co., West H. M. S., by G. St. John, Treas., viz:
New Canaan, bal., 2 99
North Fairfield, Cong. Ch., 7 42
Norwalk, bal., 3 13
Middletown, Fem. H. M. S., by Mrs. Eliza Cotton, 60 00
New-Haven, 1. M., $5 each for ten grand children, 50 00
Sterling, Ladies' Char. Soc., by W. A. Reed, Sec., 6 19
Stonington, Fem. Aux. Mrs. Maria Babcock, by Miss L. A. Sheffield, 20 00
Westminster, by Rev. Asa King, 7 00

NEW-YORK—
Centerville, Green Co., by Rev. T. Blair, 30 00
Collins, Cong. Ch., by Rev. E. Taylor, 16 00
Great Valley, by Rev. R. Willoughby, 5 00
Livingstonville, by Rev. E. G. Johnson, 6 00
Malden, Miss Cornelia Bradley, 10 00
New-York city, viz:
Carmine St. Ch., Sab. Sch., by S. H. Crane, 59 00
Madison St. Ch., J. A. Ackley, 2 00
Mercer St. Ch., J. B. Murray, $25; Friend, 10, 35 00
Murray St. Ch., a Lady, by Rev. Dr. M'Auley, 25 00
Pearl St. Ch., by R. Aikman, 89 30
Village Ch., R. Hunt, 2 50
North Granville, Ladies, by Mrs. M. Oliphant, 21 00
Rondout, Presb. Ch., by Rev. J. M. Sayre, 28 00
Troy, 2d Presb. Ch., Gent. H. M. S., by C. Lyman, 50 00
Ulster Co., Friend, 5 00
West Durham, 5 39
Westport, by Rev. Joel Fisk, 8 26

ARKANSAS—
Fort Towson, Mon. Con. Coll., $6; Mrs. Gooding, $1 50; by Rev. C. Kingsbury, 7 50

OHIO—
Milan, by Rev. J. C. Sherwin, 50 00

INDIANA—
Poplar Spring, by Rev. E. G. Lowry, 5 00

MICHIGAN—
Pinckney and Plainfield, by Rev. S. Hardy, 10 00
Unadilla, Presb. Ch., by Rev. D. R. Dixon, 4 00

LOWER CANADA—
Eaton, Fem. Soc., by Rev. E. J. Sherrill, 20 00

SCOTLAND—
Cavers, Roxboroughshire, J. Douglass, Esq., by Rev. Dr. Skinner, 148 47

HOME MISSIONARY—
Sundry sums received for freight of boxes of clothing, &c., 13 50

$1,362 49

JASPER CORNING, *Treasurer.*

Rev. F. Bascom acknowledges the receipt of $50, from the Ch. Galena, Ill., by Rev. A. Kent.

Boxes of clothing, &c., sent or reported to the A. H. M. S., with the value as estimated by the donors.

Berlin, Buckingham Ch., Md., 61 62
Bloomfield, Ct., by Rev. W. W. Backus.
Boston, Mass., Friends.
Boylston, Mass., by Harriet S. Sanford, 35 59
Bridgeport, Ct., First Cong. Ch., Ladies, by C. S. W. James.
Brooklyn, Ct., Ladies' Sew. Soc., of which $7 50 is from little Misses, by Mrs. S. P. Williams.
Calais, Me., Ladies, by Rev. S. H. Keeler, 125 61
Canterbury, N. H., by Rev. W. Patrick, 51 88
Charlemont, Mass., by Rev. W. Hastings, 27 59
Coventryville, N. Y.
Dublin, N. H., by Rev. H. A. Kendall, 37 70
East Boscawen, N. H., Ladies, 46 58
East Durham, N. Y., 75 00
East Granville, Mass., Rev. Dr. Cooley's Ch., Ladies, 37 61
East Medway, Mass., Rev. Mr. Harding's Soc., 70 00
Fair Haven, Vt., by W. Kittridge, 62 14
Falmouth, Mass.
Genoa, N. Y., Rev. Mr. Smith's Cong., 102 83
Groton, Mass., Rev. Mr. Phelps' Soc., 87 35
Guilford, Ct., by Harriet Seward.
Hadley, Mass., 1st Ch., Ladies, Miss Elizabeth Kellogg, Tr., 50 00
Mrs. Sarah C. Smith, 30 01
Hatfield, Mass., two barrels.
Honesdale, Pa., Ladies' Benev. Soc. 78 05
Ipswich, Mass., South Parish, Ladies' Reading and Benev. Soc., by E. L. Heard, 70 00
Jaffray, N. H., Ladies' Benev. Soc., including shoes, $11 19 from L. M. Melville, Esq., by Rev. J. D. Crosby, 98 26
Litchfield, Ct., Ladies' Dorcas Soc., Helen M. Emmons, Sec., 121 55
Marcellus, N. Y., Ladies, by Mrs. S. Hopkins.
Marlborough, N. H., Ladies, 63 00
Middleboro, Mass., Ladies, by Rev. H. Burrows.

Naugatuc, Ct., by Rev. M. H. Eames,	65 00
New Providence, N. J., Presb. Ch.	
North Bridgewater, Mass., Rev. Paul Couch's Soc.	
North Cornwall, Ct., Ladies' Soc.,	52 00
North Lenox, Mass., Young Ladies' Sew. Soc., by Frances C. Mattoon.	
North Wilbraham, Mass., Cong. Soc., Ladies, by Rev. John Bowers,	85 13
North Woodstock, Ct., Rev. Mr. Boutwell's Soc.,	38 50
Oxford, N. H.	
Pepperell, Mass.	
Phillipstown, Mass., Ladies, by Miss Betsey Chickering.	
Rowe, Mass., Fem. Miss. Soc.,	33 00
Salem, Wayne Co., Pa.	
Sharon, Vt., by Rev. L. R. Phillips.	
Shelburn, Mass., by Mrs. E. P. W. Packard,	120 00
South Hadley, Mass., Ladies' Benev. Sew. Soc., by Elizabeth S. Hawkes.	
Starkey, N. Y., Third Presb. Ch., by T. H. Abbey,	47 26
Townsend, Mass.	
Uxbridge, Mass., by W. C. Capron.	
Waltham, Mass., Ladies, by M. A. J. Whiting,	36 00
West Durham, N. Y., Fem. Mite Soc.	
West Medway and Medway village, Mass., Ladies, by Mary E. Ide,	117 30
Westminster, Ct., by Rev. Asa King,	50 07
Williamstown, Mass., Ladies, by E. Kellogg,	100 00
Windham, Ct., First Cong. Ch., by Rev. J. E. Tyler.	
Boxes forwarded by Mr. Edward Vernon, Utica, N. Y.	
Clinton, two boxes.	
Center Lisle.	
Winfield.	
Cassville.	
Utica.	
Sauquoit and Paris Hill,	64 05
Whitesboro.	
New Hartford.	
Fort Plain.	
Salesville.	
Turin.	
Augusta.	
Triangle.	

Receipts of the Western Agency at Geneva, N. Y., from Sept., to Nov. 1, 1841.

Albion, by T. C. Fanning, $17 69; by C. Farwell, Esq., $4 50,	22 19
Benton and Bellona,	19 00
Big Flat, by Rev. L. Whiting,	22 00
Black Rock, by Rev. J. D. Moore,	20 00
Branchport,	7 50
Buffalo. Deac. Jabez Goodell, by Rev. John C. Lord,	20 00
Cameron,	4 50
Campbell,	10 31
Chili, by Rev. J. W. Fox,	62 56
Cohocton,	4 50
Corning. Fem. Miss. Soc., to make Mrs. Samuel M. Hopkins a L. M.,	38 00
East Palmyra,	21 35
East Sheridan,	12 00
Elmira, Miss Ann Decker, L. M., in full $20; cash, $30,	50 00
Friendship,	7 00
Geneva, Edmund Dwight, to sustain a missionary,	100 00
Gorham,	5 18
Greenwood,	5 00
Huron, Ladies' Benev. Soc., $4 50; others, $29 17,	33 67
Ithaca, J. B. Williams, in part,	25 00
Jasper,	3 34
Le Roy,	26 08
Lockport, Ladies' Miss. Soc., M. E. Tyler, Sec.,	28 00
Ludlowville,	41 95
Medina, G. P. Prudden, $10; cash, $23 50,	33 50
Napoli.	2 50
Newark, Wayne Co., Ladies, $8 12; cash, $6 88,	15 00
Ovid, Dr. J. L. Eastman,	12 00
Owego, Ladies' Benev. Soc., Mrs. W. Pumpelly, Sec., $16; James Pumpelly, $10; Wm. Platt $10; Wm. Pumpelly, $10; cash, $27 66,	73 66
Painted Post, by Rev. S. S. Howe,	13 00
Portageville,	1 74
Portland,	14 00
Ripley, by Rev. S. G. Orton,	26 00
Rochester, Washington St. Ch., S. D. Porter, $15; balance, $5,	20 00
" Brick Church, balance,	21 81
Skaneateles,	8 00
Southport,	3 00
Springwater,	7 00
Victor, W. Bushnell, $10; Cash, $3 25,	13 25
Waterloo, Ladies' Benev. Soc., to make Rev. S. H. Gridley a L. M.,	30 00
Woodhull,	3 87
Dr. Whitcomb,	3 00
	880 46

Boxes forwarded by Rev. J. A. Murray.

Geneva,	200 00
Ira,	30 00
Seneca Falls,	40 00
West Dresden,	25 00

Receipts of the Central Agency at Utica, N. Y., from Aug. 25 to Nov. 11, 1841, Rev. A. Crane, Sec.

Belville, by Rev. J. Birchard,	11 00
Borodino, Rev. J. S. Lord and others,	3 00
Carthage, by Rev. Mr. Halsey,	5 00
Cherry Valley, Mrs. Little,	5 00
East Whitehall, Cong. Soc., to const. Rev. Hiram Slauson a L. M.,	30 00
Eaton Village, by Rev. E. D. Willis,	25 00
Ellis Village,	5 00
Hartwick, Presb. Cong., to const. Rev. B. G. Riley, a L. M.,	30 00
La Forgeville, by Rev. H. H. Morgan,	15 00
Middlefield Centre, Fem. Miss. Soc., and Ben. Soc., by Mrs. A. Parmelee, $30; coll. $24 26,	54 26
Richfield, Cong. Soc.,	12 80
Scaghticoke, Fem. Aux., by Mrs. O. Noble, $50; legacy of Ebenezer Smith, by Messrs. Perry & Ripley, Ex's, $10,	60 00
Springfield, Presb. Soc.,	40 87
Utica, First Ch., Mrs. J. Kirtland,	10 00
Whitehall, Presb. cong., to const. Rev. Henry Morris a L. D.,	100 00
Woodville, by Rev. Mr. Pond,	8 44
	$415 37

The Treasurer of the Massachusetts Missionary Society acknowledges the receipt of the following sums from Sept. 1st to Dec. 1st, 1841.

Norfolk Conference,	340 51
Franklin Co. Domestic Miss. Soc.,	300 00
Charlestown, First Parish,	147 72
Tewksbury, legacy of Miss Sarah F. Rogers, $10; Ladies, $30,	40 00
Warren, Rev. Mr. Trask's Soc.,	74 00
Newton, Ladies, East Parish,	31 56
Essex North, Aux. Soc., S. H. Currier, Treas.,	212 50
North Andover, Rev. Mr. Page's Soc.,	37 00
Boston, viz :	
Mariner's Ch.,	16 42
Park St. Ch.,	287 53
Old South Ch.,	498 02
Franklin St. Ch.,	211 11
Pine St. Ch.,	104 81
Bowdoin St. Ch.,	[illegible]

Salem St. Ch.,	86 06
Phillips Ch.,	98 00
Park St. Sabbath school,	94 51
A Friend, $30; do. $2,	32 00
Haverhill, Rev. Mr. Lawrence's Soc.,	76 33
North Hadley, Fem. Benev. Soc.,	15 00
Lancaster, Rev. Mr. Packard's Soc.,	8 00
Natick, First Parish, $50; Benev. Soc., $30,	80 00
Ashburnham, Mon. Con. coll.,	3 11
Hampshire, Miss. Soc., E. Williams, Tr.,	306 56
Braintree, Rev. Mr. Matthews' Soc.,	35 43
Lincoln, Rev. Mr. Newhall's Soc.,	10 00
Lowell, John St. Ch. and Soc.,	98 00
" Appleton St. Ch. and Soc.,	44 27
Chelmsford, legacy of Mrs. Lydia Manning,	100 00
South Royalston, Rev. Mr. Peckham's Soc.,	10 00
Abington, First Cong. Soc.,	37 00
Roxbury, Spring St. Ch. and Soc.,	30 00
Holmes' Hole, J. L. Barrows,	5 00
Brewster, a friend,	1 00
Hampden Co. Aux. Soc., H. Brewer, Tr.,	950 00
Northbridge, Whitinville Ch.,	43 00
Old Colony Aux. Soc., Rev. Mr. Roberts, Sec., New-Bedford,	54 00
Middlesex North and vicinity, J. S. Adams, Treas.,	380 04
Essex, legacy of Mrs. Mary P. Choate,	183 33
Unionville, Miss. Assoc.,	47 00
Brookfield, Assoc., Rev. Mr. Stone, Tr.,	100 00
Falmouth, Rev. H. B. Hooker's Soc.,	135 50
Danvers, South Parish,	73 36
Hamilton, coll.,	9 37
Beverly, a lady,	30 00
Salem, Conference of Churches,	33 85
" Tabernacle Sabbath school,	5 67

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums, during the quarter ending Oct. 31st, 1841; viz.

West Chester, Pa., P. F. Smith, Esq., $5; Mon. Con. coll., $32 26,	37 26
Chester, N. J., Cong. Ch.,	3 00
East Whiteland, Pa., col. in Ch.,	13 00
Lower Merion, Pa., Lutheran Ch., Mon. Con.,	5 00
Bridgeton, N. J., 2d Pres. Ch., Young Ladies' Sewing Soc., to constitute Rev. J. L. Bartlett a L. M.,	30 00
Newark, N. J., 3d Presb. Ch., David Nichols, Esq.,	20 00
St. Georges, Del., col. in Presb. Ch., (in part,) by Rev. Mr. Hamill,	35 00
Central Ch., N. L., Philadelphia, Rev. A. Rood, $5; Miss M. G. Ogden, $5; B. Naglee, $10; W. T. Donaldson, $10; Geo. C. Brown, $10; F. Patteson, $5; Samuel Bodine, $5; C. Aitkin, $3; Joseph Aitkin, $3; others, $54; (as far as collected,)	110 00
Greensburgh, Pa., Pres. Ch., S. P. Brown, $5; T. L. Drum, $3; R. McLaughlin, $3; J. Armstrong, Esq., $3; Mrs. Burril, $3; J. Clark, $2; Joseph Russel, $2; others, $5; Mon. Con. coll., $10 79; James Nichols, Esq., $2,	38 79
Pittsburgh, Pa., 3d Presb. Ch., Mrs. M. Albree, to constitute her husband, Geo. Albree, Esq., a life member, $30; Geo. Albree, $10; Wm. M. Semple, $10; H. Higby, $10; Wm. Curling, $10; A. A. Hardy, $10; A. B. Curling, $10; John B. Semple, $10; B. A. Fahnestock, $10; A. P. Childs, $10; John Bissell, $10; R. Edwards, $12; George Breed, $10; J. J. Gray, $5; H. H. McCullough, $5; Wm. Thaw, $5; Wm. P. Jones, $5; T. Bell, $12; I. N. Jones, $4; M. Holmes, $5; John Finney, $3; L. Wilcox, Jr., $3; Mr. Uffington, $2; D. McCandles, $2; R. Dickey, Jr., $2; J. J. Henderson, $2; Miss Finney, $2; Miss M. Dickey, $3; various others, $6; (in part,)	222 00
1st Presb. Ch., Pittsburgh, Pa., Mrs. Hannah T. Bartlett,	5 00
Minersville, Alleghany Co., Pa., John Herron, Esq., to constitute his wife, Mrs. C. Herron, a L. M., $30; S. D. Herron, $6; Wm. Herron, $6; H. P. Cain, $5; A. Wilson, $5; J. Patterson, $2; Mary Wilson, $2; C. Hany, $1 50; Mrs. E. Herron, $1; Margaret Herron, $1; Caroline Cain, $1; Lucy Geddes, $1; others, $8 50,	70 00
1st Cong. Ch., Phila., Religious Benev. Association, by Mrs. E. L. Clarkson,	32 75
Girard, Erie Co., Pa., Pres. Ch., Mon. Con. col.,	8 00
Springfield, Erie Co., Pa., Presb. Ch., Rev. R. Craighead, $5; Wm. Townsend, $3; Samuel Robinson, $2; Thomas Webster, $2; Miss S. A. Townsend, $1; Mrs. Morgan, $1; others, $8 39,	22 39
North East, Erie Co., Pa., Presb. Ch., Mon. Con. col., $24; James Duncan, Esq., $1 50,	25 50
Erie, Erie Co., Pa., Pres. Ch., col. in Ch., by Rev. G. A. Lyon,	100 00
Gravel Run, Pa., Pres. Ch.,	2 00
Meadville, Pa., 1st Pres. Ch., col. $6 16; a friend, $1; Mon. Con. col. $25, to const. Rev. R. S. Lockwood a L. M.,	32 16
Franklin, Pa., Rev. Thomas Anderson,	5 00
Westfield, N. J., Pres. Ch., Samuel Downer, Esq., to constitute himself a life member, $30; col. in Ch., (in part,) $24,	54 00
Christiana, Del., Rev. N. Patterson, $10; A. P. Shannon, $5; others, $5 50,	20 50
Alexandria, N. J., 'A Friend,'	50
Harford, Susquehanna Co., Pa., Cong. Ch.,	5 00
Great Bend, Pa., Pres. Ch., Mon. Con. col., $5; collection in Ch., (in part,) $4,	9 00
Montrose, Pa., Pres. Ch., col. in part,	16 00
Lewes, Del., Pres. Ch., balance of collection, to constitute Mrs. M. H. Mustard a L. M.,	12 50
Cool Spring, Pres. Ch., Del., E. D. Cullen, Esq., $5; Lydia, Mary, and Charles Cullen, $3; A. Marshall, $5; others, $1 50,	14 50
Salem, Wayne Co., Pa., Presbyterian Ch., collection by Rev. J. Barlow,	39 00
Womelsdorf, Pa., Presbyterian Ch., by Rev. Mr. Walker,	20 25
5th Pres. Ch., Phila., Mon. Con., $50; G. W. McClelland, Esq., $50; James Atwood, $25; J. M. Kennedy, $10,	135 00
11th Pres. Ch., Phila., collection, (in part,) by Mr. Sprague,	60 00
1st Pres. Ch., A. R. Perkins, Esq., $100; M. Atwood, $20; cash, $5,	125 00
10th Pres. Ch., Robert Earp, Esq.,	20 00
Rockaway, N. J., Pres. Ch., collection, (in part,)	19 00
Alleghany City, Mrs. Eliza J. Patterson, to constitute her husband, Mr. J. Patterson, a L. M.,	30 00

Boxes of clothing, &c., sent or reported to the Society, with the estimated value of the donors.

Caldwell, N. J., by Rev. S. L. Tuttle,	45 50
Erie, Pa., by Rev. G. A. Lyon,	105 00
Ladies of 1st Pres. Ch., Phila., two boxes.	
Berlin, Md., by Rev. Mr. Handy,	61 61
North East, Pa.,	13 00
	[illegible] 11

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE Countess of Huntington, so well known for her distinguished piety and zeal in doing good, died in June, 1791, at the advanced age of 84 years. At the commencement of her last illness in November previous, she said to a friend, on being asked how she did, "I am well. All is well forever. I see, wherever I turn my eyes, whether I live or die, nothing but victory." She with great emphasis repeated often, "The coming of the Lord draweth nigh. O my friend, the coming of the Lord draweth nigh!"—adding, "The thought fills my soul with joy unspeakable; whether I shall see his glory more abundantly appear, or whether it be an intimation of my own departure to Him."

At another time, "all the little ruffles and difficulties which surround me, and and all the pains I am exercised with in this poor body, through mercy affect not the settled peace and joy of my soul."

A day or two before her last illness, just as she had come from her room to her elbow-chair, she broke out in these remarkable words:

"The Lord hath been present with my spirit this morning in a remarkable manner. What he means to convey to my mind, I know not. It may be, my approaching departure. My soul is filled with glory. I am as in the element of heaven itself." They who knew how constantly her conversation was in heaven, will conclude, that those who were around her, might fill volumes, instead of pages, with her energetic expressions. But she forbid it, and the publication of her papers and correspondence.

Weakened by complicated disorders, and enfeebled by age; when about a week preceding her departure, she was confined on the bed of languishing, it could not but afford surprise to all around her, that the vigor of her mind was as unabated, and her intellects as clear, as in any period of her life. The same earnest concern for the work of God, and the advancement of the kingdom of his dear Son, abroad and at home, occupied all her thoughts. Anxious that an attempt to send the Gospel to Otaheite in the South Seas, should succeed, to a friend engaged in that labor of love, who was sitting by her bedside, she began to express her earnest desire that it might be accomplished. He with difficulty prevailed on her to drop the subject, lest talking earnestly might interrupt the rest which was desirable for her, assuring her that every means would be pursued to effect so desirable an event. "And to-morrow," said he, "your ladyship shall hear what can be done." And when, next day, difficulties were raised, and the two persons who had engaged to go as missionaries demurred, unless they could be ordained in the established church, which was refused them; she said, on being informed of it, "We shall find others, I doubt not:" and gave immediate orders to her secretary to write a note to the person engaged in the pursuit, to assure him of her affectionate regard, and to express her love and honor for his zeal and faithfulness. So warmly was her heart interested in this work to her very last moments.

About an hour only before her death, she said to a female friend, who with assiduous attention for many nights and days never quitted the room, "Is Charles's letter come?" (she had sent for him to supply her chapel in Spa Fields, when Mr. Jones of Langan returned home.) On being answered it is, she said, "It must be opened, to see

if he comes." When her friend said, "I will go and open it;" she added, "To know if he comes, that is the point." So anxiously were the cares of her work impressed upon her dying heart: and often she added, when speaking of the people in her connexion as her children, "I feel for their souls."

During the whole of her illness, her pains never made her impatient; but she seemed more concerned about those who attended her, than about herself. She said tenderly to Lady A. E. and Miss S. A., whose long, faithful, and tender attachment to her is well known, "I fear I shall be the death of you both," (alluding to their constant watching with her;) "it will be but a few days more." She appeared, during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced, saying, "I am encircled in the arms of love and mercy." And, at another time, "I long to be at home: O, I long to be at home." A little before she died, she said repeatedly, "I shall go to my God and Father this night:" and shortly after, "Can he forget to be gracious? Is there any end of his loving-kindness?"

SKETCH OF THE REV. THOMAS DOOLITTLE.

Thomas Doolittle, M. A., of *Pembroke-Hall, Cambridge*, was born of religious parents in 1630. He early discovered an inclination to learning. Some of his friends would have had him brought up to the law, and he was actually placed with an attorney upon trial; but being set to copy some writings on the *Lord's day*, he resolved against that profession, and determined on the ministry; in which he had Mr. Baxter's encouragement, whose discourses on the *Saints' Rest* were blessed for his saving conversion. He was an experienced Christian, before he was a minister; and, as he improved in learning, he also grew in grace.

When he left the University, he came to *London*, where he was soon noticed for his warm and affectionate preaching; and the Parish of St. *Alphage* called him to be their pastor. He accepted the office with great diffidence, and applied himself to his work with all his might; and the hand of the Lord was eminently with him. In this place he continued nine years, *viz.* till the *Bartholomew Act passed*; when, having carefully studied the terms required, and prayed for Divine direction, he thought it his duty to be a Nonconformist, cheerfully casting himself and family upon Providence; whose concern for him he soon experienced; for the day after he preached his farewell sermon, one of his parishioners presented him 20 pounds, saying, "there was something to buy bread for his children, as an encouragement to his future trust." He then set up a boarding school in *Moorfields*; and so many were desirous to have their children with him, that he soon had occasion for a larger house.

Upon the breaking out of the plague, he called his friends together, to seek the Divine direction; and, according to their advice (on account of the youth under his care) he removed to *Woodford bridge*, leaving Mr. T. Vincent in his house. In this village his family continued healthy, and many resorted to his house for the worship of God. After the plague, he returned to *London*; and, having counted the cost, he opened a meeting-house, though against law, near his own; which proving too small, he erected a large and commodious one in *Monkwell street*, where he preached to a numerous auditory, and had many seals to his ministry. Here Mr. Vincent assisted him; and the Lord Mayor, sending for them both, endeavored to dissuade them from preaching on account of the danger they were in. They told his lordship, "that they were satisfied of their call to preach the Gospel, and therefore could not promise to desist. The next Saturday a messenger of the king, with a company of the train bands, came at midnight to seize Mr. Doolittle in his house, but he made his escape. He purposed to have preached the next morning, but was persuaded to forbear. Another person readily undertook to preach for him; and, while in sermon, a company of soldiers came in, and the officer called aloud to him,

"I command you in the king's name, to come down." He answered, "I command you in the name of the King of kings, not to disturb his worship." On which the officer bid his men fire. The minister, undaunted, clapping his hand on his breast, said, "Shoot, if you please, you can only kill the body." The people, upon this, being in an uproar, he escaped in the crowd unhurt. After this, Mr. Doolittle was absent from home some weeks, and on Lord's day, guards were set before the meeting-house. At length the justices came, and had the pulpit pulled down, and the doors fastened, with the king's broad arrow set upon them.

Upon a license, granted by king Charles in 1672, Mr. Doolittle resumed his place, and set up an Academy at Islington, where he educated several young men for the ministry. When the Oxford Act passed, he removed to Wimbleton, and several of his pupils attended his lectures privately. While he resided here, he experienced a remarkable providence. As he was one day riding out with a friend, he was met by a military officer, who took hold of his horse. Mr. Doolittle asking him, what he meant by stopping him on the king's highway, he looked earnestly at him, but not being certain who he was, let him go, and went away threatening "that he would know who that black devil was, before he was three days older." Some of Mr. Doolittle's friends were much concerned for him; but on the *third* day a person brought him word, that the captain was choked at his table with a bit of bread. After this he removed to Battersea, where his goods were seized and sold. In several other places his house was rifled, and his person often in danger; but Providence so favored his escape, that he was never imprisoned. At length the toleration gave him an opportunity of returning to his place and people in London, where he continued as long as he lived, preaching twice every Lord's day. He had also a lecture on Wednesdays, at which he delivered his Exposition of the Assembly's Catechism. He had great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage.

Mr. Doolittle made religion his business, and was best pleased when taken up in the exercises of it. Scarcely any one spent more time in his study, the advantages of which appeared in his own improvement, and in his preparations for the pulpit; not satisfying himself *to offer to God* or his people *that which cost him nothing*.—In his latter years he was more than once brought near the grave; but, on his people's fervent prayers, he was wonderfully restored. A life prolonged beyond his usefulness he feared, as the greatest trial; and God graciously prevented it. For the Lord's day before his death he preached and catechised with great vigor, and was confined but two days to his bed. In the valley of the shadow of death he had such a sense of the divine presence, as proved a powerful cordial for his support. He died in May, 1707, aged 77, and was the last of the ejected ministers in London. After his death, was found a solemn and very particular form of covenanting with God, which may be seen in the memoirs of his life, prefixed to his *Body of Divinity*, whence the above account is extracted. ORTON.

SERIOUS HINT TO PREACHERS.

[From an old publication.]

It is not always *the Gospel* that is delivered from the pulpit. A man may preach very sensibly concerning the divine perfections, and the authority of God's government and laws. He may set forth the general obligations to duty and obedience. He may inculcate the amiableness of virtue in general, or of particular virtues, and may represent many worthy examples for men's encouragement and excitement. He may earnestly call on men to repent of their sins, and to reform the disposition of their hearts and their course of life. He may inculcate this with all the advantages of earnestness and action that would entitle him to the character of the complete orator. The composition may be very skilful, the language elegant and pathetic, and the preacher may

be so greatly applauded, that it may sometimes be said, *He hath his reward.* Not only may the ears of the hearers be tickled, but their minds may be very agreeably entertained with sentiments that are in themselves just, and with many a good thought. Yet, in all this, there may be nothing by which a soul may be relieved and refreshed that labors and is heavy laden; nothing by which a serious soul may be directed to the proper sources of sanctification. A discourse may have in it much truth that is consistent with the Gospel, and presupposed by it, and yet have nothing in it of the Gospel, properly so called. Of such a discourse, with all its advantage of sentiments and expression, it may be said, as the apostle says of the law, that it is *weak through the flesh.* The corruption of nature, in which sin hath dominion, is too strong for philosophy, logic, and rhetoric; too strong for refined speculation, strong argument, and the greatest oratory.

REV. MR. SHEPARD.

"The celebrated Mr. Shepard, on his death-bed, being visited by some of his younger brethren in the ministry, observed to them, "Your work is great, and calls for great seriousness." With respect to himself, he said, that the studying of his sermons very frequently cost him tears; that before he preached his sermons to others, he derived profit from them himself; and that he always went to the pulpit, as if he were immediately after to give up his account to his Divine Master."

THE PREACHER PREACHED UNTO.

"The celebrated Dr. Manton was appointed on a public occasion to preach before the Lord Mayor and Aldermen of London. His sermon was learned, ingenious, and elegant. As he was returning home, a plain old gentleman pulled him by the coat, and desired to speak to him. The doctor stopt, and the stranger thus addressed him: 'I was one of your auditory to-day. I went to be fed with the Gospel, as usual; but have returned empty. Dr. Manton was not Dr. Manton this morning. There was, indeed, much of the Doctor, of the florid and learned man, in the discourse; but little or nothing of Jesus Christ: it was, in short, no sermon to me.' 'Sir,' answered the Doctor, 'if I have not preached to you, you have now preached a good sermon to me: such as, I trust, I shall never forget, but be the better for, as long as I live.'"

THOUGHTS FOR THE OPENING YEAR.

"Here have we no continuing city."

We meet friends; but while we cling to them, the unseen hand of providence tears us away from their embrace. Beauty we would linger here to admire; but while we look, the grace of the fashion of it perisheth. Power just takes us by the hand; and bids us adieu to greet a successor. Fame crowns us with her wreath; but while we feel the rising flush of joy, she plucks it off to sport with others. Wealth comes to feast us and roll us in his car of pleasures; and while accepting his proposals, he dismisses us to tempt some other pilgrims on their way to eternity. Around the city of our habitation too, are the messengers he sends to warn us of our approaching departure. Decay stands, with tottering limbs and feeble breath; and lisps to us with dying life, that we draw nigh the gates of our habitation, and soon will leave it for eternal worlds. Diseases—busy messengers,—fly here and there, to tell us of our frail abode, and whisper in our ears, 'eternity.' Death, armed with resistless power, stands with his commissions and their unknown dates, to lead us out of our residence below, and bar on us its gates forever. Every where in the city of our abode are we reminded thus, that we have not the power to prolong our stay in it, and that soon we shall leave its privileges, its dwellings, its streets, its sanctuaries, its scriptures, its busy throng for eternity. "Here have we no continuing city."—*Christian Spectator.*

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XIV. **FEBRUARY, 1842.** **No. 10.**

STATE OF THE HOME MISSIONARY TREASURY.

We are often asked by the more thoughtful of the friends of missions, how the Home Missionary treasury is supplied in these times of embarrassment. We have refrained from any public answer to this question, partly, from the hope, that with the progress of the missionary year our prospects would improve; and partly, because we were reluctant to withdraw any portion of the public attention from the urgent necessities of the American Board. We have therefore struggled on for a number of months without presenting any general appeal for funds. But we have reached a point when this can no longer be done. We therefore solicit the prayerful attention of the churches to the following facts.

1. THE WANTS OF THE SOCIETY ARE ENLARGED.

The Executive Committee have multiplied their pledges to the feeble and destitute churches. This they are expected to do. It is the very object of the Society to go on doing more and more for the needy every year; and if its conductors made no advance, but merely sustained the present operations of the Society, they would fall behind the progress of the country and of the age, and would be justly chargeable with being false to their trust. Besides, none who know any thing of the prostrate situation of the new states, the condition of their credit and currency, and the effect which these embarrassments have on individual prosperity, need to be told that the wants of the feeble churches are increased rather than diminished. In former years, it has been practicable to make a steady annual reduction in the appropriations to the missionaries; but now, there is scarcely an application that does not plead for an increase of aid. At the same time, there is a vast territorial enlargment of the missionary field. *The entire claims of Wisconsin and Iowa have come upon us since the season of embarrassment commenced;* and we ought to double our appropriations to those territories, and to several of the newer states, if it were practicable, at the very next meeting of the Committee. Instead of this, we are compelled to carve out a system of retrenchment in our operations in that interesting section of the country.

2. While the wants of the Society are thus much increased, and its pledges swelled to a greater amount than they ever were before, it is a mortifying fact that THERE IS A FALLING OFF IN THE GIFTS of very many churches and individuals. The agents and auxiliaries of the Society unite in stating, that as a general fact, their collections are diminished—that in very few cases do they exceed or even equal those of the previous year, while in almost all cases, of churches and of individuals, there is a decrease.

It is from no spirit of complaint because of what is done to aid another branch of christian benevolence—that the Committee state the fact that this diminution of collections has shown itself principally since the attention of the community has been specially turned to the wants of Foreign Missions. It would seem that the affecting motives furnished by the openings of Provi-

dence and the condition of the heathen, were enough to enlarge the heart of christian philanthropy, and we still hope that the amount required by the necessities of the Foreign Board, will be made up by the increased self-denial and liberality of the churches, without diminishing the contributions to other societies. Is it not reasonable to expect, that a response to so urgent an appeal of the Spirit and providence of God, will open the hearts of his people, and that they will now be the more ready to aid the cause of Home Missions, in consequence of what they have done for the heathen? Some churches, it is true, assign the increase of their contributions to Foreign Missions as a reason for diminishing their other charities. But is this right? Is it such assistance as the Foreign Board desire, or the Head of the church will accept? These great moral enterprises are essentially one, their common object is salvation of MAN—of man wherever he is found; and there is no gain to the great cause by aiding one department at the expense of another? An *increase* of liberality, and not a change of object, is what is required. Are not the motives furnished by both the Home and Foreign field sufficiently powerful to call out a support for both? Or must the most favorable period for christian effort that has existed since the days of the apostles, pass away without being improved, and the heathen world be again shut up for centuries, while from our own land the kingdom of God shall be taken away, and given to a people worthier than we to share its blessings and its triumphs—and all for the want of a liberality in the churches corresponding with the indications of God's hand?

As yet, the Society has been preserved from suffering during the present year by legacies and other extraordinary means; but experience has taught the Committee to rely almost wholly on the regular income of the Society. When this is seriously affected, they cannot but feel the most lively apprehensions for the welfare of the cause. They foresee the disaster that must ensue from stopping the wheels and breaking up the machinery of this cause in the West—disaster to the missionaries and their families, to the churches and to all the spiritual interests of men, and to the public weal at large. Surely, there is more than enough to injure the moral tone of society, in the political contests, the repudiation of legal obligations and the influx of foreign evils; let not these infant states be also deprived of the Gospel. Give them at least this one antidote to the maladies of the social body.

The Executive Committee make their earnest appeal for help in prosecuting this great enterprise: but let it be *permanent* help. They wish for no spasmodic effort which the churches will not be willing to follow up by still greater liberality, as the calls of Providence may require. They desire not to be misled, by a mere temporary relief, into a scale of pledges which will involve them in debt and embarrassment. And surely it is not too much to hope that the facts which constitute the Home Missionary claim —so great, and *growing* a claim—will have more and more control of the hearts and consciences of our christian patriots. Every element of that claim is one which swells in magnitude every year. The population of our country gains half a million annually. Foreign immigration is constantly increasing our difficulties. The causes which deprave the public conscience show no signs of diminished activity. Every year carries the centre of moral and political sway farther and farther west, and away from the settled institutions of the old states. Our connexions with other parts of the earth and our influence on their destiny is becoming more extensive. And no limit yet appears to bound these prospects. Calls upon us from the benighted and miserable come from the four winds of heaven, and our duty to a dying world is growing with the knowledge of their state and the facilities of reaching them. Surely these facts must afford a continually progressive claim upon the church to convert this land, to saturate its people with the true evangelic spirit.

We call, then, upon all Christians to take hold of this great work. Let every one who wishes to see holy men presiding over the nation, making our laws, dispensing justice and guiding our states; let all who wish for quiet Sabbaths, all who deprecate robbery and swindling, and homicide, and drunkenness, all who believe that souls must be converted in this world or perish in the world to come, enrol themselves as promoters of

this Home Missionary cause. Let them examine and weigh the facts that lie at the foundation of the subject, and then commence a course of aid and effort to be carried on as long as they live. Such is the help the cause requires; such, we pray God to grant it, for the salvation of this land and the glory of his great name!

A PICTURE.

The following is one of the many cases that come to our knowledge, often without the agency of the sufferers, and deeply affecting our hearts and filling our eyes with tears. Individual exceptions there may be, but it is our firm conviction that there is no *class* of men on the face of the earth making such constant sacrifices and dying such living deaths to do good to others without the prospect of earthly reward, as the evangelical ministry in the new states. They wear out and die without the notice or the gratitude of men; but their record is on high; and in the great day of manifestation it will be seen, that they have laid the foundations of Zion for many generations.

From a Missionary Report.

I visited one of our brethren a few days ago. He was sick—not expected to live. He has nine children. His wife has to do her work, and teach them, because he is too poor to hire them taught. What will this family do, if they lose their scanty support by the loss of their father? And what will they do if he lives? It will be months before he can do any thing to support them.

We know not the name of this minister, nor even whether he be one of the missionaries of this Society or not; but this simple statement is enough to introduce him to our sympathy. We regard him as a suffering member of the body of Christ. And we desire, reader, that you will not turn away from the contemplation of his case, but dwell upon its details; it may do your heart good; it may make you more grateful to God for your own blessings and more pitiful towards the sufferings of others.

Here is a case of dangerous sickness—sickness aggravated by poverty. Disease is always an affliction; how much more so, when deprived of the mitigations which might be purchased, but cannot, for the want of means? The husband and father, the prop and stay of the household, languishes. The dwelling is small, for the family is poor; and in a new region, where even the wealthiest are yet without ample accommodations, the poor can afford but the rudest cabin of scanty dimensions. The physician approaches not over a noiseless carpet. No retired chamber by its seclusion shuts out all irritating sights and sounds; but the sick man lies down to his mortal struggle amid the unavoidable bustle of domestic labor, and conversation, and the cries of infancy. In the pauses of his conflict, he looks out from his bed upon his poor worn-out companion and her helpless babes; and deem him not a man wanting in faith, though he should sometimes ask, "How can all these be fed and trained when I am gone?"

But what are the feelings of that stricken wife? Amid the cares that waste her by day, the ceaseless claims upon her thoughts and her hands, she may pass mechanically through the busy hours, too much engrossed and distracted to suffer. But when the night has laid her children in sleep, and she sits lonely, listening to the quick breathing of him who has been to her so long the central object of her earthly love—whom she leaned upon, looked up to, and confided in; and the thought of the coming desolation rolls its cold wave over her soul—then it is, that her heart, vacant of other cares, gives itself up to suffering. She cannot keep out the fears of widowhood and orphanage. She tries to pray, and to lay hold of the promises; but busy thoughts of her children—of some that perhaps are sickly, others that are reckless, and of all needing so much that she cannot do for them, rush upon her soul. And then, too, memory will run back to the days of her youth, to a father's fire-side, and gather up every circumstance of contrast to aggravate her present anguish.

O ye, who enjoy in older communities the institutions of piety, the ready-made arrangements of organized society, at the cheap cost of merely supporting them, be mindful of the pioneer, who goes away from all this, to do for others what your fathers have done for

you—to sow in tears, that those who shall come after him may reap in joy! Leave him not unsustained by your alms and your prayers. Leave not his widow or his orphans, to be cast out upon the world the victims of unmitigated want!

EMIGRATION.

[From the St. Louis Republican.]

A few days since, we noticed the arrival of the Hon. C. Oakley, of Illinois, on his return from Europe. We learn that while Mr. Oakley was in England and on the continent, he succeeded in forming a company for the purpose of sending out emigrants to the West. From the little we have gathered of the company and its purposes, we learn that it is constituted something after the manner of the company formed for colonizing Australia. When Mr. O. left, upward of £200,000 had been subscribed. This sum, or a large portion of it, will be invested in lands, chiefly in Illinois and the territory of Iowa and Wisconsin, by the company. Offices will be opened in London, and in some principal town in Germany, for the sale of the lands. Emigrants who purchase will be sent out in ships provided by the company, which will sail direct for New-Orleans. From this place, where an office will be kept, they will be sent to their respective purchases.

This is the substance of the arrangement as we have heard it. The object will be to send chiefly farmers and agriculturists, and they will generally be men possessing some capital, and of respectable character. It is said that there are immense numbers of farmers in England and Germany who are anxious to reach the United States, and particularly the Western states, and are deterred from coming by their ignorance of how to get lands when they reach here. If the project is carried out in good faith, we doubt not that in this way a large addition will be made to the population and capital of the West.

It is stated that the emigration from Germany, this year, to this city, to which the whole attention seems to be *turned* throughout the empire, will be *larger* than in any previous year.

Mr. Oakley, we understand, made arrangements in England for a large importation of improved stock, particularly neat cattle. He brought out with him a very fine cow, which he has sent round by New-Orleans, and expects several others on in the spring.

We call attention to the foregoing extract, as illustrating one of the causes which are rendering the moral renovation of our country a work at once more extensive and more difficult. Let it be noted, that

1. According to the above, the public attention throughout Germany has been extensively called to the subject of emigration, so that the influx into the United States from that country is likely this year to be greater than ever before.

2. This emigration is not to be left to the natural operation of social and political causes; but is to be *stimulated* by the application of special motives. Men of wealth and influence are to employ the power of organization, with an array of agents and offices in all those parts of Europe whence emigrants can be induced to come.

3. It is obvious, that these men would not embark their capital in this enterprise, and get up such a system of machinery, were it not for the hope of making money by it. This it appears is to be done by the sale of land to the emigrants, and the transportation of them and their effects by ships to New-Orleans, and thence by boats up the Mississippi.

Notwithstanding what is said in the above notice about sending out emigrants of respectable character; it will soon be found, that all the respectablity requisite, will consist in the emigrant's having money enough to make him a profitable customer. No higher standard of character will be regarded as indispensable, by a company associated for pecuniary speculation, and composed of individuals widely dispersed, and having nothing in common but their interest in this enterprise.

Such are the causes that are infusing a large amount of foreign ingredients into western society. The American churches have not only to provide for the increase of our own people, but also to breast the current of evil that sets upon them from this source. Indigenous corruptions, whose origin and

phases we know, and which employ the medium of our own language, we can grapple with: but how hard must it be to counteract those that are brought to our shores in all the vigor of maturity, which have their rise in associations and prejudices that are foreign to our thoughts and feelings, and which are screened from the influence of our institutions by ignorance of our language?

If, as appears probable, the influx of foreign population is to continue and even increase, we see not how an intelligent and evangelical religion is to be sustained in our land, on the present scale of Home Missionary effort, and with the present measure of Divine influence. A great decline in the comparative ascendency of truth and order must take place at no very distant day, unless the Spirit of God is extensively poured out upon the churches and the country, and much more is done for missions to the destitute communities in the new states.

CORRESPONDENCE OF THE A. H. M. S.

IOWA.

From a Missionary in Iowa.

I will not complain of the Committee for reducing the amount of their appropriation fifty dollars below what was asked; but I will remark, that it will be with difficulty that I can get along. My family is large, and entirely dependent on me for support. When my church made the application they had pledged themselves for the greatest amount that their ability would admit, and asked for the least possible aid.

It was from no want of sympathy with this missionary or his people that the appropriation referred to above was smaller than their wants. The Executive Committee have issued their pledges for the current year to a larger amount than ever before, and the drafts based on those pledges are coming back on the treasury with unexampled rapidity. It is a measure not merely of duty but of necessity, that the scale of appropriation be not enlarged until a general increase of receipts shall make such a measure safe.

From Rev. W. C. Rankin, Yellow Springs.

I arrived at this place on the 22d September, and have since been as busily engaged in my ministerial duties as circumstances would admit. In our little church there is a good state of feeling. Truly the Lord has blessed it for the past year. It was organized in Sept., 1840, and since then there have been added 26 members—19 by profession, and 7 by letter. Besides our Sabbath services, which consist of a Bible class (the Sabbath school is discontinued for the winter,) and the preaching of the Gospel, we have a young men's weekly prayer meeting, and a meeting of the congregation for prayer, besides the monthly concert. I have visited several destitute places, and preached to them the word of life. At Black Hawk village, 14 miles distant, I have organized a Presbyterian church of nine members, and expect more will be added soon. Since I arrived on the field, sixteen members have been added to the church by letter and three by profession.

WISCONSIN.

From Rev. S. Baker, Lisbon, Milwaukie co.

COMMENCEMENT OF A MISSION.

I left the state of New-York, July 14th, and arrived in this territory on the 14th of August, and commenced preaching on Sabbath the 22d. With the advice of brother Peet, my labors have been continued here and at Summit, 14 miles west from this place. The church in Lisbon is Congregational, and is situ-

ated 17 miles west from Milwaukie, and 8 miles north of Prairieville. The town embraces about three hundred inhabitants, and there is no other church in the town, except a small class of Methodists, consisting of seven or eight members. The church, when I commenced labor with them, numbered twenty-four, in a low state. There were some who maintained the life and spirit of prayer, and were looking to God with outstretched hands for a minister. You may imagine their joy at my arrival, which they were expecting, having received information from brother Peet. Since I came, four have been added to the church by letter from Scotland. The inhabitants, generally, take some interest in the preaching. The congregation is respectable both as to number and attention to the word. The church has continued from its organization to maintain a weekly prayer and conference meeting. These meetings, for some weeks past, have been attended with increasing interest. One person now indulges a hope of salvation, and gives good evidence. Two weeks since, he was in the way to death, but now he seems to be at the feet of Jesus. Three others have come forward for prayer, and others are begging to inquire what they must do to be saved; my heart is encouraged to hope that God will bless us with our hearts' desire that salvation may come to this people.

About three miles from our place of worship in this town, is a considerable settlement, at the outlet of Pewaukie lake, where several families reside, who are members of this church. I preach in the evening of the same day that I preach here. Pewaukie will be in time a place of some business, on account of water power. The people wish to have a church formed there, and I think the time is not distant when they can sustain one. The people are sober, industrious and enterprising; the country is increasing rapidly, and wherever churches are organized, there the sober, the moral christians love to build their cabins.

FORESTALLING THE ENEMY.

I have often thought since I came here, how much better is *prevention* than *the cure*. I hear frequent inquiries made "What kind of society have you? Have you a church and minister?" &c. Yes, blessed be the God of Israel, emigrants *here* no sooner find a place to stop, than they are *now* met by religious influence, and if they are Christians, they meet a kindred spirit. But this was not the case two years ago, and I do not know that it is so generally through the territory; I speak of the part in which I am most acquainted. I have been credibly informed, that till within two years, even professors of religion had so little regard for the Sabbath and sanctuary, that they were not known to the world as such. Indeed, I know some such instances. I will mention one instance of a man who was a member of a church at the East, and is now a respected member here, who, at one time, going to meeting on the Sabbath, carried his gun, and on his way killed some game, and hung it in a tree, and hid his gun, and after meeting carried both home. But through your Society, by the blessing of Heaven, the times of such darkness is passing away. How can this western world do without missionary societies?

From Rev. N. Kingsbury, Prairieville.

STEADY AND ENCOURAGING ADVANCEMENT.

The interest in religious meetings has been increasing for two months past. Some have seemed to feel as if the cloud of mercy were just ready to break upon us. But as yet our faith and prayers have enabled us to get only a few drops. Our Sabbath school is well attended, and considerable interest is felt in the Bible class.

The church appear to feel very grateful for the aid afforded them. We get enough here to live comfortably, because we can raise the necessary articles from the soil. But money is beyond our reach. We cannot make it, and we cannot buy it.

RELIEF AFFORDED BY MISSIONARY BOXES.

Sometimes I think for a moment, that I had better return to New-England where I can get a little money with

more ease, and procure me some clothes. But in this western land I have been called to lay the bones of my devoted wife, and I believe many have blessed her memory, and here I think I am willing to lay my bones if I can do any thing towards building the foundation of Zion.

I have had the tenderest cord of gratitude in my heart to eastern Christians, and I hope to God, touched recently by the reception of some articles of clothing sent by our eastern friends to the care of your agent, Rev. Mr. Peet, for the benefit of ministers in this territory. I hope I have been as thankful that my good brethren around me have been made comfortable by the liberality of our eastern friends, as I have been that a share has fallen to me. Nor are we encouraged in our work only by the amount of timely aid we have received from our distant friends, but also by the thought that we are not forgotten by them—and from the expectation that they will pray from the heart for the success of those whom they labor with their hands to clothe.

We trust that as we are shielded in our excursions by day from the chilling blasts of these prairies, and in our rest by night from the piercing cold, by such free will offerings, many heart-felt prayers for our kind benefactors will be registered in heaven.

From Rev. L. Hall, Walworth, Wis. Ter.

PIONEERING.

We know not what more appropriate title than this to give to such accounts as the following, which tells the details of missionary effort by which organized society is gradually evolved from the ill-assorted materials scattered over a new country. This is a toilsome kind of labor, and humble in the eye of man; but it is great in its results; as will be seen in future years, and especially in the last day, when they who have laid foundations shall be honored as well as they who "bring forth the top stone with shoutings."

The church at the Virginia settlement has received an accession of seven members since my last report; four by letter and three by profession. During the year, seventeen were added. One member having removed to Wisconsin, has been dismissed. The present number of the church is fifty-six.

TEACHING THE BIBLE.

The Bible class still continues to be interesting and profitable. I conduct it now somewhat in a different manner from what I did formerly. I give out a question for the members of the class to answer from the Bible, *e. g.*, "Is the future and endless punishment of the wicked, a doctrine of the Bible?" This was our first question, and it was suggested by preachers of the Universalist denomination coming into the neighborhood. Other errorists have occasionally come, and I have improved the occasion by presenting subjects which brought up their errors in review. Thus almost all the important truths of the scriptures have been examined; and I think that the members and others who do not take an active part (we have sometimes from seventy-five to an hundred present) have been very much enlightened and confirmed in the truth.

There is a weekly prayer meeting which is tolerably well attended. The monthly concert is also observed, when there is a collection taken up for the benefit of Missions. Considerable has been done to supply those in the county who are destitute of the Bible; they have also raised twelve dollars and thirty-seven cents for the A. H. M. Society. The attendance on preaching is good; we have as many on a favorable day as our log school-house will accommodate.

I have not yet formed a church on the Nippersink. There have three Presbyterian families recently settled in that neighborhood, and I think that they will be able to raise sixty or seventy dollars the ensuing year for the support of the Gospel. They were wishing to have me preach with them one half of the time, but I had previously agreed with the church at the Virginia settlement to labor with them one half of the year, and one fourth of the time at the Diggens' Settlement

where I preached last year; so I must either leave *them* or the congregation on the Nippersink. It was impossible to leave the former as they are few and very feeble; and should I leave them, the ground would be given up. I have not as yet formed a church there, but shall as soon as circumstances will admit. The attendance on meeting is good, and I trust that in this neighborhood a permanent church will eventually be established.

I have just commenced preaching in the S. W. part of the county of M'Henry, in Illinois, and have had large congregations. This is on the Kishwaukee, and in the most populous part of the county. By visiting, I found eight professors of religion; four who have been members at the East, three who belonged to Presbyterian churches in Scotland, and one who is a member of a Dutch Reformed church.

I have engaged to preach with them one fourth part of my time, the ensuing year.

The winter thus far has been very mild; there are about four inches of snow and ice upon the ground which make excellent sleighing; we have but little snow in this country in any year. I should judge that about 12 inches fell in all last year. The past season was very fruitful, all kinds of grain is in plenty and at low prices. The season has been very favorable to health, and in fact the country is as healthful as any with which I have been acquainted.

"NONE BUT AN ALMIGHTY SAVIOUR."

From a Missionary in Wisconsin.

In the early part of the last quarter we had a case of hopeful conversion here of much interest to us. A man about fifty years of age, who was from Massachusetts, had resided here some months, and was known as a Unitarian. Owing to some peculiar circumstances he became alarmed for his soul, and frankly opened his mind to me and others. He was in great distress for several days. At length he obtained relief; not, however, till he had renounced his Unitarian sentiments. He said "none but an Almighty Saviour would answer his purpose." He attended several meetings with us after he had embraced the Saviour, and appeared well. He soon returned to the East blessing the Lord that he had ever come to Wisconsin; and I bless God that I was here to witness this glorious display of his grace.

ILLINOIS.

PERSECUTION FOR RIGHTEOUSNESS' SAKE.

There are not a few indications that God means to sift the ministry, and by trial of their love and their simple faith in him, to prepare them to enter upon a glorious course of gathering this great people to himself. There is no feature in the moral aspect of this country, that looks more as if God were preparing to work a mighty work among us, than the discipline to which the heralds of salvation have been of late subjected. A large share of the ministry, especially in the West, have felt themselves to be in circumstances of trial—some from disunion and changes among their people; some from being thrown out of their accustomed connexions; but more from the pressure of the times, which has borne more heavily on them than almost any other class of citizens, since the support of the Gospel is so commonly made to wait till all other claims have had a hearing.

But there are not wanting still severer tests of the faith and patience of the ministers of Christ. The public prints have chronicled the death of two or three clergymen at the South and West by violence, within the space of a few months. The case which we record below is another proof, that ministers and the people of God must expect to have their principles and love for his cause tested by personal sacrifices and dangers. This is especially true of those who are called to labor on the frontiers, whither the violent and abandoned of the East resort, and where Lynch law so often supersedes the forms and rights of organized society.

We can assure our afflicted missionary of the prayers and sympathy of his brethren

and friends at the East—a sympathy that we trust will show itself by substantial tokens.

From Rev. J. Wilcox, Geneseo, Henry Co.

Another three months has passed rapidly away, during which much has transpired calculated to quicken us in duty, humble us before God, and lead us to inquire why it is that He deals thus with us; for we do most fully believe that every opening providence, as well as his plainly revealed word, is designed to reprove, rebuke and inspire us with new devotion to his service, which we pray may have this effect with us. Since my last, three of our beloved youth have come out from the world, manifested godly sorrow for their sins, and publicly professed their faith in Christ, and commemorated his dying love. Others seemed to feel solemn and thoughtful, and no doubt intellectually assented that they ought to do likewise. The Sabbath following—by an earnest request on the part of a feeble neighboring church, fifteen miles distant, that had not enjoyed the preached word more than once or twice the past year, I preached and administered the Lord's supper. And on my return, Monday morning, I found that the only frame barn of any considerable size, yet erected among us, in and around which was gathered all the grain in the whole settlement, with the exception of thirty or forty bushels, amounting, as estimated, to one thousand bushels of wheat—had been fired by some vile incendiary while my people were assembled for worship, and almost instantly consumed, and with it most of the earnings of their hard toils for the past year. This was the first year that a full supply of grain for the people, with some surplus, had been raised among us; and to have it thus suddenly and wantonly destroyed, was to many of us truly distressing, as the long winter was approaching and many families had no means of purchasing, nor were surrounded by rich and fore-handed farmers, ready to contribute to their wants from full granaries. Others had depended upon the surplus of their produce to furnish their families with necessary clothing for winter, which could be done by drawing their wheat one hundred and fifty miles, to Chicago.

Two young men of suspicious character, one a non-resident, were soon suspected and arrested, when one of them turned state's evidence, and revealed all the facts. It seems they had purposed to desecrate that Sabbath by riding to a neighboring settlement and seeking their own pleasure; and to this end, called very early that morning upon several different individuals, members of the church, to hire their horses, but were refused on the ground that they could not thus sanction the gross violation of the Sabbath. This wholly defeated their plans, and hence, they formed the deliberate purpose of revenge on what they termed "a d—d christian set," by firing their buildings and consuming all their hard earnings for the past year.

About a week after they were arrested, and one of them committed to prison to await his trial next spring—all of which took place during my absence from my family to attend the annual meeting of synod, nearly one hundred miles distant—on the last Saturday night of October, being very dark and tempestuous, my family were aroused from their midnight slumbers by the cry of *fire*. My little barn and the sheds connected with it, for the accommodation of my horse and cows, were all in flames, and together with most of my little stock of hay for a long winter, my grain and fowls, were all consumed. A small part of the hay and grain in the sheaf, being in separate stacks, my people succeeded in saving. But this did not suffice, for on the Monday night following, before my family had fully retired, when the weather was equally tempestuous, one of the remaining stacks of hay, together with the grain, burst into a flame, and all were consumed. A small stack of hay being separate, was still preserved. Upon this, three brothers of the incendiary who burned the barn first mentioned, living from eight to twelve miles from us, were arrested upon suspicion, and bound over for trial. This was on Wednesday following, and when discharged upon giving bonds, on passing my house they shouted and threatened

revenge; and scarcely had the darkness of that evening closed in, when the only remaining vestige of all my winter's provision for my cows and horse, was lighted into a flame. The day following, just at evening, I arrived home. My son, a mere lad, in passing through an adjoining corn-field, some twenty or thirty rods from the house, had just discovered a ruffian armed with dirk and pistols, and in every way accoutred as an incendiary and murderer, waiting, it would seem, for the darkness of night to shield him from view, that he might fire my dwelling, as this alone now remained. But before the alarm could be given he fled.

You can better imagine than I can describe, the feelings of my terrified and afflicted family upon my arrival, fearing every night when they lay down to rest, that they might awake, if awaked at all, in the midst of flames. But why these malicious attempts should be directed against me or my family during my absence, I know not, except that I lived a little remote from others, and have endeavored to sustain the sacred claims of the holy Sabbath, by preaching and practice, and church discipline, and by doing what I could to create a public sentiment among and around us in favor of its strict observance, which clashed with the purposes and plans of the first incendiary, and thus called up the ire of his associates and friends. I have visited their families in times of sickness and affliction, and endeavored to administer for their support and profit the consolations of religion, and feel disposed to do the same again. Our total loss, during all these incendiary movements, will not be less than $1500, the heaviest proportion of which will fall on one of my leading elders, whose decision in favor of the Sabbath has always been highly commendable. My own loss will be about $200, which it seemed I was unable to bear. But it is the Lord, and therefore right. We rejoice to suffer for him, as far as his infinite wisdom and goodness direct; and all we ask, is for grace, that when we are reviled we may not revile again, and when persecuted we may not threaten, but commit ourselves to him that judgeth righteously.

Timely Relief.

But even in the midst of these exciting scenes, when it seemed that we ourselves and all we had were delivered into the hands of the adversary, and one messenger of destruction trode quickly upon the heels of another, and all our stinted resources that were left and needed to obtain clothing to shield my large family from the inclemency of a long and approaching winter, must be diverted to buy our bread and keep our stock from perishing, we received a small donation of family clothing through brother Bascom, being a part of a box sent him through your Society, from the Worthington and Kensington Society, Berlin, Connecticut. For this, we wish through you to tender them our most unfeigned thanks, praying that they may be rewarded a hundred fold into their own bosom both with spiritual and temporal blessings, for the thoughts of compassion upon the poor and afflicted missionaries of the far West—laboring almost single-handed and alone, in the midst of wastes and desolating wickedness.

IMPORTANCE OF BEING GROUNDED IN THE FAITH.

We have had to struggle against error and opposition. There has been, during the last year, a strenuous effort made to plant the seeds of error. We have been assailed by Universalists, Campbellites and Mormons. Universalism has many advocates, but it is less popular than formerly. Two or three Campbellite preachers have explored our territory, and after gaining one female proselyte from the ignorant class, have deserted the ground. No less than three Mormon preachers have been prowling around, and in the midst of us, but have gone away discouraged, their efforts proving an entire failure. A considerable proportion of the professors of religion in this community are firm in the belief, and strong in their attachment to the fundamental doctrines of the Bible. Hence they are prepared to resist the efforts of those who would subvert the gospel of Christ.

SEND THEM NOT EMPTY AWAY.

This society has sustained some losses by deaths and removals during the year. In order to sustain the Gospel here, some assistance will be needed and solicited from your Society for the coming year, and, perhaps, for a longer term. I believe this church are willing to do what in them lies for the support of the Gospel, and I do hope that when they extend their imploring hands for help, they will not be sent empty away. In addition to the subscriptions of my people for my salary, something will be raised for your Society, and also for Foreign Missions.

DONATION VISITS TO THE MISSIONARIES.

I received a share from the boxes of clothing sent to the care of brother Bascom, and was truly grateful for the timely aid thus furnished. A pair of socks, a piece of cloth, or any article of wearing apparel, is very acceptable to missionaries in a community where these articles are scarce, and where it is almost impossible to raise a dollar in money. I hope that the plan of preparing boxes of clothing for Home Missionaries will be borne in mind this winter. It will be a good substitute for *ministerial donation visits* which prevail so extensively at the East, but which are almost unknown here. The great and distressing *want of books* among many of the western missionaries, I trust, will also be borne in mind. I hardly see a brother minister who does not deeply feel and regret this destitution. But few of us are able to take the *standard Periodicals and Reviews*, which are so valued by ministers. The Missionary Herald and Mother's Magazine have been sent to my family by a society in New-York the last year, and very thankfully received.

When I see advertisements of new and valuable books, and the contents of the American Biblical Repository, and other works of kindred character, I feel as though I *could not do without them;* but still the want of means compels me to remain destitute. I thank you for the pamphlets you sent me from your office.

From Rev. R. N. Wright, Belvidere.

ENCOURAGING PROSPECTS.

Immediate results, of a very cheering nature, have not in many instances been apparent. Yet enough good is seen to feed our hopes and to call forth our energies, and, we trust, to excite our gratitude. The attendance on public worship has been good. Our meetings for prayer have been sustained. Our Sabbath school loses nothing in interest. And the cause of good morals throughout the community generally, it is believed, is on the advance. More than all this, some among us, we trust, during the last quarter, have been born of God. We have received in this time to the communion of our church ten persons; all on examination. Some of them had been till lately in a measure indifferent, though trusting perhaps to an old hope. Others were without hope. But the Spirit of God is able to reach both the unrenewed and the backslider; and we ascribe all the change to him. They now with gratitude rejoice in the privilege of sitting at the feet of Jesus, and of coming around the table that celebrates his redeeming love. O that these first fruits might speedily be succeeded by a glorious harvest!

A PEOPLE WILLING TO HELP THEMSELVES.

Our people are making strenuous efforts to raise money sufficient to erect a house of worship. If they succeed the work will be commenced early in the spring. Thus far efforts are crowned with unexpected success. But, for a new settlement like this, scarcely five years old, to erect a commodious public building, such as are now really needed, is no small undertaking. It is, however, animating to the Christian to hear, what, in more than one instance, I have heard from some of our people, viz., "We have concluded we are willing to live one year longer in our log house, if by that means we may succeed in having a meeting-house." In a community where such a sentiment prevails, I have no fear that meeting-houses will long be wanting.

The people of this vicinity are regard-

ing with special interest, the cause of education, besides an attention to primary schools, which is felt to be of the utmost importance; they have nearly completed an academy edifice of suitable dimensions, in which a school is to be opened with the new year, for instruction in the branches usually taught in the academies of our land.

This institution was projected at the commencement of our settlement, and has been urged forward by the efforts of the Baptist society in this place; but our own denomination and others now co-operate with them.

HARD TIMES.

To give you some idea of the scarcity of money I will just state a fact; within a few weeks past I have been called upon to marry two couples. The first gave me a fee of $10, in two orders on the state treasury, but as there is no money there the orders are not worth a cent; I could not get a pound of tea for the whole amount. The other stated that he had no money, but he would see me and satisfy me for my trouble at some other time.

We need many things which we cannot obtain for the want of means. And I should have written to you long since to distribute to our necessities from the donations made in clothing, if I had not feared that there were others who were still more needy. As for bread and meat we have a plenty, and have great reason to bless the Lord that we shall be fed. I feel confident that He will take care of us, he never has forsaken us; and if we put our trust in him, never will.

GERMAN MISSION.

From Rev. Joseph Rieger, Highland, Ill.

The preaching of the Gospel is attended by a considerable number both of Protestants and Catholics. Many of the latter freely confess that they are no more Roman Catholics. Our place was visited some weeks since by a priest, who had a considerable quantity of "holy bones," as he termed them, (relics,) and a still greater quantity of lies by which he pretended to do miracles. He had to dispute with many who told him that they did not believe in such things. Only a small number adhered to him, of those who had come lately from the Grand Duchy of Baden, in Germany. He offered to come once every month if they would pay him, but they were too few and too poor to raise sufficient. I find that his visit has done considerably in our favor.

On the first Sabbath in October, I attended a meeting of the German evangelical ministers of the West, at Femme Osage, in Missouri, about 54 miles above St. Louis. A new meeting-house was dedicated on this occasion, and it was a time of refreshing for that congregation and for us. Several other meeting-houses are building at present, indicating considerable zeal for religion, whilst on the other hand its enemies are engaged in spreading the poison of infidelity. Besides Highland, I have preached several times at other places. We shall have for this winter a society of young men engaged in pursuing in the evenings the study of geometry, algebra, and pneumatics, and twice in every week addresses on various subjects will be delivered. I rejoice at this, for it keeps them from falling into mischief.

Besides my ministerial duties, I shall for this winter be engaged in teaching a small number of German children, and preparing a catechism to print for the Germans.

INDIANA.

From Rev. P. S. Cleland, Greenwood and New Providence.

I have been prevented from writing by engagements in ministering to the interests of immortal souls. I have the pleasure of reporting a work of grace among the people of my charge. Since I last wrote you, a considerable number of persons have indulged the pleasing confidence that their sins have been pardoned through the blood of Christ. In July, I administered the ordinance of the Lord's supper to a young lady who had been confined for several months to a

sick couch, and who has since died leaving comforting evidence that for her to die has been great gain. In August, a few persons in the New Providence church hopefully passed from death unto life. In the Greenwood church, we now have cheering indications of the presence of the Divine Spirit. Our communion season, which has just past, has been one of interest unparalleled here. The people of God had sweet communion with the Father of their spirits and the Savior of their souls. Five persons, recently indulging hopes of acceptance with God, joined themselves to his people. At the close of divine service on that Sabbath evening, such seemed to be the interest awakened in the minds of the people on the subject of religion, that it was deemed expedient to continue religious services on Monday morning. Accordingly, an inquiry meeting was appointed at an early hour, which was attended by quite a number of persons, some of whom expressed their hope in God, and others felt that they were in the gall of bitterness and bonds of iniquity. Immediately after this meeting a sermon was preached by my aged father, at the close of which a scene of surpassing interest was witnessed. Every impenitent person in the house, with the exception of one or two, publicly requested the prayers of God's people in their behalf. Some of them cried out in bitterness of soul for mercy. Every eye was suffused with tears, and every heart full of deep emotion. All felt that God was present, and that this was his house. Much of the excitement may have been the outbursting of sympathy. Still I have no doubt much of it was the result of the Spirit's work in the hearts of the people. At an inquiry meeting held subsequently, of some 14 persons who came to converse with me, some 12 expressed a hope of eternal life. A considerable number of other persons known to be more or less impressed, were not present owing to distance and other reasons—so that I cannot but rejoice in the belief that God is in the midst of his Zion, building up his people in their most holy faith, and turning sinners to the wisdom of the just.

Most of the subjects of this work are in youthful days; none are in advanced life. May the Lord still carry on his work of grace with power.

From Rev. S. G. Lowry, Rockville, Parke co.

AFFLICTIONS.

I am but just raised up from the borders of the grave; having been laid very low with an attack of dysentery, since my last communication. Before that, a short time, I followed to the grave a very dear little daughter whom God has taken by the same disease. Three others of my family have suffered from the same. I hastened my removal to this place, as soon as I dared to leave my room for the sake of being here at a communion season which I had previously appointed.

REVIVAL.

I reached here on Wednesday the 27th of October, and our meeting commenced the next evening, and such was the state of religious interest, that we could not feel satisfied to close the meeting until the 8th of November, twenty-two have been added to the church by profession of their faith in Christ. Four others are rejoicing in hope, who will unite with other churches. Four others are indulging hope, who I expect will unite with us shortly. Ten others are known to me who have been deeply affected; and some of them are in great distress. And I have no doubt that I shall find many others similarly affected, who have not yet made themselves known. To all this I must add, that the church has been greatly revived. Christians have been refreshed, and are greatly encouraged to labor and pray. Truly God has been good to us. May we have grace to render to Him the praise and service that is His due.

Mr. Lowry makes grateful mention of the aid afforded him by the labors of Rev. Messrs. Carnahan of Dayton, Jewett of Terre Haute, and Professor Mills of Wabash College, and adds,

I mention this kind assistance from these good brethren, with the more satisfaction and gratitude, from the fact, that at no time during the progress of the meeting, have I been able to preach myself; although I was able to be pre-

sent at the most of the meetings, and a few times attempted a word of exhortation. But my lack of service was so well supplied by others, that I am almost ready to say I am thankful on that account, that I was sick.

A large proportion of those that I have mentioned above, are from the ranks of our Sabbath school and Bible class. Not a few of them are young persons of great promise. Some are individuals for whom we have felt great anxiety, because they were very stout-hearted and unfeeling: but Jesus by his dying love has melted and subdued their hearts. I have been very happy to witness the cheerful co-operation of the members of the church, each one delighting to assist in every prudent way. And those of other denominations that attended with us, appeared to enjoy the feast of the occasion with no less relish because they were not of our immediate connection. The perfect order, the stillness of the meetings, the plainness and Bible character of the preaching, and the manifest presence of the Spirit of God, seemed to hush all murmuring and fault finding, and even the wicked, when they went away, seemed to feel that God was with us of a truth.

MEETING OF SYNOD.

I am happy to inform you that the meeting of our synod at Crawfordsville was one of uncommon interest. I believe I never attended a meeting of synod of so happy a character. I mean in its influence on the minds of the members. We shall be greatly disappointed if there shall not be a great increase of labor for the spiritual interests of the country, as the result of an influence going out from that meeting.

SOUTH WEST.

The facts subjoined may impart instruction to those whose lot is cast amid the invaluable blessings flowing from a stated ministry. They may also teach the members of our churches more highly to appreciate the privileges which they enjoy, and the duty of making haste to spread them over the new states.

You can form an idea of the way in which a congregation in ——— sometimes treat a minister. Here is Rev. —— ——— a man of splendid talents as a public speaker. I know of none greater, in all the denominations in this part of the land, and for the mass of people I have never heard one more acceptable. Animated, pathetic, descriptive, impressive, he frequently preaches sermons that would thrill an eastern audience. And yet he is here located in ———, a country village, cooped up and wasting his energies five days in the week in a small room about 12 feet square, never made nor furnished with accommodations for a school room, and even this supplied by himself; and meanwhile, his wife and children live in another room, about the same size. And there, this good brother is closely housed teaching A, B, C, &c., to a small common English school!

There is another evil that distresses us in this country, under the operation of our plans of action. Our sacramental meetings, large, solemn and well attended, appear to be seasons of gracious influence on the church and the world, but they occur seldom, being held only once or twice in a church in the course of a year. The solemnities and influences of the occasion come to a sudden close, the ministers must go away to their homes, a few to their spiritual charges, the majority to the plough or the school room, and the impressions once made are not followed up; and the result is that much of the feeling that existed at one meeting is lost before the recurrence of the next; and then our energies must be directed to bring back serious minds to the same point at which we left them six months before, and with many we find that our joy of to-day is often turned into the sorrow of to-morrow.

From Rev. H. F. Taylor, Rotherwood, Tn.

THE TEMPERANCE REFORM.

Since the effort here in behalf of tem-

perance, a society has been formed of nearly a hundred members, more than half of them adults, many of them heads of families, and some drunkards. They subscribe the pledge of total abstinence, as a beverage from all that will intoxicate. As a consequence, in some degree, of this effort, efforts have been made within a few weeks, and with the most astonishing success, both at Blountville and Kingsport. I will not here detail the influences which have resulted in the triumph of temperance in our village, but lately famed for drunkenness and revelry. Suffice it to say, that the presence among us of two temperance lecturers, warm from Blountville—the one a reformed drunkard, the other snatched from the very verge of the maelstroom of intemperance, in co-operation with the pastor and others here, has resulted in the formation of a society of near 200 members, mostly adults, and not a few drunkards and drammers. One tavern-keeper has taken the pledge and given up his stock (for its price) of 20 gallons, which has been consumed in the street by its master, fire, as a sacrifice to the genius of temperance. I mention this, not that I approve of mobbing even a keg of whiskey, *by a temperance society*, but to show that we are under headway.

OHIO.

From Rev. J. N. Whipple, Locke, Knox Co.

REVIVAL.

It is with gratitude to God that I announce to you some gracious tokens of divine love from our Heavenly Father since I last wrote you. You will remember that I then mentioned some indications of the outpourings of the Spirit of God. For several weeks the cloud hung over us, showing signs of spiritual rain; but, for causes best known to the great Head of the church, the shower of salvation was withheld, and when it did come it was apparently short, but not the less refreshing. The number of hopeful conversions is small, but the church seemed strengthened and revived. Twelve have manifested hope in the Saviour. They are mostly young and members of the Sabbath school. Four of this number were from a neighbourhood four miles distant, a place where God has opened to me a door of usefulness. Our meetings are well attended. Two stand propounded for admission into our church at our next communion.

One of these is a subject of the recent work of grace among us, whose conversion made all our hearts doubly glad. She is a young lady well educated, but a cripple. In the course of our meeting, (for we have had a meeting which was protracted four days) she became desirous to attend. She came for the first time on Friday. The Lord touched her heart; she became deeply interested; could hardly be persuaded to leave the house between meetings. On Saturday she came again; her convictions deepened; she saw herself a lost sinner; her anguish was, at times, great. Thus she continued. She was conversed with and made a subject of special prayer. It was on Saturday eve, while in our prayer meeting, she hopefully obtained peace and forgiveness in Christ her Saviour. The next day she declared her love to the Saviour, thanking God for what he had done for her soul, and her friends for their kindness in helping her to the house of God.

I would here remark in relation to the prayer meeting in which this individual obtained hope, that it was one of unusual power and interest. I have seldom witnessed such a time in all the revivals in which I have ever been. There was one or two others, as I trust, born into the kingdom that same hour. O! that was an interesting and solemn time when we heard sighing and weeping in different directions in the house! Could you have been there, you would not wonder that I love to dwell upon it. My health has been much better this quarter, and I have labored here and in the vicinity almost incessantly. We are happy and contented. The people are as kind and attentive according to their means as any people among whom I have ever labored. In consequence of the drought in this section which has cut off the crop of wheat, some will find

it difficult to meet their subscriptions—but I am confident they will do all they can, and I shall live.

MISSIONARY PRIVATIONS AND RELIEF.

Your letter with a commission, I can assure you, was timely, and saved me the necessity of entirely abandoning this field. The people here do what they can, but to get *money*, in many cases, is almost impossible. The church of ——— has paid me during the present year, which has just closed, $35, and ——— about $120. I state these facts not by way of complaint, but to show how your missionaries have to get along in the West. You have five missionaries actively at work in this presbytery, and I believe I fare the best of them all. A few days ago I had neither flour, nor meat, nor butter in the house, except as I got a little from day to day. Nor had I hay nor grain for my horse. But this did not last long. The neighbors found out by some means that I was running short of provisions, and one came with a load of corn and another with a load of hay—one gave me a pig and some butter, until I began to have a supply. Thus the Lord has never suffered us to want any good thing, and I feel that I can well trust him still.

From Rev. J. Cable, Reynoldsburg, O.

I have now closed two years labor on this field, and though we have had many things to discourage us, yet there are some cheering prospects for the church in this region. My labors have been necessarily very much scattered; too much so, if it could have been avoided. I have had the charge of three churches, besides many calls to destitute churches to administer the sacrament and hold protracted meetings. Notwithstanding these scattered labors, the Lord has crowned them with an abundant harvest. The church in Reynoldsburg, two years ago, consisted of but four members. There have been added to it 72—66 of whom were added on examination. At Lower Liberty, about 50 have been added on profession, and 14 at Jefferson. There has been a revival in almost every church in which I have been called to perform occasional labor. This is the Lord's doing and to him be all the glory. In Reynoldsburg the church has erected a very good house of worship 35 by 48. We have a Sabbath school in each of the congregations. That at Lower Liberty is very interesting. About 70 pupils. We have two very interesting Bible classes.

From Rev. A. D. Chapman, Kingston, O.

A CHURCH WEAKENED BY EMIGRATION.

I received your letter commissioning me as your missionary for the present year. It was a source of encouragement, and has very much relieved my mind as to the means of meeting the demands that will, of necessity, come against me. The subscriptions, together with aid, coming from your Society, will not amount to quite three hundred dollars, owing to the emigration of three or four families from our church to the State of Illinois, soon after the commencement of the present year.

PLEASANT FRUITS OF A REVIVAL.

The prospects of the congregation of Kingston are more encouraging than they were last year. The seriousness of quite a number continued to increase through the winter and spring, till about the middle of April last, when the Lord visited us with a blessing. Christians seemed humbled in prayer for a revival, and to a good degree, "great grace was upon them." Sinners became awakened, and about twenty-five indulged hope that they had passed from death unto life; all of them young people, of Presbyterian, Baptist, and Methodist churches. We held inquiry meetings in a room provided for that purpose. These meetings were kept up once a week for some two months. Prayer meetings have been well attended till the present time, and this is what, most of all, affords me encouragement. Not only do the members attend, but the whole community of young people, and fill

the house where we assemble. Female prayer meetings have been kept up since the first of May. Some of the young converts, of Methodist parentage, have joined that denomination, and 12 were admitted to our communion on examination, and probably some five or six may be at our next communion. The cause of benevolence receives more hearty attention. I think we shall raise about twenty dollars for missionary purposes. The cause of temperance is on the advance—some thirty or forty have signed the pledge within the last six months in this neighborhood, and similar success has attended our efforts in other neighborhoods in the vicinity.

In a subsequent report, our missionary writes:—

The temperance cause looks down all opposition. There is not a place in the township of Kingston where the article of ardent spirits can be purchased; and the neighboring townships feel the influence, and the friends of the cause of temperance are on the alert.

From Rev. T. W. Howe, Etna, Licking Co.

A YEAR OF MERCY.

While we have had, during the past year, a portion of the trials which I suppose are common to all the churches of the blessed Saviour, we can truly say the past has been a year of great mercy to this young and feeble church. Christians have been revived, their graces have been strengthened, and they now appear more active and faithful and efficient in Christ's cause than formerly. This, I think, is manifest in the prayer meeting, the Sabbath school, and in their daily intercourse with one another and the world.

Some of the impenitent, too, have been induced to think, and feel, and act for eternity. A number have been aroused from carnal security and brought to inquire, "what must we do?" They sought, and as we humbly hope, found an interest in Jesus Christ. They have turned their backs upon the world and set their faces toward Mount Zion, saying to all around,

"Hinder me not, for I am bound
To my Immanuel's land."

It ought to be recorded, to the glory of God's grace, that one old man, past "three score and ten," was brought to yield his heart to the claims of God. The sentiment expressed by this aged sinner while under conviction, was,—"Nothing saves me from despair but the assurance in God's word, that *sometimes* he saves a sinner at the *eleventh* hour." This good work became visible in February, 1841, and continued with very little, if any, abatement of the interest for two months. It was characterized by stillness and solemnity. Such exhibitions of strong emotion as we sometimes hear of, and read about, were seldom witnessed among us. The Lord did not appear in the "whirlwind" or "earthquake," but in "the still small voice," through the Holy Spirit's influences. The means used were the ordinary preaching of the word, prayer meetings one or two evenings in the week, visiting from house to house, and a few meetings for personal conversation with inquirers. These meetings for inquirers were held the same evening that Christians assembled for prayer, in a separate house.

HAPPY CONSEQUENCES OF THE REVIVAL.

In many places this work might be permitted to pass away unnoticed, because it would seem so small. But we feel that it ought to be recorded to the praise of God's glorious grace. Many revivals are vastly greater as to the numbers hopefully converted, and the strength really added to the church; but many hearts here that were ready to faint and be discouraged, have been greatly strengthened and revived by this work of grace.

A single prayer meeting was not sustained in Kirkersville by our denomination before this work; and now one of very considerable interest is attended weekly. The Sabbath school too, was in a weak and languid state before, but during the past season it has been replete with interest. Only a few Sabbaths since, one of the pupils expressed

a hope that she had passed from death unto life, through the instrumentality of Sabbath school instruction this season.

The congregation on the Sabbath has been decidedly larger the past summer than formerly. But we have not so far completed our house of worship yet, as to be able to occupy it in the winter. It is enclosed, and the floors laid. We have wished to avoid a debt, and the times are such as to render it almost impossible to collect funds for finishing the house at this time.

Since my last annual report, we have received 25 into the South York church, 20 of whom were on examination.

Of the $150 which we were to receive from the Missionary Society, more than $60 have been paid by this church. Something has been done also for the A. B. C. F. M.

We learn further, that Mr. H. has been settled as the pastor of the congregation referred to; and though missionary aid is still needed, the prospect is fair for the speedy establishment of the institutions of the Gospel on an independent foundation.

MICHIGAN.

From Rev. S. Cochran, Vermontville, Mich.

MERCIES.

Through the kind and indulgent providence of God I am brought to see the close of the fourth year of my missionary labor in this place. I look around and find that I have great occasion to bless God for his constant and unnumbered mercies towards me and my family since we arrived at our present location in the wilderness. With the exception of a run of the fever and ague with which I have been visited, sickness in any form has not been permitted to enter our dwelling since we came into this western country, and we all now enjoy better health than we ever did at the East.

AID GRATEFULLY ACKNOWLEDGED.

When I look back upon the four years that I have spent in this field of labor, I cannot but remember that I have been kept here altogether by your kind bounty, and that of those who have furnished you the means of sustaining me. I am confident we never could have continued here six months, unless you had extended to us a helping hand; and in behalf of my family and people, I tender to you and your kind associates in doing good, our grateful acknowledgments for remembering us and contributing to our necessities, while laboring in this new and interesting portion of our Zion.

RESULTS.

While I have had many things to discourage me, and while the prospect has often looked dark and cheerless, I have still hitherto been enabled to move onward, and to preach in my feeble way the words of life to those among whom in the providence of God I am thrown. And while I have often felt desponding under the apprehension that I was laboring in vain and spending my strength for nought—yet I still find that in the aggregate no small change has been produced, either through the instrumentality of the Gospel which has been preached, or by some other means. Four years ago in October 1837, no church had been formed in the place. In February, after my arrival, a church was organized consisting of 18 members. The number has now increased to about 60, and there are about 10 more who will probably unite soon. Though this number may appear small, yet in *comparison with our population*, it is larger than most other churches. As I informed you last spring, after the glorious work with which we were blessed, but two or three impenitent seemed to be left in our congregation, and even for them we had some hope. We have since had some accessions to our population, and among them some impenitent souls. In the course of my ministrations on the Sabbath, I have often felt an embarrassment with which perhaps few ministers are troubled. Like all other ministers I preach to the



impenitent, but often I have but one or two, and sometimes *none* present. And in the course of our ministrations, the heralds of the cross are so accustomed to speak to those who know not Christ, that oft-times I have spoken a word to them and on examination have found that *none were in the house.*

PHYSICAL CHANGES.

In the temporal affairs of our settlement a great change has taken place in the last four years. When we came here we were in the midst of a forest; and the trees hung over our frail dwellings and seemed to threaten them with instant destruction. Now, the forest has disappeared, and but few trees can be found on many hundred acres. Then, we had to wade through water and mud, and climb over logs and brush to get from place to place. Now, the road through our settlement is good, and in the vicinity they are much improved. Four years ago, we were almost literally in a starving condition; but now, we have an ample supply of provisions of every kind that the country will produce. Then, we were well clothed, because we brought a comfortable supply with us when we came from the East. Now, those clothes are worn out, and if you were to see us at our homes, you would see us with our garments torn and patched, and hardly able to hang together. The movement at the East, in behalf of the destitute families of ministers in Michigan, will cause many hearts to rejoice; for how can the mother bear to see her little ones ragged and naked when the cold blasts of winter are howling around her, and have nothing with which she can clothe them? Such has been the case with many a minister's wife in this state, but I trust that four years more will give to Michigan ample relief in this respect. Sheep are coming into the state by thousands, and the facilities for manufacturing cloth are increasing.

At our different communions during the summer, about 25 have been added to our church, who are mostly the fruits of the blessed season we enjoyed last winter. A number more entertain the hope that they have experienced a saving change, but have been kept back for various reasons. A few are inclined to unite with other denominations, and are waiting to see whether an opportunity will offer.

ATTEMPT TO PREVENT THE DESECRATION OF THE SABBATH.

We have recently been under the necessity of calling before the session of our church four of our members for travelling on the Sabbath. All of them acknowledged their sin and promise to abstain from like acts hereafter. It may not be out of place to mention here that one of the delinquents, a very amiable and excellent sister, was probably encouraged to travel by the example of three professed ministers of the Gospel. She was returning in the month of Oct. last, I think from a visit to her friends residing in the state of New-York. She spent the Sabbath in Buffalo. On Monday morning she took a boat for Detroit, on board of which she found the three ministers alluded to above, with their wives, who had travelled all day previous on a canal boat. One was a Presbyterian or Congregational minister from Ohio, one was a Baptist minister of this state, the other was a Methodist minister, place of residence and name not known. It seems they *all* dishonored their office not only by travelling on the Lord's day, but also by preaching on board each a sermon—thus making themselves appear the more inconsistent by *proclaiming their office.* Not reaching home before another Sabbath, she ventured to imitate the example of the Sabbath-breaking clergymen, and pursued her journey on the Lord's day, except that she did not proclaim on the way that she was a church member. How shall the churches be kept pure from the sin of Sabbath desecration, so long as ther spiritual leaders are involved in the guilt? I rejoice to see that our ecclesiastical bodies at the East, and those in correspondence with them, are looking to this subject in earnest, and enjoining that Sabbath breakers be called to an account. Such things strengthen our hands at the West, who are probably tried on this point more than the Eastern churches.

Appointments by the Executive Committee of the A. H. M. S., from December 1st, 1841, to January 1st, 1842.

Not in commission last year.

Rev. David Abel, Plymouth, N. Y.
Rev. Francis Janes, Otego, N. Y.
Rev. A. C. Tuttle, Liverpool, N. Y.
Rev. C. G. Clark, Washtenaw Presbytery, Mich.
Rev. Charles Burnham, Brighton, Iowa.
Rev. John Summers, Monmouth, Ill.

Re-appointed.

Rev. H. S. Hamilton, Salem, Mich.
Rev. Alvan Parmelee, Middlefield Center, N. Y.
Rev. N. C. Clark, Elgin, Ill.
Rev. John W. Davis, Sand Lake, N. Y.
Rev. R. H. Sneddy, New Prospect and Cedar Grove, Ten.
Rev. Thomas Lippincott, Marine Settlement, Ill.
Rev. Wm. M. King, Union and Hopewell, Ill.
Rev. Justin Marsh, Augusta, Ill.
Rev. Amnon Gaston, Delavan and Elkhorn, Wis.
Rev. D. R. Dixon, Unadilla, Mich.
Rev. Joseph Laberee, Little Mill Creek, O.
Rev. James H. Shields, Green Castle, Ind.
Rev. Samuel G. Wright, Rochester, Ill.
Rev. Wm. Arms, Aztalan, Wis.
Rev. R. B. Bement, Litchfield, Mich.
Rev. Asa Donaldson, Dover, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from December 1st, 1841, to January 1st, 1842.

NEW-HAMPSHIRE—

Canterbury, Mrs. Smith Sanborn, by Rev. B. P. Stone,	5 00
East Boscawen, children of the Maternal Association, by do.,	5 00
Hopkinton, Mrs. Farrar Mills, to const. her grand daughter Sarah Lousia Mills of Crawfordsville, Ind., a L. M., by do.,	30 00
Jaffrey, Edith Parker, by do.,	3 00
Keene, R. S. H., by do.,	50 00

MASSACHUSETTS—

Missionary Society, by B. Perkins, Treas.,	1,000 00
Amherst College, officers and students,	51 00
Danvers, in full of legacy of the late Rev. George Cowles, by Rev. J. Q. A. Edgell,	9 92
Edgarton, Miss Clarissa Coffin, by O. R. Kingsbury,	5 00
Northbridge, legacy in part of Miss Sarah Fletcher, to const. Mrs. Mary Walker of Whitinville a L. D.,	132 50

RHODE ISLAND—

Kingston, Fem. Miss. Soc., $36; Susan Thurston, $2; Ann Thurston, $3; by T. P. Wells,	41 00
Deep River, Ladies' Mite Soc., in part to const. Rev. Allen B. Hitchcock of Iowa a L. M., by Rev. F. W. Chapman,	16 04
Stonington, Aux. Soc., by Miss L. A. Sheffield,	20 00

NEW-YORK—

Brooklyn, Mrs. Z. Lewis, $20; Mr. W. B. Lewis, $7 50,	27 50
Second Presb. Ch., Fem. Benev. Soc., by Mrs. Carrington,	45 13
Catskill, S. S. Day, by A. C. Bull,	12 00
Greenport, L. I., coll. by Rev. W. Hunting,	13 28
New-York city, viz:	
Allen St. Presb Ch., of which $30 is from Moses H. Baldwin, L. M., $100 is to const. Rev. John J. Lawrence of Dindigul, India, a L. D., and $30 is to const. Mrs. Mary Grant Parris of the Oregon Mission a L. M.,	192 99
Bleecker St. Ch., Mon. Con. Coll., per M. Wilbur, $13 63; G. W. Snow, $5; D. O., $5; J. W. Rutherford, $5; S. Cowdrey, $10; coll. $52 43,	91 06
Central Presb. Ch., a Lady,	10 00
Mercer St. Ch., Mon. Con. Coll., by T. S. Nelson,	90 98
Spring St. Ch., an aged widow's mite,	25
E. Hyatt, $20; W. M. King, $3 50; Rev. J. Leavitt, $1,	24 50
West Point, Mrs. Sophia B. Ford,	5 00

NEW-JERSEY—

Elizabethport, Mon. Con. Coll., per E. Marsh,	2 91
Newark, Semi-annual Fair, by H. B. Boyden,	4 50

TENNESSEE—

Maryville, a student,	3 00
New Salem and Oak Grove, by Rev. J. D. Wilson,	20 00
Pleasant Grove, by Rev. A. Grigsby,	7 00

OHIO—

New Madrid, by Rev. B. O. Springer,	4 00

MISSOURI—

St. Louis, in part of legacy of the late John Shackford, by W. M. Shackford, Ex'r.,	1,000 00

IOWA—

Keosauqa, by Rev. W. C. Rankin,	1 65
Yellow Springs, by do.,	4 85

CEYLON—

Rev. George H. Apthorp, L. M.,	30 00
	$2,959 05

JASPER CORNING, *Treasurer.*

Haverhill, Mass., Rev. Mr. Lawrence's Soc., a barrel.
Henrietta, N. Y., a box per Rev. S. H. Ashman.
The box acknowledged from the Howard-St. Ch., Salem, Mass., in the December number, should have been from the South Church.

Receipts of the New-Hampshire Missionary Society, from Oct. 1st, 1841, to Jan. 1st, 1842. Rev. B. P. Stone Sec.

Portsmouth, Cong. Soc.,	$36 00
Dorchester, Amos Cogswell,	5 00
Littleton, Cong. Soc.,	17 00
West Plainfield, Cong. Soc.,	10 00
Lempster, 1st Cong. Soc., Elizabeth D. Tolman,	3 00
Newport, Jacob Beddington,	5 00
Derry Village, Cong. Soc., $20; Rev. N. Hotham, $4 20,	24 20
Canaan, Mrs. Liba Conant,	50
Concord, West Parish, Rev. A. P. Tenney,	5 00
" Cong. Soc.,	27 53
" Mrs. L. Dow,	5 00
Henniker, Cong. Soc.,	10 07
" Hon. Joshua Darling,	5 00
Hamstead, Cong. Soc.,	15 00
Loudon Village, Cong. Soc.,	1 50
Bristol, Cong. Soc.,	4 54
Plymouth, Cong. Soc., $3 50; W. W. Russell, $25; Wm. Green and family, $5 25; John Rogers, Esq., $25,	58 75
Northfield, Cong. Soc.,	5 00
Westchester, Daniel Currier,	3 00
Thornton, Cong. Soc.,	1 04
Concord, Nathaniel P. Rogers,	20 00
Sullivan co., Conference of churches,	13 00
Rockingham co., do. do.	19 13
Grafton co., do. do.	6 71
New-Hampshire, Cent. Institution,	22 85
Lebanon, legacy of Dea. Nathaniel Porter,	61 78
	$355 11

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SKETCH OF THE LIFE AND MINISTRY OF REV. DAVID R. DOWNER.

[From the funeral sermon by Rev. H. A. Rowland.]

If all are "blessed who die in the Lord," they are specially blessed, who not only so die, but before their departure, accomplish much for their Lord and Master, and early finish their work and are called away, before their sensibilities are blunted and the fervor of their zeal exhausted by too long contact with this ungenial world. It is pleasant, it is instructive to trace the course of such, and to take in at a glance their whole brief history. The subject of the following sketch has risen, has compressed the results of life into a few brief years, and gone home to his reward, and all within a period which is but as yesterday to many yet in the prime of their days, who are dragging on a listless and comparatively inefficient life. And yet it will be seen, that Mr. D. was aided in his career of usefulness by no special gifts either mental or physical, but owed it all, under God, to the singleness of his aim and the earnest steadfastness with which he pursued it. To be a faithful minister, to gather wanderers to the fold of Christ and feed them there, was the simple object of his ambition. The result justifies the wisdom of his choice. While others have been preparing to live, he *has* lived.

Rev. David R. Downer, was born at Westfield, New-Jersey, August 2, 1808; was graduated at Yale College in 1828; pursued a regular course of divinity at Auburn Theological Seminary; was ordained pastor of the church in Carmine-street, New-York, on the 25th of March, 1832; resigned his pastoral charge October 23, 1841, and died at Westfield, New-Jersey, on Sabbath morning the 28th day of the same month, at thirty-three years of age. He was buried on the Tuesday following, in the cemetery in that place.

These dates present but an outline to bound his history, while they convey no information respecting those facts, which exhibit the filling up of his life, with usefulness. Justice to the dead and duty to the living require us to give a more particular statement of his life and labors.

The friend and brother of whom we speak was an example, while living, of that sentiment to which Paul gave utterance when he said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." From the commencement of his ministerial career to its close, he possessed a devoted christian spirit, and was "a burning and a shining light" in the church. In natural disposition he was most amiable. From his youth up, his intercourse with others was characterized by this pleasing trait. He was remarkable for the affectionate manner of his address. There were no rough points in his character, nor, in any circumstances, did he give way to harsh or injurious language. In speech and behavior he was an example of that sentiment of heavenly charity, which "thinketh no evil." He loved to confer a favor, and to make others around him happy. In his visits of mercy to the poor and afflicted, in devising and executing plans for their relief, and in his conflicts with the cold selfishness of the world, his lips breathed forth only "peace and good will to men." Though sometimes mistaken in the character of those in whom he confided, and rewarded with base ingratitude, where he expected a different re-

turn, yet even this did not check the streams of kindness which flowed from his heart as from a fountain. We speak of his disposition as it was sanctified, and his natural amiableness of temper as it was chastened and moulded by the divine grace, whose power he early felt. It was during the first part of his college life that he was awakened to the conviction of his lost condition as a sinner, and found in the Savior the hope of pardon. He soon after made a profession of religion. Then his soul became imbued with the love of Christ; and this sentiment retained an undying vigor in his mind, and shone with unwonted lustre in the midst of the pains and trials which encompassed him as he drew near his journey's end.

At the time of his ordination, the church in Carmine-street had been but recently organized. It was a new enterprise, undertaken by a few devoted men, and begun by the erection of a large and convenient edifice for worship, in a comparatively new but increasingly populous part of the city. Here our brother commenced his public ministry at twenty-four years of age, and thus early in life entered on labors which would have put the powers of an older and an experienced minister to a severe test. Every thing was to be done. The church was to be filled, and in addition to the ordinary labors of the Sabbath and of the week, there were many calls of a pastoral kind out of the congregation, to which he felt himself obliged to listen. The services which he rendered in this way were very great. He remarked, a short period before his death, as among the causes which tended to wear out his strength, that he had attended more than eleven hundred funerals, a large proportion of which were out of his congregation.

Having entered with ardor on the work of the ministry, he pursued it with untiring zeal till he finished his labors. The church, under his ministry, enjoyed frequent revivals of religion, so that hardly a year passed away without manifestations of more than usual religious interest. He laid himself out to promote the conversion of sinners, by a more than ordinary devotion to gathering up the impressions of the pulpit by pastoral visits and well conducted social meetings. In these he greatly excelled. He was at home in meetings of religious inquiry. The spirit of revivals was the element he loved to breathe. There was nothing which gave him such real joy as to see a multitude about him, asking "What must we do to be saved?" In dealing with these inquirers, he showed superior wisdom. He well understood the human heart, for he had made it his constant study; and he seemed ever ready with suitable answers of counsel and reproof, to meet the numerous forms of self-deception and ignorance into which convicted sinners run. Agreeably to the divine promise, there was given him "a mouth and a wisdom which all his adversaries could not gainsay nor resist."

There were received into his church, during the nine years of his active ministry, 815 members; of these, 503 were admitted on the profession of their faith; making an average of 90 members received into the communion of the church annually, 56 of whom were admitted on profession. Besides these, many were converted during the seasons of revival under his ministry, who were members of other congregations, and have joined other churches. The labors of few men have been more blessed in the conversion of sinners than his. Yet these labors were conducted in the simplicity and sincerity of the gospel, without noise and ostentation, or even the observation of the world; and his success was attained through the irrepressible love which he felt for the salvation of men, and by the legitimate influences of the pastoral office.

He had the talent of enlisting the affections of the religious, and of gathering around him and directing the labors of the pious and devoted officers and members of his church. He acted on the principle that every christian has something to do for the advancement of the Redeemer's kingdom, and he aimed to bring each to labor for this object. There ever existed an entire union and harmony in the church. Its members gathered around him, and while he instructed them in their duty and preached Christ to dying sinners, they held up his hands, and by faith in

prayer, and diligence in labor, strove together with him for spiritual blessings.

Nor did his love for the kingdom of Christ confine itself to his church, but extended far and wide, and embraced all the benevolent efforts of the age, and he entered into these with his whole heart. In the promotion of temperance he took a decided part, and a sermon which he preached on this subject was repeated, by request, in many of the churches in this city, and then published and circulated still more widely in a popular periodical of the day. He loved the Sabbath school, and sought to acquaint himself with the young of his flock, to call them by name, and to lead them by his counsels to Jesus. He loved the spread of the Gospel, whether promoted at home through the humble labors of the tract distributer, or abroad in our land and in the world through the efficient aid of Bible and Tract auxiliaries. It was his humble, earnest prayer, "*Thy kingdom come*;" and his exertions, to the full measure of his ability, were directed to hasten its joyful advent.

In the midst of a work of grace which was in progress in his church, and while many were inquiring the way to be saved, he was suddenly laid aside from his labors. A cold which, amid his multiplied duties, he neglected, brought on a severe and dangerous attack of inflammation of the lungs. Saved by medical skill from immediate death, which at one time appeared inevitable, he was, in the good providence of God, after a distressing illness of several months, permitted to ride out. But he never enjoyed health. The great difficulty, obstructed respiration, still remained. His friends hoped that summer, with its mild air, enjoyed in the country, would benefit and restore him; nor could he himself relinquish the expectation that he should yet preach the gospel, and again mingle in the delightful scenes in which he found his chief pleasure. But summer came, and went, and brought no amelioration of his symptoms, but only occasional and dangerous attacks in another form. In the autumn he returned to his house in the city, and was visited by his friends. But these visits, which would have been so pleasant in health, were often injurious; and on the 23d of October, he formed and put in execution the purpose of resigning his pastoral charge and retiring for the winter to the place of his birth.

During this protracted illness, he seemed to be fully impressed with the goodness of God. "O," said he, "how precious has Jesus appeared to me during my trials. I have enjoyed the light of my Savior's countenance more than words can express." When allusion was made to the success of his ministry in a way that seemed, as he thought, to honor the instrument too much, he replied, "Do not speak of it. It is hay, wood, and stubble. I bless God that he has glorified himself, and I am humbled at my own unfaithfulness." The thought of his being laid aside from the ministry was more painful to him than that of death; and he often expressed himself to this effect. It was a common remark of his, while in health, "there is nothing in this world to live for but Christ and his cause. Let us give ourselves wholly to his work and he will bless us."

Before he left the city, he was permitted to have one more interview with his people. It was on the first Sabbath of October, and at the communion table. To the surprise of all he arose and spoke audibly for ten minutes. He reminded the people of their former seasons of communion, and how deeply he bore them on his heart; and said that he appeared before them, if never again, to bear his solemn testimony to the reality of christian consolations in trial, and to the power and triumph of christian hope. While the assembly were dissolved in tears, he stood before them as one who had returned from the borders of the invisible world to communicate to them his confidence in the grace of God, and his conviction of the power of religion to sustain the soul, while sinking into the arms of death. The recollection of that scene will not soon fade from the memory; nor will his people soon forget the dying testimony of their beloved pastor. Having completed his arrangements, he left the city for the winter. Though continuing gradually to sink, yet he maintained the same unshaken confidence in his

Redeemer, and expressed the same assurance of hope to the last. On Saturday evening, the 27th of November, he conversed with a friend who had gone from the city to visit him, and the next morning, without awaking from the slumber of the night, breathed his last.

"So fades a summer cloud away,
So sinks the gale when clouds are o'er,
So gently shuts the eye of day,
So dies the wave along the shore."

The brother of whom we speak, was an eminently good man, and a sound, evangelical, able, and faithful preacher of the gospel. In his domestic relations he was a devoted husband and father. He maintained a holy walk in his family, and his influence extended to all its members. In his pulpit exercises he was plain and scriptural, and spoke to the heart and conscience. He did not use a style above the comprehension of the mass of his hearers, nor did he aim at any pulpit display. He did not cultivate the orator at the expense of the pastor, nor suffer his pastoral duty, when it could be avoided, to break in on his preparation for the pulpit. But it was his practice to do every thing which belonged to the ministry of the word in its proper place, and in the best way he could. He excelled in preaching to the heart. This he reached no less by the force of truth skilfully presented, than by the affectionate and earnest manner of his address. He spoke with great fervor. His heart was full of his subject, and this gave a persuasive effect to the words to which his lips gave utterance.

He was a faithful pastor. By the sick bed, and in scenes of affliction, he had a happy way of presenting truth, which met in the best manner the exigencies of those occasions. He was a wise and prudent minister of Christ. Pliant when principle was not involved; yielding for the sake of peace; and yet firm and unflinching in the advocacy and defence of vital principles. On all questions of strife, he ever maintained a fair, open, and liberal stand. He could not tolerate confusion, disorder, and extravagance; but aimed ever to maintain that ground which he felt would be most pleasing to his heavenly master.

He loved the work of the ministry, and he loved his people. A large proportion of them had been gathered into the church under his ministry. They were his jewels. He loved them more than house, or land, or earthly possession; and they will, we trust, be his crown of rejoicing in the day of the Lord.

But he is gone. The ties of family, friendship, and the church of God, could not detain him, when summoned by his heavenly Master. He now sweetly sleeps in death. The grave has received his deserted tabernacle. Heaven has opened for him her golden portals.

VICTORY OVER DEATH.

John Bunyan's last words were, "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ; who, no doubt, will receive me, though a sinner, through the mediation of our Lord Jesus Christ; where I hope we shall ere long meet, to sing the new song, and remain happy forever, world without end. Amen."

Richard Baxter said to his brethren who were comforting him in his last moments, "I have pains; there is no arguing against sense: but I have *peace*. I *have* peace!" "You are now drawing near your long desired home," said one. "I believe, I believe," was his reply. When the question was put to him, "How are you?" he promptly answered, "*Almost well.*" To a friend who entered the chamber, he said, "I thank you, I thank you for coming." Then fixing his eyes on him, he uttered his last words, "The Lord teach you how to die."

Thomas Scott exclaimed, in his dying moments, "Christ is my all! he is my only hope! O to realize the fulness of joy: O to have done with temptation! This is Heaven begun: I have done with darkness forever! Satan is vanquished! Nothing remains but salvation, with *eternal glory*, ETERNAL GLORY!"

Jeremiah Evarts, as some one said to him, "You will soon see Jesus as he is, and know how to praise him," replied, "O wonderful, wonderful, wonderful glory! We cannot comprehend—wonderful glory! I will praise him, I will praise him! Wonderful—glory—Jesus reigneth!"

THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

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POPULATION OF THE AMERICAN CONTINENT.

THE following speculations concerning the future progress of population on the Western continent are taken from the ENCYCLOPÆDIA BRITANNICA, article *America*. We republish them in order to show the manner in which intelligent writers in the old world regard the astonishing progress of the United States, and its bearing on the future condition of the rest of the continent. It should be borne in mind, that the statistics on which these calculations are based are nearly 20 years old; and when the *estimates* made from them are compared with *facts* since ascertained, it will be seen that they are under rather than above the truth.

Humboldt gives the following estimate of the entire population of America in 1823:

			Proportion.
Whites,		13,471,000	38 per ct.
Indians,		8,610,000	25
Negroes,	slaves,	5,000,000	19
	free,	1,433,000	
Mixed races,		6,428,000	18
		34,942,000	

If we assume the annual ratio of increase to be two per cent. per annum upon the whole, the entire population in 1830 will be about 40,000,000, distributed as follows:—

Brazil,	5,000,000
Colombia,	2,860,000
La Plata,	550,000
Peru,	1,740,000
Bolivia,	1,200,000
Chili,	1,200,000
Paraguay,	250,000
Banda Oriental,	100,000
Guatimala,	2,000,000
Mexico,	8,000,000
United States,	12,000,000
British America,	1,870,000
Hayti,	935,000
Spanish islands,	800,000
French America,	224,000
Danish America,	40,000
Dutch America,	114,000
Independent Indians,	1,400,000

The black population of America forms three groups, the centres of which are in the southern parts of the United States, in the West India islands, and in the eastern parts of Brazil:

U. States,	2,000,000
West Indies,	2,400,000
Brazil,	2,800,000
	7,200,000

The number of blacks in all other parts of America probably does not amount to 100,000.—One of the most interesting questions connected with America, relates to the increase and probable amount, at a future period, of its inhabitants. It was the astonishing progress of the United States tnat first clearly unfolded the principles on which the multiplication of human beings depends. We know with certainty that a prosperous community, possessing abundance of unoccupied land, will double its numbers in 25 [23] years, without any aid from emigration; and as the scale ascends in a geometrical ratio, a short time necessarily produces a wonderful change. It is to be observed, however, that the whites, pos-

sessing the advantages of superior industry, order, and forethought, naturally increase faster than the other classes. In the U. States, this part of the population increases at the rate of three per cent. [3¼] per annum; and when the Spanish American republics have settled down into a tranquil state, there is no doubt that their white inhabitants will multiply at the same rate. The Mexican Indians, and probably the Peruvians, have also been increasing, but slowly, while nearly all the independent tribes have been mouldering away. The black population does not maintain its numbers in the West Indies: it is rather increasing in Brazil, and in the U. States it grows rapidly. Setting aside the West Indies, where the negroes do not increase, and attending to the continent merely, let us take the number of each class as it stands at present, and see what the result will be in a course of years, assuming the rate of increase to be three per cent. for the whites, one and a half per cent. for the negroes, and one per cent. for the civilized Indians. If the whole population is 40,000,000 at present, the continental whites will be about 16,000,000, the Indians about 9,500,000, the negroes 5,000,000, and the mixed race 7,000,000. In Spanish America, it may be assumed that the mixed race, consisting almost entirely of mestizoes, will merge into the white, and increase nearly in the same ratio. We shall therefore add five sevenths of the former to the latter, which will raise the whites to 21,000,000.

Number of whites in	1830,	21,000,000
" "	1855,	42,000,000
" "	1880,	84,000,000
" "	1905,	168,000,000
" "	1930,	336,000,000

As the difficulty of providing for the growing annual increment of inhabitants must increase with the magnitude of the population, let us assume that, at the end of a century, the rate of increase falls to two per cent. The period of doubling will then be thirty-six years.

Number of whites in	1966,	672,000,000
" "	2002,	1,344,000,000
" "	2030,	2,380,000,000

Thus, in two centuries, the whites now in America would multiply to a mass of people three times as great as are at present on the whole surface of the globe.

The new continent, though less than half the size of the old, contains at least an equal quantity of useful soil, and much more than an equal amount of productive power. Of the 31,000,000 of square miles which compose the three eastern continents, we cannot find that the productive soil constitutes so much as one third, and of that third a part is poor. Now, in estimating the useful soil of America, we reject, (1) all the region northward of the latitude of 53°, amounting to 2,600,000 square miles; (2) a belt of barren land about 300 miles broad by 1000 in length, or 300,000 square miles, lying on the east side of the Rocky mountains; (3) a belt of arid land, of similar extent, situated on the east side of the Andes, between 24° and 40° of south latitude; (4) the desert shore of Peru, equal to 100,000 square miles; (5) an extent of 100,000 square miles for the arid country of California and Sonora; and (6) an extent of 500,000 square miles for the summits of the Andes and the southern extremity of Patagonia. These make an aggregate of 3,900,000 square miles, which, deducted from 13,900,000, the whole surface of the American continent, leaves 10,000,000 square miles as the quantity of useful soil. Now, what relation does the fruitfulness of the ground bear to the latitude of the place? The productive powers of the soil depend on two circumstances, heat and moisture; and these increase as we approach the equator. First, the warm regions of the globe yield larger returns of those plants which they have in common with the temperate zones; and, next, they have peculiar plants, which afford a much greater proportion of nourishment from the same extent of surface.

The writer then goes into a calculation based on the quantity of rain and mean annual heat in different latitudes, from which he deduces the following conclusion—viz:

Latitude, - -	0°	15°	30°	45°	60°
Productiveness,	100	90	65	35	12½

Assuming that the number of persons whom a square mile can sustain without pressure is 150 at the latitude

of 50°, we have 26 as the sum which expresses the productiveness of this parallel. Then, taking, for the sake of simplicity, 35 as the index of the productiveness of the useful soil beyond 30° in America, and 85 as that of the country within the parallel of 30° on each side of the equator, we have about 4,100,000 square miles, each capable of supporting 200 persons, and 5,700,000 square miles, each capable of supporting 490 persons. It follows that, if the natural resources of America were fully developed, it would afford sustenance to 3,600,000,000 of inhabitants, a number five times as great as the entire mass of human beings existing at present upon the globe. And, what is more surprising, there is every probability that this prodigious population will be in existence within three, or, at most, four centuries.

The imagination is lost in contemplating a state of things which will make so great and rapid a change in the condition of the world. We almost fancy that it is a dream; and yet the result is based on principles quite as certain as those which govern the conduct of men in their ordinary pursuits. There are many elements of disorder now operating in Spanish America, but these are merely the dregs left by the old Spanish despotism; and the Anglo-American republic is a pole-star to guide the people in their course towards freedom and prosperity. Nearly all social improvements spring from the reciprocal influence of condensed numbers and diffused intelligence. What, then, will be the state of society in America two centuries hence, when a thousand or two thousand millions of civilized men are crowded into a space comparatively so narrow, and when this immense mass of human beings speak only two languages! We take for granted that the Portuguese will merge into the Spanish; and it is clear to us that the Russians will never obtain a footing in the new world. Such a state of things may be said to undo the curse of Babel, and restore the great mass of mankind to their pristine facility of intercourse; for the languages spoken by the communities of Europe and Asia will be as unimportant then, in the general scale of the globe, as the dialects of Hungary, Finland and Bohemia are in Europe at this day. History shows that wealth, power, science, literature, all follow in the train of numbers, general intelligence and freedom. The same causes which transferred the sceptre of civilization from the banks of the Euphrates and the Nile to Western Europe, must, in the course of no long period, carry it from the latter to the plains of the Mississippi and the Amazon. Society, after all, is in its infancy; the habitable world, when its productive powers are regarded, may be said hitherto to have been an untenanted waste. If any one suspects us of drawing on our fancy, we would request him to examine thoroughly the condition and past progress of the North American republic. Let him look at its amazing strides in wealth, intelligence and social improvements; at its indestructible liberty; and, above all, at the prodigious growth of its population; and let him answer the question to himself, what power can stop the tide of civilization which is pouring from this single source over an unoccupied world!

CORRESPONDENCE OF THE A. H. M. S.

WISCONSIN.

From Rev. J. Porter, Green Bay.

EARTH'S LOSS AND HEAVEN'S GAIN.

Though this place has been proverbially healthy, and the ranks of our church and society have very rarely been broken by the messenger of death, we have during the past three months buried two of our valuable members. The first death was that of a brother, the head of a family, aged about 45, who resided 50 miles from town. Living at such a distance we saw but little of him. But

when business brought him to town we were sure to find him in the prayer meeting, and to hear his voice imploring blessings upon the church and people. We had no knowledge of his sickness until the melancholy tidings came that he was dead. But concerning his last hours we have the testimony of the Rev. Mr. Marsh of the Stockbridge mission, who was with him, in the double office of physician and spiritual counsellor. After a day of usual health he was taken with bilious cholic on Thursday evening, and died on the following Monday morning. Brother M. was with him most of the last two days of his life, and gives the following particulars. His distress was very great, yet he said much on the subject of religion, and spoke particularly of his own feelings in view of death. His end was peace. I do not know that he was unconscious for a moment until the last, except in two instances when he fainted from exertion in getting up. His sun went down with scarce an intervening cloud, and he often spoke when his body was convulsed with pain, of the consolation and support which religion afforded him. He had a pre-sentiment almost from the first that he should not recover, and forthwith set his house in order. It was instructive to behold his calmness and resignation in taking his final leave of his wife and children; and to hear the solemn and affectionate counsel he gave them; and to have seen how his dying instructions melted the hearts of his impenitent friends who came in to render him assistance. I addressed the people from the words Rev. 14: 13, and seldom have I attended a funeral where I could feel that those blessed words were more appropriate in view of all that I had witnessed. Truly the memory of the just is blessed. We on earth have in this event lost for a season a brother; but heaven has gained an angel.

The other death in our number we have more deeply felt, because it occurred in the very midst of us. This was the wife of Mr. William Mitchell, an elder of this church. On the last evening of autumn she with her husband called upon their pastor to consult for the peace and purity of Zion. We passed together a cheerful hour. It was her last errand of love and mercy. She returned to her family, administered to the wants of her husband who was a little unwell, retired to her bed and never rose from it again. In about 30 hours, earth's scenes had all faded from her sight, and heaven's glories had beamed upon her soul.

Mrs. M. was born at Prairie du Chien, on the Mississippi, and was there educated a Roman Catholic. I have heard her say that when a girl, a Romish priest, being on a visit to her mother from St. Louis, and seeing a Bible upon her mantle-piece, which some Protestant had given the family, he took it up and remarked to the mother in an under tone, intending that the misses should not hear it: "This is a dangerous book; you must not let your daughters read it." "I now wonder," she said, as she related the circumstance, "that I did not, because of that prohibition, get the book secretly, and see what there was in it so bad; but I was so indifferent I was very willing it should be forbidden." By the kind direction of God she was at length thrown much into the society of Protestant Christians, and about twelve years since, then being married and settled on the island of Mackinac, during the time of a precious revival of religion, herself and husband were truly converted, as we have delightful reason to believe, and united with the Presbyterian church, of which she was a living member and ornament until her decease. The night of her attack with her last brief sickness, she seemed to feel that her recovery was very doubtful. To a beloved christian sister who passed the night with her, she freely and fully expressed her mind concerning her own condition and her family. She spoke with great humility of her own unworthiness; of the exceeding preciousness of Christ, her entire confidence in him. "If I had a doubt" she said among many highly gratifying remarks, "of my love to the Savior, in this hour of trial, I should be miserable." During all this time her bodily sufferings were dreadful, and for the last 24 hours she said but little. Medical skill and the sympathies of most endeared friends could not arrest the messenger of death.

"They sought to stay
An angel on the earth, a spirit ripe
For heaven; and mercy in her love refused—
Most merciful, as oft, when seeming least."

After her conversion Mrs. M. found her heart drawn out very strongly in behalf of her brothers and sisters who were educated like herself in the Papal church; and through her agency, she had the unspeakable satisfaction of seeing three of them hopefully renewed by the Spirit of God. And during the last winter of her life, five individuals in her own household were apparently converted. As she saw these last displays of divine power and love, she often said, with tears of gratitude: "O! I am so unworthy that God should thus come under my roof." Her work with us is done; but she has gathered some precious jewels to be set in her glorious Savior's crown.

Accompanying the beloved remains to the grave, with the Methodist presiding elder of this district, who has been for several years on the frontier, he remarked, that he believed there was no instance of female piety in the western country more distinguished than that of Mrs. M., and none whose death would be more sincerely deplored. The Bible which in her youth was a forbidden and forgotten book, became her guide in life, her comfort in sickness, and her support in death. Its instructions turned her natural gayety and great buoyancy of spirit into vigorous faith and spirit-stirring benevolence. Though we weep for our loss, we rejoice in the hope, that,

"While our silent steps are straying
Lonely through night's deepening shade,
Glory's brightest beams are playing
Round our sainted sister's head."

ILLINOIS.

BREAKING UP NEW GROUND.

Since I last wrote to you we have completed our school-house, which affords us a comfortable place for worship. I hope it will shortly prove too small for us. This work would not have been done had I not come here. The workmen are paid. We have a singing school in operation—40 or 50 scholars. $40 are raised for its support. Doubtless, this is gotten up through your missionary alone. We have two evenings appropriated to singing, one for improvement in literature and science, one for prayer on Wednesday and another on Sabbath evening. So that five evenings are occupied in the week, four of them at the house in this village, which I attend. We have our two elders residing here; both have a family of boys of good age and ability—each elder has a good team and can both labor. Yet I have all the fires to make, all the wood to furnish, and all the lights to provide. Last evening lights were provided, and will hereafter be for the singing school, but for all our religious meetings I expect to furnish wood and lights. When I came here in July, the inhabitants were out of water—their wells were dry. The next day, after removing my family here, I dug one for myself as a temporary supply, and in a day or two I obtained one by assistance, which supplied the neighbors sometimes with 60 pails full in a day.

I am not here, because there have been opened to me no other fields. Nor was I ignorant of the trials to be borne here in organizing this community. The heathen must have the Gospel and know its excellency, before they will sustain its institutions. And so must this people.

This community has been gathered from various states, some have come from societies well organized and enjoying good religious privileges—but none are here who ever did any thing considerable in sustaining the ordinances, or in binding together the people. All appear to be glad to have a minister settle among them, to kneel at the bedside of sickness.

REMARKS.

We publish the foregoing, not as approving the course pursued by the writer, for of its propriety we have some doubt. It is *possible* that at the very beginning of a mission it may be right for a minister to humor the indolence and apathy of his people, and to assume for a time such secular burdens for the purpose of setting an example of enterprise.

and public spirit; but it should be only in extraordinary cases, and for a short period. If he cannot have the privilege of preaching the Gospel without being permanently cumbered with services like the above, he should consider it his duty to seek another field.

CHURCH EDIFICE ERECTED.

From Rev. R. Barnes, Washington, Tazewell co.

It is with pleasure that I am able to inform you that we have finally succeeded in getting our meeting-house so far along as to be able to occupy it. Although we have, as yet, no pulpit, and the seats are temporary, it is really pleasant to have the use of a house which we are not obliged to occupy in turn with Campbellites, Universalists, and every thing else that comes along. It was four weeks last Sabbath since we occupied the house the first time, when I preached from the text, "Hitherto hath the Lord helped us;" and gave a brief history of the church. It has increased four-fold during the period of my ministerial labors. Its pecuniary circumstances are still embarrassing. A large portion of its members find it to be with great difficulty that they can meet their necessary expenses. From these embarrassments, however, they are slowly rising. We hope for better times—particularly in a spiritual point of view. Our weekly prayer meeting is better sustained than formerly, and our prayer to God is, "Wilt thou not receive us again that thy people may rejoice in thee!"

OHIO.

COLLATERAL INFLUENCE OF AN EDUCATED MINISTRY.

Our secular orators, on the fourth of July and other similar occasions, declaim with just indignation against the social arrangements of foreign lands, by which vast multitudes are kept in deep ignorance; and they portray in brilliant colors the advantages of our own land where knowledge is accessible to all who seek it. But few, even of our statesmen, and those whose official duty it is to care for the advancement of society, seem to be sufficiently aware, that for the actual diffusion of intelligence, our country is mainly indebted to the Protestant ministry. A large proportion of all that is done to wake up a zeal for education, is done by the evangelical clergy. They not only exert a *direct* influence, by starting literary institutions, and co-operating with their teachers, as guardians or trustees, but they also exercise a silent though powerful influence in favor of intellectual progress, among those who constitute their stated hearers. This arises necessarily from the fact that the religion of the Gospel is a religion of intelligence. It is based in truth, it *is* THE TRUTH, on moral subjects, and therefore all other truth is more or less related to it, and promotive of it. Every faithful minister of the word of God, therefore, finds himself led to increase the mental activity and resources of his people, as a means of their religious progress. Hence, the unspeakable value of these men in forming the national mind is such, that to have them broken up and removed from the position they hold, would be a loss infinitely greater than the overthrow of any other social institution whatever. It is true, the state might provide by law for the maintenance of schools, but education without the savor of scriptural morality would make a people but the more dexterous in the ruinous work of revolution. They might sin classically and scientifically, but not the less fatally on that account.

These remarks have been induced by the constant allusions, in the reports of our missionaries, to the part they are called to take in promoting the diffusion of knowledge around them—some in one way and some in another. We subjoin a single extract, which though it may seem like "a day of small things" to those who dwell in cultivated communities, is yet a very significant symptom of the way in which light is travelling hand in hand with religion into the dark corners of the land.

We had exercises at P. meeting-house on New-Year's day, 1842, as follows—1st. Call to order by the President

of the meeting, with a statement of the object. 2d. Music by the choir, *Benevento.* 3d. Prayer. 4th. An address on "New-Year's day" occupying ten minutes. 5th. An address on Moral Education—Bible in schools, &c., 15 minutes. 6th. An address on Temperance, 20 minutes. 7th. Music—*Fernandino.* 8th. An address was expected on the subject of Sacred Music, but the person appointed failed. 9th. A demonstration on the black board of the 47th Prop. of Euclid. 10th. The subject assigned was Government in schools, but the address was not delivered. 11th. Missions. 12th. Music—*Zion.* 13th. On the soil of Mumee Prairies; and 14th. Illustration of the Cube root, were not delivered. A similar failure attended number 16, viz. Geology. No. 15, on Agriculture, was delivered, and the meeting closed by music and prayer. Arrangements were made for a library for a "Society for the Promotion of General Knowledge," intellectual and moral, based on the christian religion, and $50 raised at the meeting for the object. There were more failures than usual, yet there were 6 exercises—enough for short days. We give out quite a number, so as to be sure of a supply of lecturers and addresses. The exercises are for the New-Year and the 4th of July. We commenced as long ago as 1835 with "Temperance," and then added "Missions," and so on, till it has become a kind of semi-annual (Boston) Institute, conducted with special reference to Bible principles. We are beginning to have quite a literary atmosphere. Some of our boys do wonders. In one case extraordinary mathematical powers have been developed. A youth of 19 gave us last 4th of July a good lecture on Astronomy.* In another new vigor has been evolved from a point least expected, on moral and intellectual philosophy, and so on temperance, missions, &c. Our house was completely filled; some came from quite a distance.

Humble as this kind of influence may seem, it is of a nature to do great good. From the cabins in that settlement on the edge of the prairie, may yet come forth men of science as well as of mind, who will look back to those well directed impulses given by a missionary's hand, as having started and guided them into a career of usefulness and honor.

From a Missionary on the National Road.

I have what my brethren in the ministry here call "a hard field" to cultivate. Situated as I am on the great national road, where Sabbath-breaking is legalized by the laws of the nation, we have much to counteract our efforts. Yet we have not labored altogether in vain. A considerable number have been awakened who have attended in the ministration to this congregation. The greater part, however, have joined the Methodist church, their friends and sympathies drawing in that direction. Only four of the converts have joined us.

MICHIGAN.

From a Missionary recently arrived on his field.

The church has been considerably distracted, and for a long time there had been no conversions. In this state of things a very large company of youth has arisen here; and for the purposes of singing, or something else, accustomed themselves to attend meetings. I found perhaps two thirds of my congregation young men and women, and what is peculiar, only one or two of them professing religion. I fixed my eye on the conversion of these young people, telling the church they must themselves attend to their difficulties and remove them. They have been at work and succeeded at length in healing nearly every wound. Most manifestly a different state of feeling exists in the church. But I found it a much more difficult point than I anticipated, to labor for the conversion of my young friends. Most of them had grown up in irreligion, and though accustomed to attend meetings, it was for purposes far different from the salvation of their souls. Deadly errors were pre-

vailing among them, and when they discovered my object, many of them strongly opposed. I have found it necessary to present, with all possible clearness, the great, discriminating doctrines of the Bible, and with the expectation that every point would be most strongly contested, often having found their leaders taking notes of the sermon. But the opposition has at length subsided, except with a few individuals, and they treat me kindly. The general confidence is gained; and now as I solemnly and affectionately address them, and make my applications of eternal truth, an awful stillness pervades the house; some cheeks are bedewed with tears; their trifling has ceased; their New-Year's ride or ball was relinquished by most, the church begins to embrace them with her prayers, and one or two are beginning to utter to the others solemn warnings. I have just learned that one of their leaders is so distressed that he scarcely dares to close his eyes to sleep lest he should awake in hell, and without reserve tells them all his feelings. The whole company is manifestly alarmed. O how critical their state!

I have evidence that my labors have been crowned with some success by the Holy Ghost, in the conversion of sinners the last quarter. Four persons appear to have come out very decidedly for the Lord. Two of these are young ladies, one of them recently married, the other two are fathers and husbands, whose wives belong to the church. One of them was a difficult case. He was greatly offended, and for some time refused ever to hear me preach again, because I would give him no encouragement of being saved by his morality. But that company of youth are on my mind night and day. I have reasoned with them in private and public, and prayed for them, until I have become strongly attached to them, and I have some, I think, increasing evidence of their becoming attached to me. But, O, it must be the mighty power of God to subdue their hearts! Among other discouragements I find almost the whole of the young men opposed to temperance efforts, and it is said accustomed to the occasional use of intoxicating drinks.

My labors have been rather arduous. I have found it necessary to preach from five to eight times per week.

Good done by missionary clothing sent from the East.

The clothing from our friends and benefactors at the East has been a very great relief to us this winter. In consequence, we and our families are comfortably and decently clad, without our being in debt for it. We thank God, and thank the donors for these things. The distribution for this Presbytery, was a most novel and interesting scene. You can better imagine it than I can describe it. I believe that obtaining those boxes has given our ministers new courage and confidence in God, and rendered them more faithful; it certainly has enabled them to pursue their labors with less secular interruption.

REVIVAL.

From Rev. J. G. Kanouse, Saline.

PREACHING AND VISITING.

With an uncommon degree of bodily weakness for some time subsequent to my sickness, I labored to keep up my three appointments on the Sabbath. The attendance on the means of grace was uniformly encouraging, and the congregation unusually solemn, and generally affected to tears. This encouraging state of feeling continued in the church and congregation until about the first of October, when I resolved on visiting every family connected with my charge for the purpose of holding religious and personal conversation, with both parents and children. This resolution has been carried into effect in three of our school districts. These visits have invariably been instructive, solemn and encouraging. Another part of my resolution was to preach every evening in the school house of the district, where I was visiting. This has been done in the first school district; I spent five weeks visiting every day, when able, and preaching every evening;—in another four weeks; and in a

third, where I am now laboring, two. Two weeks have also been spent preparatory to our communion. When my labors in the third school district, which I am now visiting, shall be closed, a little more than one half of my charge will have been visited. The good resulting from these efforts to my own soul is inexpressible, and the results to others, the day of judgment will fully disclose. Even here we are permitted to witness some of them.

RESULTS OF THE EFFORT.

God has owned our efforts to call home many a wandering prodigal to the embrace of his paternal arms. A backsliding church has once more been roused to repentance and christian action. Family altars, long since in ruins, have been rebuilt, and are now faithfully attended to morning and evening. On the part of many parents, confessions to the pledges of their love and the souls of their charge, sufficient to break a heart of stone, have been repeatedly made. These confessions, accompanied by the prayer of faith and vigorous efforts for the salvation of households, have been owned by God as the fire and hammer to break the stony heart. The blessed Comforter has come as Christ has promised; yes, he has come in the church in mighty power. His work has been to humble our pride, increase our faith and love, and bind up the broken in heart. In this church he has comforted all who mourn in Zion.

Nor have the blessed results of this effort been confined to the members of the church. The attention of sinners, even hardened sinners, many of them past the meridian of life, covered over with gray hairs, has been arrested. Convictions have been deep. Never did the law of God, in the hands of the Holy Spirit, appear more glorious than in this work. Many of the subjects of conviction have for years been confirmed in the doctrine of universal salvation. But, blessed be God, they are now rejoicing in hope, and in the possession of the evidence of pardoned sin. To hear them speak of Christ, and recommend the glorious Redeemer of mankind to those who have been their companions in sin, is truly surprising and very affecting. The power and benevolence of God shines gloriously, and, to the astonishment of all, in the degrees of grace imparted to these converts. More than fifty souls, from the age of fifteen to seventy, have thus been rescued, by the power of redeeming blood, from sin's destructive ways. Many of them were seldom seen in the house of God on the Sabbath—others not at all. The astonishing change which God has wrought can never be described. This change is visible both in and out of the church. Indeed, "Old things have passed away" and all things appear new.

We have had but one communion since the commencement of this revival. At that precious season we had an accession of forty-three to our number. Twenty-three of them are heads of families, twelve fathers and eleven mothers; and what is very remarkable and cheering to us, there stood up on the day of our communion, in order to take upon them voluntarily the vows of the Lord, eleven husbands and their wives.

The work is still going on. It is a gradual, but glorious work, and at no time have our prospects been so cheering as at the present. O pray for us, that we may in no way grieve away the Holy Spirit!

What shall we do with the blessing?

Our places of worship are more than full. The people crowd in, and crowd in, and still crowd in, until they can find no place to stand, and then *look* in with wishful and tearful eyes, as they leave the door to seek some other place. Said God, "I will pour you out a blessing that there shall not be room to contain it." Here we have just such a blessing—to God be the glory! To you, to your Society, and to the friends of Home Missions, we send our thanks for the aid you have afforded us. We were "hungry and you gave us meat—thirsty and you gave us drink"—may God bless you, while we thank you, *thank you*, THANK YOU!

The writer then goes on to speak of the great necessity—which this revival has but increased—for a place of public worship.

The people, he says, have subscribed to their utmost for erecting a church, but still about $300 in cash will be indispensable to carry on the enterprise. For this he makes a most urgent appeal, and wishes the secretaries of the A. H. M S. to exert their personal influence to secure the amount. We can only say, in regard to this request, that so many of a similar nature are made, that a compliance with them would abstract our attention from the work of providing for the missionaries themselves. At the same time any donations which the benevolent may make to this worthy object, if committed to our care, shall be faithfully transmitted.

EXTRACTS FROM A MISSIONARY'S JOURNAL.

The minutest details of foreign Missionary journals are received with interest, because they admit the reader into the interior of the missionary's bosom, and render us familiar with all his trials and joys. Not less replete with circumstances adapted to awaken sympathy and excite to prayer are the journals of some of our Home Missionaries. The following extracts are from the diary of one concerning whom it may be truly said, "He hath labored, and had patience, and hath not fainted."

There is now a good degree of attention in each of my four churches. The congregations on the Sabbath are somewhat larger this winter than usual. A Sabbath school is maintained by each. On my late visit to these churches I administered the sacrament, and received five into the church at N——, all by profession; one into the church at P——, by profession; and seven into the church at A——, four by letter, and three by profession. I endeavor to visit the families and schools as far as I am able, but you will readily see, that in a parish thirty miles long, these visits must necessarily be unfrequent.

Sabbath, Dec. 12th, 1841. Preached in C——, three miles from home. The weather was cold, the roads bad, and few attended meeting. Rode to St. C——, and preached in the evening to a large congregation. Text, "Show thyself a man," 1 Kings 2, 2.

Monday, 13th. Went to P——, by request of Miss S., who is in a low state of health, expecting soon to die. She said she had sent for me to converse and pray with her, probably for the last time. She appeared to be in a very excellent frame of mind, waiting for the hour of her departure. She showed a letter of her dismission from a church in New-Hampshire, and recommendation to the church at P——, which she had received since she has been confined to her room. She expressed a desire to be received into the church, that she might die *in* the church. She also desired the sacrament to be administered to her. The session and a few others were accordingly convened in her room, and after receiving her into the church, the sacrament was administered under most solemn circumstances. Here was one of our number who, in all probability, would be in eternity in a few days at the longest; but blessed, forever blessed, be the name of Him who has turned the sting and curse of death into joy and peace through the atonement! Such we all felt would be the happy death of Miss S. We bade her farewell, expecting to meet her next at the bar of God, and enter with her into the celestial city. As we shook hands, I asked her if this religious exercise had been blessed to her comfort, and peace in Christ. She answered in a soft whisper, being unable to speak aloud, "Yes, O yes, it has, it has been a blessed hour. O I wish I had some one to pray with me an hour every day." "Farewell," said I, "we shall meet *again*." As we retired from the house I could only think of the wish of one of old, "Let me die the death of the righteous, &c." And also that sweet assurance of the Lord—"Blessed are the dead that die in the Lord." The day being fully spent, I took supper and mounted my horse, being obliged to return home on account of the sickness of my wife. The night was dark and the road bad, so that it was a late hour before I finished the last of the 12 miles of the evening's ride. Found my wife very sick with the scarlet fever, and though wearied with fatigue of the day, was obliged to watch with her that night.

Tuesday, 14th. While slumbering

this morning to make up for wakefulness and weariness, I was awakened by a messenger from N——, who came to inform me of the death of Mrs. L——, a sister in the church there, and to request me to preach a funeral sermon. Spent the remainder of the day in attention to domestic concerns, and in preparation for the funeral to-morrow.

Wednesday, 15th. Rode to N——, a very cold, uncomfortable day. A large congregation assembled, and gave a solemn attention. After accompanying the corpse to the grave, I visited the children, now left orphans, and then returned home.

Thursday, 16th. Was sent for from P—— to attend the funeral of Miss S——, who this day passed joyfully through the gates of death, to the presence of her glorified Saviour, and her rich reward.

Friday, 17th. A very rainy morning. Rode to P——, twelve miles, in an unceasing shower of rain, which continued through the day. As I passed the cemetery, meditating upon the sight of a grave opening to receive a fellow mortal, behold, instead of one grave, two were prepared. I passed on to the meeting house, and there were two coffins and two sets of mourners. Another person having died about the same time with Miss S., it was requested that the funeral exercises of both should be attended at once. I felt sorry that such arrangements had been made, as the religious character of the two differed very much. I determined, however, to comply with the requests and to be plain and faithful. Notwithstanding the rain, the meeting house was filled, and a solemn attention was given to the word spoken. A long procession followed to the grave, though the rain poured down unceasingly. By the time these exercises were finished, the day was spent, and as the night was dark, and the roads very muddy, I was persuaded to defer returning home, although I had an appointment to preach at A., 30 miles from this, the next day at two o'clock, preparatory to the administration of the sacrament on the next day.

Saturday, 18th. Arose early, took breakfast and started at the break of day. Stopped a few moments at home to inquire for the sick in my family, and to feed my horse, and then passed on and arrived at A. just in time to fulfil my appointment. Being almost literally covered with mud, I went into the river and washed the mud from my pantaloons and boots, then changed my clothes and went to the meeting, soon after they were all assembled. The Lord was with us indeed. At the close of services *seven* requested admission to the church.

Sabbath, 19th. Preached to a full and solemn audience. The church tarried to consider the applications for admission to the church. The seven were received. After which we administered the sacrament of the Lord's supper.

During this week, including two Sabbaths, I have preached to each of the four churches, and in five different towns, the extremes of which are 30 miles apart. Preached two funeral sermons, administered the sacrament of the Lord's supper twice, and baptism once. Travelled 96 miles over bad roads and in unpleasant weather.

My health, though not perfectly restored, is much improved. Yet I am scarcely ever free from a pain in my side which is sometimes very hard. *Yet it is easier to be borne than the thought of the pain and anguish that await the impenitent around me.* Surely we ought not to count pain and suffering and toil, as worthy of notice, if we can be the means of rescuing one from that pain that has no mitigation or end. I earnestly hope and pray that the time may not be far distant when I may have some ministerial help in this field of labor.

SEVERE AFFLICTION.

From Rev. H. Smith, Bristol, Lapeer co.

The last quarter of my missionary year, there has been a uniform attendance upon the means of grace, except as it has been more or less prevented by the badness of roads, inclement weather, and sickness. Of late, the influenza, and previous to this, the dysentery, prevailed to a great extent. About 30 have died in this township during the past year, and some who are now

sick, will probably soon be laid in the grave. This afflictive dispensation has produced more or less seriousness in the minds of some individuals, but has not, to my knowledge, resulted in the hopeful conversion of any one. I think, we have new proof, that "the heart of the sons of men is *fully set* in them to do evil"—that nothing but the gracious influences of the Holy Spirit will subdue the impenitent heart, and translate it into the kingdom of God's dear Son. God has himself spoken to this people, as it were, from Mount Sinai and Calvary, but most around have heard as though they heard not, as if the messages of God, were a fiction and not a reality.

There is a great deal of straitness, in the circumstances of many in this place. One very promising youth, and a member of the church, has been absent for a number of weeks, from public worship, for the want of a coat suitable to wear. His parents are among the best of my people. They have land enough, but little improvement—have no barn and a very open house. There are some others belonging to the church, at whose destitution my heart is grieved. All that I have received from the people here the past year, would not amount to 30 dollars, and none of it has been in cash. I do not feel disposed to censure them, for not doing more, considering their great embarrassments.

From a Minister in Western Michigan.

This region of country has been truly destitute. There was not a Congregational or Presbyterian minister short of Kalamazoo, nearly 30 miles distant. The church in this place had almost been destroyed by dissensions among its own members; and for nearly two years the congregation had been almost annihilated. They had enjoyed no regular ministration of the word and ordinances from the time their former pastor left, which was about two years, until I came. A few there were who mourned over this dreadful state of things. Indeed all began to feel that there was need of returning to God. About this time, the Lord providentially directed my steps to this place, and I commenced my labors with evident tokens of his blessing. In March last, several individuals were deeply convicted of sin, and hopefully converted to God. Before this, a number of backsliders had been reclaimed. Family altars that had been broken down were erected, and prayer meetings established, and many renewed their covenant with God.

EMBARRASSMENTS OF POVERTY.

Most of the year, I have gone, once in 4 weeks, 10 miles after preaching here in the morning, and preached at 4 o'clock P. M., and also have gone 6 miles, every 4th week, after preaching two sermons and preached again. All my journeys have been performed on foot, until in the fall, when an aged brother furnished me with a horse. You will see how acceptable the aid you promise us must be, when I tell you that I shall not be able to obtain $20 in cash in this congregation, and as for clothing, it is as scarce as money. I do not know but I should have had to discontinue my labors for the want of clothes, if it had not been that the Lord opened the heart of the brother who furnished me with the horse.

MINISTERS NEEDED.

More laborers are wanted in this vicinity. Yet much will have to be done by the churches at the East. Many families find it exceedingly difficult to clothe and school their children. In many places the people are much scattered, and have many difficulties to contend with. In several instances I have found individuals who have not heard a sermon for 4 and 5 years. Numbers have come 8 miles to hear me preach. This country needs ministers who will follow Paul's example and preach from house to house. So far as food is concerned, a minister will not want; but clothing of all kinds is scarce and dear, and also books; and if he is in debt, which is often the case with those just commencing their ministry, he will have a difficult task. But the *prospects are brightening* and we must have faith in God, who can spread a table in the

wilderness. Temporal prosperity increases faster than spiritual. O that we may have a rain of righteousness which shall revive our souls and remove this spiritual drought!

THE LORD IS AT HAND.

A letter from a correspondent in the West announces his disposition to embrace the opinion that the time when Christ will descend from heaven is at hand, and that the world is near its end. He states that his increasing conviction of this doctrine exerts a quickening influence upon him and others who embrace it.

It is not our province to discuss the truth or falsehood of this opinion; but rather to inquire whether there are not *some other doctrines* concerning which there is entire agreement among all evangelical men, which ought to have an influence in awakening the servants of God to duty, even greater than that which is ascribed by this minister to the doctrine of the nearness of the world's doom. Why should a vague persuasion that Christ will soon appear in judgment, affect us more than those certain and inevitable events, concerning which we are admonished not by Revelation alone, but also by reason and experience? For example—

1. The day of the Lord is near at hand *to each individual*, inasmuch as every man is in hourly danger of death. We *must* die soon; we *may* die in a day or an hour, nay, the very next moment. And as soon as we shall have died, we shall be beyond the use of all means of changing our own moral character and destiny or those of others. We shall be summoned before God—we shall enter upon endless bliss or woe. Whatever we do, must, therefore, be done quickly—how quickly we cannot tell! And is there no awakening power in such a thought? Can the advent of the latter day be so certainly near as the day of our death, or involve more imperative reasons for our doing with all our might, whatever our hands find, for the Lord and for perishing sinners

2. The day of doom to the impenitent is at hand. Look, Christian and christian minister, upon your neighbor's face. That soul, now beaming from those eyes in hope, may be to-morrow in despair. All its preparation for eternity must be made in a period indefinitely short. To him a judgment day, which shall effectually close his probation, is *unquestionably* near? And is there nothing in this known truth to enkindle compassion and arouse to effort?

3. Again, the crisis of our country's fate is at hand. The day of our merciful visitation is fast passing away. Infidelity and Popery are taking rank root in our soil, and are cultured by many a laborer from the old world. Who can contemplate the elements of political, mercantile and social commotion, already beginning to heave and rock the ground on which we dwell, without apprehending the approaching earthquake? "What thou doest, do quickly," then, for saving the land in which we dwell from the double woe of being accursed itself, and a curse to other nations over whom it may wield an influence.

From Rev. R. B. Bement, Litchfield.

In review of the past year, I have many things for which to bless the Father of mercies. The church one year ago consisted of eighteen members, now it contains fifty, the most of them gathered from the world. They have now the prospect of permanent means of grace. I trust we are not entirely without gratitude to the giver of every good and perfect gift for his blessings. There is a good degree of firmness and stability in the church. Not one of those hopefully converted in our meeting last winter, have failed to give good evidence of their genuine conversion.

EXPRESSIONS OF THANKFULNESS FOR MISSIONARY CLOTHING.

I find with all my economy (living as I do without the luxuries of life) the $200 from this society and the $100 from the H. M. Society, is not sufficient to carry myself and family through the year; and we must have been reduced to great extremities, but for the timely

aid received in answer to an appeal of the Marshall Presbytery. I know not what language to use to express the gratitude I owe to God, and to our dear eastern friends, whose hearts the Lord opened to supply our wants. Being the poorest member of the Presbytery, I shared largely in the contents of the boxes. I received almost an entire suit of clothing for myself and for each member of my family, besides some bedding. May those friends who have thus supplied our wants, be abundantly blessed with the rich treasures of grace in their own souls; and may the next tidings we send them be, that God has poured out his Spirit upon the churches whose ministers have thus been supplied. In view of the assistance thus received, I have engaged to stay with this people (if God will permit) one year more for $200, together with house rent and fuel, if your Society can furnish the same assistance the ensuing year as the past.

HOW A MISSIONARY FEELS ABOUT BOOKS.

I am still toiling without books. My heart is pained when I look into the New-York papers, and see the advertisement of the many valuable books for sale there, and yet I can not see one of them. I have no ministerial brother near to converse with, except brother ——, and do not often see him. So I take counsel of my Father in Heaven, and go forward as well as I can. But the want of books is a great hindrance to my usefulness. I was born and educated in a land of books, (Massachusetts). I have a taste for books; a few years ago my house was burned and in it my library —at that time the best in the state west of Detroit—since that time I have been poor and without books. I was informed a few days since, that among the contributions from the East for our relief, there was a library sent from New-Haven (Conn.), with instructions that it should be given to one man; and that the committee of distributers had unanimously voted to give me the library, but I have since learned that it has not arrived and no one knows where it is.

From a Report.

DISAPPOINTED HOPES.

The Sabbath school books which we expected from —— were received; but on opening the box, and looking over the contents, we sat down and literally wept. Instead of *library books*, there were a large quantity of old question books, and 15 or twenty volumes of similar character, of little value to our school. Besides these, there were old newspapers, English grammars, Arithmetics, odd magazines, &c. The money we paid for freight, (which was collected with difficulty at that season of the year), I verily believe would have purchased new books, of greater value to our library than all our committee judged proper to put into it from the box. While we do not doubt that our good friends thought they were doing us a real kindness, they erred in judgment, and that to our extreme mortification and the disappointment of the school. We cannot in this western country afford to pay freight (and it must be in Eastern funds or specie) for old musty, *useless* books, without title-page, beginning or ending.

CANADA.

From Rev. D. Dobie, Huntingdon, L. C.

GENERAL IMPROVEMENT RESULTING FROM AN INCREASE OF RELIGIOUS FEELING.

What pleasure it affords the pastor to witness the improvement manifest in many of this little flock! Since their conversion, their dress is neater; their general appearance more respectable; and their manners altogether more easy and becoming. Hesitancy and incoherency in prayer have given place to readiness and order, and some who could not say five words to edification, when they first came into the church, are now able to communicate their thoughts in a manner both interesting and instructive.

On the 30th July, a day of fasting and prayer was observed previous to the administration of the Lord's supper. A conference of the whole church was held in the forenoon. It has been my lot to attend few such meetings. It did

seem as though God had a peculiar people in the world, and that here was a company of them. Adversity had only bound them closer to each other. Opposition, in the midst of which this church has lived from its infancy, had only rendered their faith more stable and intelligent; and while all confessed their unworthiness in the sight of God, they declared, at the same time, their willingness to do all in their power for pure and undefiled religion, among themselves and throughout the world. The meeting lasted from eleven o'clock until half past three in the afternoon, no one appearing conscious of the flight of time.

A VICTORY OF GRACE.

The communion service on Sabbath was the harvest; I think it was the most delightful day of my life. In addition to other things that rendered this a peculiar season, there was the admission into the church of one, who, not long before, had been a persecutor and defamer. her appearance produced the deepest sympathy among the people. The circumstances of her conversion rushed fresh upon the memory of all; and the opposition she had endured, bade us all look for genuine sincerity in the profession she was about to make of her faith in Christ. At the close of a meeting during the revival, some account of which you have received, she remained for conversation. She wept so much that I was obliged to forbear saying any thing to her for some time. When she had gained composure, I found that she was entertaining very exaggerated ideas of what ministers could do in such cases. She was, therefore, exhorted to look away from all human aid and cast herself directly at the feet of divine mercy. The remarks only produced exasperation at the time; and she went away in a rage at the unwillingness of the minister to give her any comfort. Her way home lay through a wood, and she was alone. As she went, the very bushes seemed to speak and tell her she was a perishing sinner. She fell down on her knees overwhelmed, and for the space of half an hour, continued in earnest prayer. On the spot she found the pardon of her sins; and she reached home rejoicing in the mercy of God, and thankful beyond measure that the preacher had so strongly insisted upon her going at once to God, and ceasing to lean on an arm of flesh. The change which was visible to her entire family, made a deep impression on two of the oldest daughters; one of whom, unknown to any in the house, retired into the stable for secret prayer. She had scarcely uttered her first petition, before her sister, with a similar object in view, came softly in and fell down at the distance of a few feet from her, and began to pray aloud. As it was night and very dark, they did not see each other. The first kept perfectly still, nor was it known by the other that she was there, until they came together in the house, and, in the presence of their astonished but rejoicing parent, declared what had befallen them. The mother and daughters are members of this church, and it is hoped that the father, who has been under serious impressions, may not long resist the Spirit of God. How wonderful—how gracious are the designs of God!

The present place of meeting being very inconvenient, and, indeed, too small for the congregation, it was resolved to erect a new house of worship.

A later report furnishes further interesting particulars from this mission.

The calls upon me for preaching are greater at the present, than they have ever been; and this, combined with the attention and solemnity of the assemblies, is both matter of thankfulness and encouragement. When I came to this place, it was often prophecied that this church, connected with an "American" Presbytery, using the Village Hymns, believing in immediate repentance and conversion, and advocating the "fanatical" doctrine of modern revivals, would not, *could not*, exist, far less increase. But some of the prophets have become builders of that which they once threw down. I enjoy at present the daily pleasure of seeing one, and not the *least*, of these prophets, busily engaged heart and hand in conveying to the ground the materials for our new house of worship. He was hopefully converted a year ago, and is now an ornament to the cause of true religion.

Labors for the Young.

Since my previous report, there has been completed a pastoral visitation to all the families, with special reference to the *children*. Care was taken to converse with them all on the nature of sin, the necessity of pardon, the love of Christ, and the promise of the Spirit. To the parents was also pointed out the mistakes, the responsibilities and encouragements of the christian parent in training up children for God. After the visitation had closed, a series of meetings was held with a design to bring the conversion of *the youth* before the mind. At these meetings many humble confessions were made, resolutions of amendment formed, and plans suggested whereby in future we might better train up the young for the service of God and the inheritance of the saints. These meetings were blessed, to the parents particularly; and the influence of them has appeared already in the increased attention and solemnity visible in the conduct of the children, both at home and in the house of God. The Sabbath school has improved also, many of the scholars giving evidence of much knowledge of the way of life.

NEW-YORK.

From Rev. C. Smith, Bolton.

REVIVAL.

"Good news from a far country" is said to be like "cold water to a thirsty soul," and I feel assured that I can sit down this evening and minister much to your gratification by giving you some account of the precious work which God has been carrying forward in this place for a few weeks past. Forty-five profess to have submitted their hearts to God, and to have found peace in believing, and others are anxious for the salvation of their souls. We feel that we must be cautious in passing an opinion upon some of the cases, but the great majority of them appear exceedingly well, and bear about them the signs of the Spirit's own work. Most of them are young—a large proportion young men, though there are some with gray hairs.

Some of the cases are very interesting. The first convert was a man of near 40 years of age; one of the most wretched and degraded of men, a drunkard, profane, quarrelsome, abusive to his family, a nuisance in society. It is but a few weeks since he was dragging his wife around the floor, swearing he would kill her. He now appears clothed and in his right mind. He appears humble, child-like, is a man of prayer and has erected an altar where he once acted the demon in the midst of his family. "O to grace how great a debtor!" But I cannot go much into particulars now.

You will wish to know something of the *means* employed so far as christian agency is concerned. Nothing then of an unusual character has been resorted to. No auxiliary has been sought in pulpit eccentricity. It has not been thought necessary to make the sinner *laugh* before he could be made to feel that he was a sinner, a rebel, and must be reconciled to God by the death of his Son or perish. The preaching of the Gospel and prayer, and personal and direct labor with sinners, have been the prominent means employed; and the Holy Spirit has wrought with us.

MISCELLANEOUS.

HOME AND FOREIGN MISSIONS.

The following article we copy from the Maine Christian Mirror, of Jan. 27th. The broad, christian philanthropy set forth in it must commend itself, we think, to the heart of every intelligent, large-souled disciple of Christ in our land.

It is no small encouragement to us in our endeavors to extend the institutions of the Gospel far towards the going down of the sun, to hear the friends of the Redeemer towards its rising, expressing so exactly, and so vividly, the sentiment of our own hearts. It is an encouragement, for which we tender to our brother who has so long and so ably conducted that truly *christian mirror*, our heartfelt thanks.

HOME MISSIONS.

We earnestly hope that this depart

ment of christian effort will not be crowded from the recollections of christian ministers, brethren and sisters, in any part of our state or land. Now that the hearts of so many of them have been opened for the relief of the embarrassments of our Foreign Missions, it would seem that they might be in the most favorable condition possible to feel for the needy and perishing within our own limits. The claim of these is not less imperative, than that of the distant heathen. It cannot innocently be left unheeded, whatever else we do. We would not, if we could—and sometimes it has been in our power—divert a single dollar from its way to the treasury for Foreign missions; we wish rather that the rate of giving to that momentous cause were increased by a rapidly augmenting ratio. But it will never answer for us to plead our patronage of Foreign missions, as an apology for neglecting the not less important missions to the perishing millions within our own limits. As well might a father excuse himself for starving the children of his own family, by the plea, that he had given liberally to feed the famishing whom he never saw. We add, there is no jealousy or improper rivalship between the directors of Foreign and Domestic missions. There is, we venture to affirm, the most hearty good will in the one class towards the other—a heart that can rejoice in the successes of the other, as really as in their own. We doubt not, they all mutually contribute to the other's treasury, and that each enterprise shares in the earnest prayers of both. But in the division of labors, which have the same common ultimate aim, each class has its own appropriate field, and its own system of operations to provide for. Each feels responsible for the success of its department, so far as the employment of adequate means and instrumentalities is concerned. Both appeal to the religious public for help; and, in doing this, state the wants of their respective causes, and make out a case, and urge motives, which it is impossible for a well-instructed Christian to resist. The Foreign Mission Board does not plead, officially, the cause of Home Missions, for the simple reason, that it is not the board of Home Missions; but it loves to have others plead, and plead successfully; and *vice versa* of the Home Board.

As a Christian, a minister, an editor, we can plead for either, with equally hearty good will, and have a warrant for so doing, which no man can rightfully dispute, who may not also dispute the prerogative of Jesus Christ to make laws for the church which he purchased with his own blood. We shall never shrink from pleading for missions, while any thing is left unaccomplished of that last command, "Go ye into all the world, and preach the Gospel to every creature.

But we have an official connection with Home Missions in this state, in connection with others, which imposes a special responsibility in regard to them. And while discharging this responsibility we feel that we are doing the best we can for Foreign missions, and every other valuable interest, pertaining to time and eternity. As certainly as the Gospel is preached universally and faithfully to our home population, so certainly will it bring talent and wealth, and influence into the church, increasing its means, and strengthening its power to evangelize the heathen world. In this way, a present sacrifice will be repaid a hundred fold. An expenditure of $100,000, made at once, with faith and prayer, to convert the unevangelized of our own country, might within a year or two, be the means of bringing a greater revenue into the Foreign mission treasury, than would accrue from a million funded to-morrow—to say nothing of the thousand other good influences which would flow from the measure.

We are sure there is no extravagance in this, as the experiment has been tried on a small scale in our own state. There are places where once there was almost no evangelical influence, and few indeed to stand by and encourage an evangelical teacher; but where such an influence now preponderates, and has brought under its control the leading minds, and a large portion of the property, which, of course, is held as "consecrate to God;" and from which hundreds are annually contributed for the diffusion of truth. If the cause of this change be inquired for; the answer is ready: It was the Spirit of God render-

ing efficacious the preaching of Home Missionaries.

The contributions in this state for the spread of the Gospel, are not so large in amount as to justify boasting; but what would they have been had Home Missions never been prosecuted here! Let any one reflect how many of our churches owe their existence and increase, under God, to Home Missions, and then say, whether they can be dispensed with; or whether the churches collectively can *afford* to allow them only a stinted support.

There is now one motive for vigorous action and liberal giving, which, heretofore, we have felt only at a distance. We have often been told of a subtile enemy, but he was so far from us, that we hardly dreamed of ever coming in actual contact with him. But now that enemy is on our own territory—cunning, busy, energetic, and so patient, as to wait years for results, without any abandonment of his purpose—which is to bring the world to worship "the Beast." The Papists have a college erected on our territory somewhere between Bangor and the boundary line. "While men slept the enemy came and sowed tares." The Papists, far-reaching and wise in their calculations have "caught the march" upon us at one point. "Wiser in their generation than the children of light," they lay their plans and make their arrangements with a view to long continued and permanent effect. They know how to reach the springs of action, and to gain command of the channels of influence, and to retain them in their grasp, when once they have seized upon them.

The following paragraph, breathing the same sentiments, is from the editorial columns of the Mirror of Feb. 10.

The state and wants of the pagan world present one of the strongest of all arguments for the vigorous prosecution of Home Missions.—Unless the fountain at home is kept full, it must, ere long, cease to flow, and no longer send abroad its refreshing waters upon the arid wastes of heathenism. If we suffer the destitute in our own land to perish without the Gospel, God will hold us accountable for the neglect. The foreign and home operations are so identical in aim, that we see not how a Christian can be a friend to the one, without helping the other.

NOTICE.

TO THE MISSIONARIES OF THE A. H. M. S.

Dear Brethren.—The statistical returns of Missionaries furnish the data from which the Annual Report is drawn. In former years, many of these returns have failed to reach us in season to be used for this purpose; consequently we have never been able to present so full a report as we desired, and as the cause deserves. We therefore make early and earnest request that each Missionary will furnish the following list of particulars *in a special communication*, (unless his quarterly reports should be made about that time,) by mail, as early as THE FIRST OF APRIL NEXT.

1. Name of the Church, with the township, county, and state; and also the post-office address of the Missionary.
2. Number of hopeful conversions.*
3. Number added to the Church by profession.*
4. Number added to the Church by letter.*

* In estimating these numbers, those conversions and additions only should be included, which shall have taken place in *that part of the year*, extending from April to April during which you are under commission from the A. H. M. S. If the *whole year*, from April to April be covered by the commission of the Society, you will report the conversions and additions for the whole year.

5. Number of Sabbath Schools—number of Pupils—number of Volumes in Library.

6. Number of Bible Classes—number of Pupils.

7. Number of Temperance Societies—number of Subscribers.

8. Number of Churches organized during the year.

9. Contributions to benevolent objects, such as

Home Miss. $ ———

For. Miss. $ ———

Bib. Soc. $ ———, &c. &c.

10. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the Ministry, Monthly Concerts, &c.

By a prompt attention to this request, you will promote the objects of the Society, and oblige,

Yours, &c.,

M. BADGER,
C. HALL,
Secretaries of the A. H. M. S.

Appointments by the Executive Committee of the A. H. M. S., from January 1st to February 1st, 1842.

Re-appointed.

Rev. Louis Mills, Stafford, N. Y.
Rev. C. W. Gilham, Franklinville, N. Y.
Rev. J. Thurmer, Strykersville, N. Y.
Rev. Isaac Flagler, Pavillion, N. Y.
Rev. S. W. Leonard, Castle Creek, N. Y.
Rev. J. M. Gumbell, German Ch., Buffalo, N. Y.
Rev. Noah Cressy, Jasper and Woodhull, N. Y.
Rev. Benjamin Russell, Andover and Independence, N. Y.
Rev. Moody Chase, Poplar Spring and Parkersburg, Ind.
Rev. J. D. Wilson, New Salem and Oak Grove, Ten.
Rev. Josiah Porter, Waynesville, Ill.
Rev. L. C. Gilbert, Sterling and Gap Grove, Ill.
Rev. F. R. Gray, New Providence, Mo.
Rev. Julius A. Reed, Fairfield and vicinity, Iowa.
Rev. Wm. E. Holmes, Poolville, N. Y.
Rev. C. R. Pond, Woodville, N. Y.
Rev. E. D. Willis, Eaton Village, N. Y.
Rev. M. Bradley, Parishville, N. Y.
Rev. B. Burnap, Lawrence, N. Y.
Rev. H. Dyer, Preston, N. Y.
Rev. P. S. Cleland, Greenwood, Ind.
Rev. P. S. Van Nest, Flint, Mich.

Not in commission last year.

Rev. J. Byington, Lewiston, N. Y.
Rev. Wm. R. Hotchkiss, Concord, Mich.
Rev. Oliver Emerson, to labor in Iowa.
Rev. J. C. Holbrook, to labor in Iowa.
Rev. Peleg R. Kinne, Otselic, N. Y.
Rev. L. H. Morgan, Busti, N. Y.
Rev. F. B. Reed, Moira, N. Y.
Rev. N. H. Barnes, Centerville, Pa.
Rev. Wm Fithian, to labor in the bounds of Schuyler Presbytery, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from January 1st to February 1st, 1842.

NEW-HAMPSHIRE—
Charlemont, legacy of the late B. F. Dorr, by Jesse French, 200 00
Peterborough, John Murray, to const. Rev. Bancroft Fowler a L. M., 30 00

MASSACHUSETTS—
Missionary Society by J. Punchard, Esq., Treas., 500 00
Andover, First Cong. Ch., Mon. Con. Coll., by Rev. J. L. Taylor, 65 29
Hampshire Miss. Soc. Friend, by E. Williams, Treas., 200 00
Newburyport, Ladies' Ind. Soc., by Rev. S. Kittridge, 100 00
West Attlebury, Fem. H. M. S. to const. Rev. John M. B. Bailey a L. M., by Sarah Ide, 30 00

RHODE ISLAND—
Providence, Benef. Cong., of which $70 is from B. Dyer, to const. Mrs. Harriet S. Dyer and Samuel B. Tucker, Life Members, $212 31; Mon. Con. Coll., $13 35, 255 66
Richmond-st. Ch., to const. Rev. Jonathan Leavitt and Mrs. Charlotte E. Leavitt, Life Members, by E. W. Fletcher, 92 94
Legacy of the late Susan Colville, by W. C. Snow, 105 00

CONNECTICUT—
Abington, Mrs. Lyon, 2 00
Durham, Benev. Soc., by D. Camp, Treas., 40 00
Middle own, 1st Ch., by H. S. Ward, 174 00
New-Haven, Mrs. Alexis Painter, to const Henry W. Painter a L. M., $30; Friend, 1, 31 00
Stonington, Fem. Aux., by L. A. Sheffield, 98 00

Willington, Cong. Ch. and Soc., to const. Rev. David Bancroft a L. M., 30 78

NEW-YORK—

Amity, Rev. W. Timlow, 11 00
Brooklyn, 5th Presb. Ch., to const. Rev. George Duffield a L. D., 100 00
Catchogue, L. I., coll., by Rev. E. Young, 10 00
Kingsboro, N. Y., Cong. Ch., by Rev. E. Yale, 80 31
New Rochelle, Simeon Lester, 10 00
New-York city, viz:
Bleecker St. Ch., C. N. Talbot, $50; S. Rice, $5; W. A. Wheeler, $5; M. W., $2; J. C. Goddard, 1, 63 00
Brainerd Ch., Gent., $113 10; Ladies, $27 90, 141 00
Duane St. Ch., Friend, 50 00
Houston St. Ch., Frag. Soc., to const. Rev. Samuel D. Burchard a L. M., 30 00
Mercer St. Ch., A. G. Phelps, $50; N. White, $25; J. B. Sheffield, $25; R. T. Haines, $50; W. G. Bull, $25; O. Bushnell, $25; T. O. Ramsey, $10; E. H. Blatchford, $10; E. Wainwright, to const. Miss Mary Wainwright and Charles S. Wainwright, Life Members, $60; J. Hunt, $10; L. Colt, $10; J. R. Gibson, $10; Coll., $306 02, 518 02
John M'Comb, 25 00
L. B. Ward, 25 00
Samuel Walker, 5 00
Otto, by Rev. M. Doolittle, 5 33
Rutledge, by do. 1 67
Sand Lake, Presb. Ch., by Rev. J. W. Davis, 15 00
Somers, H. M. Soc., Miss E. White, Treas., 7 25

NEW-JERSEY—

Madison, Fem. Miss. Soc., by Rev. Mr. Arms, 50 00
Orange, 1st Ch., $67; Mrs. Joanna Williams, $4; by A. Harrison, 71 00
Second Ch., M. O. Halsted, in full to const. Rev. J. S. Gallagher a L. D., and Miss Cornelia Wade Halsted a L. M., $100; others, $107, 207 00

OHIO—

Alexandria, by Rev. A. Boutelle, 6 56

INDIANA—

South Marion, by Rev. P. S. Cleland, 12 00

ILLINOIS—

Princeton, Hampshire Colony, Cong. Ch., by Rev. O. Lovejoy, 5 00
Waynesville, by Rev. J. Porter, 50

HOME MISSIONARY— 38 33

$3,367 64

JASPER CORNING, *Treasurer.*

Receipts of the Western Agency at Geneva, N. Y., from Nov. 1st, to Dec. 31, 1841. Rev. J. A. Murray, Secretary.

Adam's Basin, Th. Coll., 5 00
Addison, 10 00
Almond, in full of Deac. Samuel Karr's legacy, 50 00
Aurora, by Rev. C. N. Mattoon, 18 00
Benton and Bellona, 6 25
Bristol, by Rev. Mr. Harris, 12 12
Castleton, Th. Coll., 6 31
Chapinsville, Th. Coll., 5 00
East Evans, 6 25
Elmira, bal. of coll., 88 78
East Palmyra and Port Gibson, by Rev. E. A. Platt, 6 00
Friendship, 1 60
Geneva, C. A. Cook, to const. Mrs. Lydia Cook of Geneva, Mrs. Caroline M. Cook of Sodus Point, and Mrs. D. C. Axtell of Geneva, Life Members, $100; G. C. Seelye, $25; Mrs. S. M. Hopkins, $5; L. Sutherland, $10; W. E. Gill, $5; Friend, $5; S. H. Rose, $5; I. Merrill, $6; cash, $61 40; P. Hastings, $7; F. A. Sterling, $3; cash, $2, 234 40
Henrietta, Th. Coll., by Rev. S. H. Ashman, 15 00
Ithaca, T. S. Williams, to const. Chauncey P. Williams of Albany, and Jehiel E. Williams of Ithaca, Life Members, $100; J. R. Williams, 2d quarterly payment, $25, 125 00
Lewiston, Th. Coll., 6 00
Livonia, Evan. Soc., 60 00
Lodi, by Rev. S. Cowles, 25 00
Lyons, Jesse Smith, L. M., in full, 20 00
Marion, Th. Coll., 10 00
Millport, Ladies' Miss. Soc., 2 00
Naples, Th. Coll., 5 00
Nunda Valley, by Rev. Mr. Marsh, 25 00
Ogden, 55 00
Owego, Th. Coll. 25 17
Palmyra, 8 00
Perrinton, Th. Coll., 6 08
Prattsburgh, in full to const. Rev. A. Judson a L. D., 27 06
Richford, Th. Coll., 5 75
Royalton, by Rev. R. Dunning, 25 00
Rushville, in part to const. Rev. Mr. Gelston a L. D., 28 00
Rutledge, 1 67
Seneca Falls, W. H. King, $10; Dr. Brown, $5; W. Arnett, $5; J. S. Gay, $5; cash, $7 86, 32 86
Southport, 7 00
Stafford, 25 00
Waverly 5 00
Yates, 6 00

294 00

Boxes of clothing received and forwarded to the West by Rev. J. A. Murray.

Henrietta, (estimated at) $50 00
Millport, 60 00
Richford, 80 00
Rushville, 75 00
Vienna, 60 00

Receipts of the Central Agency at Utica, N. Y., from Nov. 14, 1841, to Jan. 14, 1842. Rev. A. Crane, Sec.

Albion, 2 00
Augusta, by J. J. Knox, 118 37
Boonville, by D. W. Perkins, 4 25
Clinton, in part $100; Rev. A. Crane, L. D., in full $50, 150 00
Cooperstown, 40 00
Crown Point, legacy of Rev. James Murdock, by S. and J. Murdock, Ex'rs., 50 00
Fulton, Mrs. Dutton, 5 00
Homer, Sisters' Soc., 20 06
Lenox Furnace, J. N. Avery, $3; Col. Avery, $3; Mr. Benham, $2; Mr. Cobb, $3; Mr. Shepard, $1, 12 00
Mount Vernon, 25 00
New Hartford, 47 18
Orwell, by S. Swezey, 6 50
Oswego, 1st Ch., 35 00
2d Ch., 23 00
Utica, Cong. Soc., coll. in part, $31 75, Ladies, $19 50 75
1st Presb. Ch., by S. Stocking, 142 28
Wm. J. Bacon, 5 00
Vernon Center, 5 48
Vienna, 3 71
Waterville, by Rev. John Frost, 21 46
Western, 25 29
Westmoreland, 9 00
Winfield, to const. Rev. Chester Holcomb a L. M., 30 00

$831 94

THE PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

GATHERINGS

FOR THE ILLUSTRATION OF SCRIPTURE.

1. In Deut. 29: 22, 24, Moses utters the following prediction of judgments that should come upon the people of Israel, if they departed from God. "*The generation to come of your children, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sickness which the Lord hath laid upon it, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?*"

About three thousand years after these words were written, a famous traveller, (Volney,) a scoffer at the Scriptures, walks through this smitten country. He is "the stranger from a far land." Deeply impressed with the aspect of all things around him, and in all probability entirely ignorant of this prophecy, he exclaims—"Good God! from whence proceed such melancholy revolutions? For what is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?" "I wandered over the country; I travelled the provinces; I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages and hamlets. What are become of so many productions of the hands of man?" Volney's Ruins, ch. ii. p. 8.

[*Rev. C. P. M'Ilvaine.*]

2. Tax gatherers. Every reader of the New Testament is aware how odious were the publicans, or gatherers of the taxes, to the people of Judea. This may have been partly owing to the fact that the taxes referred to were imposed to sustain a foreign oppression. But there may have been also much cruelty in the manner of the collection, that helped to make the person and character of the collector hateful. It is said that Theocritus, on being asked which was the most cruel of all beasts, replied, "If you mean beasts of the wilderness, the bear and the lion are the most cruel; but if you mean beasts of the city, then are the publican and the parasite the worst." This character of cruelty is still preserved by the *Rahdar*, or collector under Oriental governments. He is an extortioner by profession. The mode is often this. The government levies the tax, not by a careful assessment on each man's property, with legal provisions against over-estimate, as in civilized countries; but by the best conjecture which can be formed of the amount that can be forced out of the people by all the means in the possession of the authorities. The officer who is to collect the revenue is not paid by a salary, but makes his business profitable by exacting still more than the tax, and putting the excess into his pocket. Aided by military power, he can seize property, imprison the owners, and use other violent measures till the required sum is forthcoming. The people, knowing what to expect, resort to all sorts of expedients to evade payment. They hide their grain, send off their flocks, or flee to other villages, to the mountains or deserts. But whatever is thus lost through one man, his neighbors often are obliged to make up; and when other

means fail, the dreadful bastinado is applied, under whose cruel operation the unhappy victim is glad to pay any demand to save his life.

3. Mat. 19: 24. "*It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*" Various conjectures have been made by ignorant persons, to expound this passage without admitting the fact, (which all scholars must admit,) that the sacred writers, as well as others, employ strong figures of speech, and do not always confine themselves to the literal signification of language. Thus, the "needle's eye" in this passage has been explained to refer to a supposed gate in Jerusalem, of that name. But not only is there no evidence that any such portal existed, but there are examples which go to show that a similar proverbial expression was common in the East; and that Christ only employed a customary illustration, which every body understood to denote an impossibility. Thus the Koran has almost exactly the same language—"The impious shall find the gates of heaven shut; nor shall he enter there, till a camel shall pass through the eye of a needle." The Rabbins have a similar expression. Reproving one who professes impracticable things, they say, "Perhaps thou art from Pampoditha, where they send an elephant through a needle's eye." In India, too, they say, "Just as soon may an elephant pass through the spout of a kettle." From such examples it will be seen, that these hyperbolical forms of expression were well understood to mean something of the greatest difficulty, nay, something impossible, except by the exertion of divine power. Accordingly the disciples of our Lord, on hearing him thus describe the prospects of the rich, asked "Who then can be saved?" To whom he replied, "The things that are impossible with men, are possible with God."

4. Table customs. Jowett says that the use of knives, forks and spoons belongs not to the Orientals. The stranger sits down with a hospitable family in the north of Palestine, to two or three dishes of stewed meat, vegetables and some milk. Separate plates are not granted, but all help themselves immediately from the common dish, in which it will not unfrequently happen that you may see more than five Arab fingers at the same moment—and this is the general custom. How freshly does this bring to our minds the expression of our Savior, who, when he was asked by the disciples, who it was that should betray him, said, "He it is who dippeth his hand with me in the dish." Mark 14: 20.

Another expression relating to the same solemn occasion is illustrated by Arab customs. If the host see in the dish any morsel of peculiar delicacy, he takes it out and presents it to his guest; or rolling up a piece of the thin bread, and dipping it in the gravy, deposits it between the lips of his friend. Who can doubt the identity of the custom in those days, when Jesus said, "He it is, to whom I shall give a sop when I have dipped it. And when he had dipped it, he gave it to Judas Iscariot, the son of Simon."

These customs may appear strange to those who forget how much habit has to do in forming our notions of propriety. It should be remembered too, that now, as in days of yore, the Orientals wash before eating, "The Pharisees, and all the Jews, except they wash their hands oft, eat not;" "And when they come from the market, except they wash they eat not."

5. Palm-tree. There are in the Scriptures many allusions to the natural history of Palestine. Among these none is more striking and beautiful than those which relate to the palm-tree. Of this there are many varieties. Some have a pith from which sago is made. The leaves of others are used for making couches, baskets, bags, mats, brushes, &c., while the fibres are manufactured into thread and cordage. The date palm, which furnishes so large a portion of the food of Egypt, Arabia and Persia, where it grows, is propagated by suckers. It arrives at maturity in 10 or 15 years; is most flourishing at 30; and continues to bear 70 years longer. It is tall and slender, and either perfectly

straight, or bending with an easy dignity, so as to present a most graceful object, sometimes 100 feet high. What could more appropriately express elegance and symmetry of figure, than the allusion in Solomon's Song, where the bride is compared to the palm? The fruitfulness of this tree, even through a long period of time, is a beautiful emblem of the continued usefulness of the aged saint. Ps. 92: 12—14. "*The righteous shall flourish like the palm-tree: he shall grow like the cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing.*"

6. HOUSE OF THE DEAD. While walking out one evening, says Jowett, a few fields distant from Deir el Kamer, with the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid stone building, apparently an house, very solemnly adding, "*Kabbar beity,*" "the sepulchre of our family." It had neither door nor window. He then directed my attention to a number of similar buildings at a distance; which to the eye are exactly like houses, but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. The walls must be opened at each several interment of the members of the family.

Perhaps this custom, which prevails particularly in Syria, and in the lonely neighboring parts of Deir el Kamer, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was buried *in his house at Ramah*, 1 Sam. xxv. 1; it could hardly be in his dwelling house. Joab *was buried in his own house in the wilderness.* 1 Kings ii. 34. This was "*the house appointed for all the living.*" Job xxx. 23.

Possibly, too, the passages in Prov. ii. 18, 19, and viii. 27, and ix. 13, describing the house of a wanton, may have drawn their imagery from this custom. "*He knoweth not that the dead are there, ... her house inclines unto death, and her paths unto the dead. None that go unto her return again.*"

7. THE DIALECT OF GALILEE. A slight difference of pronunciation in certain letters, may make a great difference in the sense of what is spoken. Thus, the people of some parts of Scotland pronounce the short *i* of the English, as if it were the short *e*. A divine of North Britain is said to have unwittingly given an illustration of the effect which this provincialism may have in altering the meaning of a sentence. He said in his pulpit, "It is a good thing to obey the Lord; but it is a *better* (bitter) thing to sin against him."

This may enable us to understand how it was that the Jews so readily detected a Galilean by his speech, Mark 14: 70. Acts 2: 7. Lightfoot says, that the mongrel inhabitants of Galilee and Samaria pronounced three letters of the Hebrew alphabet wrong, and that the combinations which they thus formed, were not only disagreeable to the Jews, who prided themselves on extreme accuracy in this respect, but also often embarrassed the hearers' understanding of what was intended. He also furnishes some extracts from the Rabbins, whose writings preserve some curious examples of mistake arising from this dialect of Galilee. A certain woman complaining to a judge, said in this dialect, "My lord, I had a picture, which they stole; and it was so great, that if you had been placed in it, your feet would not have touched the ground." But her pronunciation so affected the sense of what she uttered, that she seemed to the judge to declare, "Sir slave, I had a beam, and they stole thee away; and it was so great that if they had hung thee on it, thy feet would not have touched the ground."

If a Galilean asked a Jew, "whose is this lamb?" his hearer would not know from his pronunciation whether he meant lamb, or wool, or ass, or wine.

A Galilean woman, when she meant to say, "come, I will feed you with milk," would be understood by a Jew, as saying, "My neighbor, the lion shall eat you."

From these statements may be inferred one of the many reasons, why

tho Jews were so ready to despise their northern neighbors.

8. CAVES. The predominant rock in Palestine is a compact limestone, in some places approaching to marble, and in others extremely soft and friable, so that by the action of water percolating through the fissures of the mountains, large caves are formed, which at the present day, as in ancient times, form the refuge of those who have no better habitations, or who are thrust out from the protection of civilized society. There are said to be hundreds of these in Mount Carmel alone, chiefly on the W. side. In one place, there are about 400 in the vicinity of each other—many of them doubtless hewn out by art, and others altered and improved so as to make comfortable abodes. Their entrances are often so intricate that it is difficult to keep sight of a person who flies into them,—so that one who is disposed may easily conceal himself from pursuers. This may give us a clearer idea of what is intended by the prophet Amos, where Jehovah says of those who attempt to escape from punishment, "Though they hide themselves in the top of Carmel, I will search and take them from thence." When David retired from Achish, king of Gath, having no other secure abode, he went to the cave of Adullam, and thither were gathered to him his followers, 1 Sam. 22; 2 Sam. 23, 13. And travellers at the present day, sometimes come to districts which seem to be almost destitute of a population—but on a close inspection, here and there along the sides of the cliffs, or under projecting shelves of rock, may be seen some rude walls of irregular stones, which prove to be the outworks of Arab dwellings—the back part of which are caves, or sometimes large fissures or clefts in the rock, while the front is thus built up to defend it from too sudden an approach and from the wind and from wild beasts. These caves, in the better days of Palestine, were often used as graves. Thus Abraham bought the cave of Machpelah in Mamre, which is before Hebron, for a possession of a burying place. How gloomy and sad must such places have been as residences for the poor and persecuted servants of God, of whom we are told, that they wandered about in sheep skins and goat skins, having their dwellings in dens and caves of the earth—being compelled to avoid the light of day, and the society of men. In view of such circumstances we can appreciate the feelings of David in the 142d Psalm—"In the way wherein I walked have they privily laid a snare for me, I looked on my right hand, and beheld, that there was no man that would know me: refuge failed me; no man cared for my soul. Attend unto my cry, for I am brought very low; deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name."

It was while thus concealed in a cave at Engedi, that David had an opportunity of killing Saul, but forbore, out of respect to his official dignity, as the anointed king of Israel.

ENCOURAGEMENT TO SPECIAL PRAYER.

About ten months previous to his his admission to the church, the subject of this sketch was taken very dangerously ill; and while the deacons of the church were engaged in the regular duties of their monthly meeting, his father came in. He stated the alarming case of his impenitent son, and said, "I must immediately return, BUT DO PRAY FOR MY CHILD!"

Some encouraging considerations were cited, and the church bowed themselves in prayer; and, like Moses, humbly threw themselves into the breach.

The burden of our prayers then was, that he might live and be converted to God. He soon began to amend, and serious impressions fastened upon his mind, and after various struggles, and another severe fit of sickness, ten months had hardly elapsed when, in the same house, and before most of the same individuals, he gave an interesting relation of his religious experience; and was admitted to the church. He has now some expectation of preaching the Gospel to perishing sinners. S.



THE HOME MISSIONARY.

Go, ... PREACH the GOSPEL *Mark* xvi. 15.
How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XIV. **APRIL, 1842.** **No. 12.**

POLITICAL POWER MOVING WESTWARD.

IT has been urged as an argument for Christian effort in behalf of the new states, that "if the philanthropy of the eastern churches do not speedily mould the West, the West will mould them." The evidence of this is found in the rapid increase of the political and social importance of the western states.

The table given below has been prepared with a view to exhibit the relative influence of the eastern and western states in our national legislature; and also to show how rapidly that influence is passing from the hands of the former to those of the latter.

REPRESENTATIVES IN CONGRESS.

NOTE 1.—The portion of the country whose waters empty into the Gulf of Mexico, is in this table considered as belonging to the Mississippi valley, except western Pennsylvania and the N. W. part of Georgia, the relations of which render it proper to class those districts with the states east of the Alleghany mountains.

2. From 1830 to 1840 the ratio of representation in Congress was 1 member for every 47,700 persons, *five* slaves being computed equivalent to *three* free persons. Since the census of 1840, a select Committee of Congress on the apportionment of representation, has reported recommending 68,000 as the number to be entitled to send a member. Should this recommendation be adopted, as it probably will, the representation of the East and the West, under each census, will compare as follows:—

THE EAST.			THE WEST.		
Members under census of	**1830.**	**1840.**	**Members under census of**	**1830.**	**1840.**
Maine,	8	7	Alabama,	5	7
New-Hampshire,	5	4	Mississippi,	2	4
Massachusetts,	12	10	Louisiana,	3	4
Rhode Island,	2	1	Tennessee,	13	11
Connecticut,	6	4	Kentucky,	13	10
Vermont,	5	4	Ohio,	19	22
New-York,	40	35	Indiana,	7	10
New-Jersey,	6	5	Illinois,	3	7
Pennsylvania,	28	25	Missouri,	2	5
Delaware,	1	1	Arkansas,	1	1
Maryland,	8	6	Michigan,	1	3
Virginia, (Eastern,)	12	9	Virginia, (Western,)	9	6
North Carolina,	13	9	Wisconsin,	1	1
South Carolina,	9	6	Iowa,	1	1
Georgia,	9	8	Florida,	1	1
	164	134		81	93

It will be seen that while the western states will have gained *twelve* repr sentatives in Congress, the eastern will have lost *thirty*; making a differenc of no less than *forty-two votes*, in ten years. Truly may it be said—

"Westward the star of empire takes its way."

We need not dwell on the suggestions which arise from these facts. It wi be obvious to every one, that this rapid transfer of political influence will in te years more, at the same rate, give a clear majority in our national councils, western men. This will indeed be a matter of trifling importance, if those me and the constituents by whom they are elected, are intelligent and virtuou for in that case, the East, and the country at large, will have no reason to dre their influence. But if that predominance of political power is to be wield by men over whose hearts no divine principles have sway, who are chosen f their subserviency to transient and party interests, whose affinities are with t boisterous blasphemer, the duellist and the assassin, then may the East, no resting so securely, tremble for its cherished institutions. The wave of ru will roll over all that is fair in the land of the Pilgrims, quenching the fire o their altars, and sweeping away the monuments reared by their fathers' pie and toil.

In order that the reader may appreciate the influences, which go to form, in a small degree, the voters who, ten years hence, will elect the *majority* of membe of Congress, we subjoin the following notice of the

ECCLESIASTICAL AND EDUCATIONAL FORCE OF ROMANISM IN THE WESTERN STATES,

ACCORDING TO THE LATEST CATHOLIC AUTHORITIES.

The Roman Catholics have divided the United States into 16 dioceses, o which 10 lie west of the Alleghany mountains. The subjoined particulars ma be regarded as complete down to the middle of 1841.

Diocese of Detroit—Embracing the state of Michigan and Wisconsin Territory —has a bishop, a coadjutor and administrator. The Cathedral is at Detroit. Whole number of churches and chapels 25, other stations 25, clergymen 16, literary institutions and schools 11, &c., &c. The University of St. Philip, under the auspices of the bishop, is situated near Detroit, and holds out the usual literary inducements to pupils, and board and tuition for $100 per annum. Fifty young men are in the process of education in this diocese, and several schools are in operation at different points, including a Female Academy at Prairie du Chien. Important places are occupied by these various movements, as Detroit, Monroe, Ann Arbor, Marshall, Gran Rapids, Green Bay, Milwaukie, &c. A Prairie du Chien, a church is nearly finishe of 100 by 50 feet.

Diocese of Cincinnati—Embracing the state of Ohio. In the language of th Catholic Almanac, "it is now governed by Rev. John B. Purcell." The diocese con tains 38 churches, and 15 others are in th process of erection; at which, and at som 20 other stations, 38 clergymen officiate Besides the cathedral at Cincinnati, a new one is in progress, 200 feet by 77, with Corinthian portico 45 feet deep, a tower an steeple. A Gothic church for the Germa Catholics, 142 feet by 66, is also nearly com pleted. The points occupied by the Cath

lics seem to have been selected not without an eye to future influence. For example—on the Ohio river, at Steubenville, Marietta, Portsmouth, Georgetown, Ripley, &c. On Lake Erie, Cleveland, Sandusky and Toledo. On the Canals, Canton, Chilicothe, Dayton, Hamilton, Zanesville, &c.

In Perry county, near the center of the state, and in the immediate vicinity of the National road and the Ohio canal, at convenient distances from Athens, Zanesville, Circleville and Columbus, are several Catholic establishments, viz:—the Dominican convent at St. Joseph's, in Perry county, with 5 friars, 4 novices and 4 lay friars; and at Somerset, in the same county, a convent of 11 nuns of St. Dominic, who have under their charge the "St. Mary's Female Seminary." At this institution a system of education is pursued which is calculated to be very attractive by its list of studies and accomplishments. At St. Joseph's, in this county, one of the largest and most splendid churches in the West, has lately been erected. The style is Gothic, 122 by 60 feet, and 162 feet high to the top of the tower.

At Wilkesville, in Gallia county, "2000 acres of land, part of a large tract owned by Mr. P. Quin, abounding with iron, salt, &c., one of the finest wheat regions in the West, only 18 miles from the Ohio river, and having an ample supply of water power," have been granted for the support of a priest, an asylum for orphans, and schools.

There is also an ecclesiastical seminary belonging to this diocese in Brown county, on a farm of 300 acres, having 12 students under the charge of a principal and two assistants.

The "Atheneum" at Cincinnati is now converted into a Catholic college, called St. Xavier College, under the direction of Jesuits, has six professors, and about 50 boarders, besides those who attend the course of instruction, but do not board in the institution.

The Sœurs Notre Dame,—devoted to female education, have an Academy in Cincinnati, where the instruction is in the French language. The pupils "may receive visits occasionally from their relations, (!) but these visits must neither be frequent nor long." "Uniformity requires that all the boarders should assist at divine worship as performed in the institution." About 50 young ladies attended this seminary last year, of whom 40 were from the neighborhood—a proof of the local influence of the institution.

A "Society for the diffusion of religious knowledge," at Cincinnati, manages the publication of the *Catholic Telegraph*, and issues tracts, &c. There is also a "Church Building Society," the members of which contribute 12½ cents each, monthly.

Diocese of Vincennes—Includes Indiana and the eastern part of Illinois—"Governed" by Right Rev. Celestin de Hailandière; has 27 churches, including the Cathedral at Vincennes, 10 others building, and 29 other stations. There are 30 clergymen acting as such, and 4 in other employments. In looking over the names of these clergymen, the reader is struck with the great predominance of foreign names, such as O'Rorke, Sniederjans, Chartier, Weinzœpflen, B quelin, Benoit, Buteux, Bernier, &c. Here, as in Ohio, there are a College and Theological Seminary, both at Vincennes. Fifty young men are reported as studying under the Catholic supervision in this diocese, besides 10 students in the Theological Seminary. The college, styled "St. Gabriel College," received a charter from the legislature last year, and has a "numerous faculty" of professors "in all the various branches of education, who are permanently connected and identified with the college." They promise as extensive a course of study as at any other institution in the United States. "The institution is provided with a splendid philosophical apparatus, an extensive library, and elegant specimens for the study of anatomy. There is also in preparation a botanical garden. Here, as usual, "there is" professedly "no interference with the religious belief of the pupils, but for the sake of order, boarders are expected to comply with the external forms of Catholic worship, which is the religion professed by the members of the college."

The "brothers of St. Joseph," lately arrived from Europe, have opened a school in Davies county. The "Sisters of Charity" at Vincennes have a female Academy, at the head of which is "Sister Olympia, Sister Servant." There are also 2 free schools with 110 members.

Besides Vincennes, the important points occupied by Catholics, are such as Fort Wayne, Peru, Logansport and Terre Haute, on the Wabash, Indianapolis in the centre of the state, Michigan city in the north, and New Albany, Jeffersonville and Madison, on the Ohio river. In Illinois, the principal stations of this diocese are Chicago, Juliet and Shawneetown.

Diocese of Dubuque.—This is an old diocese, and its governor is the Right Rev. M. Loras, D. D., who was consecrated in 1810. It extends over the Iowa Territory, in which it has 7 churches and 5 other stations, which are supplied by 9 clergymen.

The cathedral is situated at Dubuque, and is said to be far superior to any other church building above St. Louis. The services are both in French and English. Connected with the cathedral is a fine, large, brick edifice, occupied by the bishop and clergy, and arranged for the purposes of a seminary. Academies for girls are in operation at Dubuque and Burlington; for boys at Dubuque and Davenport. A brick church is in progress at Iowa city, with a basement for a school, to be opened the present spring. Houses of worship are either built, or measures for that purpose are in progress at Bloomington, Fort Madison and West Point.

Diocese of St. Louis—Embraces Missouri, Arkansas and the western moiety of Illinois. Bishop, Rt. Rev. Joseph Rosati; Coadjutor, Rt. Rev. Peter Kenrick, D. D. This diocese contains 56 churches and chapels, and 9 others are in the process of erection; 60 other stations are also supplied by the clergy, who number 74, viz: 50 in the ministry and 24 in other employments *Have all the evangelical Protestant denominations together, as many on the same field?*

The central position and prospective influence of this portion of the Mississippi valley, have not escaped the attention of the adherents of Rome. Consequently, there is here a concentration of Catholic force from whence an influence may be sent abroad in every direction. They have 3 seminaries, 37 young men preparing to be priests, and 320 others pursuing their education in Catholic institutions. There are besides, 10 female academies with an aggregate of no less than 610 pupils—making, in round numbers, *a thousand of the youth of that most interesting portion of the West, under the training of the Catholics!*

Of the facilities for such extensive influence on the education of the rising generation, an idea may be formed from a few brief notices. The St. Louis University is under the care of 6 resident priests, at the head of whom, is the Rev. Peter Verhœgen, who is also *Superintendent of the Jesuit Missions* in Missouri, Louisiana and Ohio. Last year there were 160 students, of whom 130 were boarders, and of course subject to the standing rule "to assist in performing divine service" according to Catholic modes. St. Mary's College, in Perry county, has a president and 8 professors. There are convents and academies for young ladies at St. Louis, Florissant, St. Charles, Bethlehem, St. Genevieve, Cape Girardeau and Carandolet, Missouri; Pine Bluff, in Arkansas; Kaskaskia, and Cahokias, Ill. There are also free schools and orphan asylums at different points. A splendid church, 120 by 80 feet, is erecting for the Jesuits at St. Louis, making 7 places of worship occupied by the Catholics in that city.

Connected with this diocese are the Indian Missions to the Potawatamie Indians, and to the Flat Heads and Paus d'Orcilles of the Rocky Mountains.

Diocese of New-Orleans—Established n 1793; governed by Rt. Rev. Anthony Blanc, D. D.; embraces the state of Louisiana; 42 churches and chapels; 15 or 20 other stations; 50 clergymen, of whom 13 are not immediately connected with the missions.

This diocese has a college at Grand Coteau, Opelousas, under a president, 6 professors, 4 "coadjutors," besides 4 professors of English, drawing and music. Some of these must have other employment, as there are but 70 boarders. By the rules of the institution pupils are not received over 14 years of age, which indicates the design and expectation of the managers as to the result of the training on the religious principles of the scholars. There is also a Theological Seminary at Lafourche, under the direction of the Lazarists. "There are 12 seminarians, 4 of whom are in theology, and 3 will be ordained priests this year."

There are 4 convents, one of Ursulines, near New-Orleans, one of the "Sacred



Heart" in St. James Parish, another of the same name in Opelousas, and a fourth, styled the "Congregation of our Lady of Mount Carmel," in New-Orleans These have under their charge 6 academies and schools, and comprise 112 nuns and novices, and 585 pupils. Besides these are the male and female orphan asylums, with 218 orphans and a day-school of 26 scholars—making a total of nearly *seven hundred* persons of all ages in the schools, besides the 218 orphans.

Diocese of Natchez—Embracing the state of Mississippi, and under the charge of Rt. Rev. J. J. Chanche, D. D. This appears as yet to be in its infancy, the bishop having received his consecration in March, 1841. It has but few stations, as Natchez, Vicksburg, St. Louis, and 2 other stations on the Gulf, and only 3 clergymen. The church at Natchez was some years since destroyed by fire, and has not yet been rebuilt.

Diocese of Mobile.—This see is governed by Bishop Portier, whose authority covers Alabama and Florida. There are 30 stations, at 7 of which there are churches; clergymen, 18. The operations are almost wholly confined as yet to the vicinity of the sea coast; a few stations only being as far north as Montgomery, Ala. Mobile, Pensacola, Tallahasse and St. Augustine, are the most important.

The College at Spring Hill, near Mobile, has a president and 2 professors, and 70 boarding students. There are also for boys, an academy at St. Augustine, and a school at Mobile; for girls, a seminary at the convent of the Blessed Virgin at Summerville, and a school and orphan asylum at Mobile.

Diocese of Bardstown--Embracing Kentucky; Rt. Rev. B. J. Flaget, Bishop, and Rt Rev. G. J. Chabrat, Coadjutor. This see is well supplied with the means of operation, having 40 churches and chapels, 70 other stations, 50 clergymen, of whom 24 are employed in the various institutions. The apparatus of education are also extensive, comprising 6 colleges and seminaries, viz: the Jesuit Seminary in Marion county, and the Dominican convent in Washington county. At these two establisments there are 10 instructors including the superiors, (some of whom also officiate in the neighborhood,) and 15 theological students. Also, St. Joseph's College at Bardstown, with 14 officers and professors. The prospectus states that "the apparatus for Natural and Experimental Philosophy, is as complete as any in the western country." St. Mary's College is near Lebanon, in Marion county, under the care of 8 clergymen, to whose names the letters "S. J." are appended—i. e. *Societatis Jesu*, belonging to the order of the Jesuits. Besides these there are "3 scholastics and 5 lay brothers" in the institution. Average number of boarders, 110. There are also institutions of less note at Mount Merino, in Meade county, and at Louisville, the latter with 50 pupils. There are in the state, 3 convents and 10 academies. In the community of Lorettines there are no less than 156 members. There are also an institution for the deaf and dumb, and an orphan asylum, and minor schools. The young men receiving education under Catholic influence are 390; pupils in female academies, 528.

Diocese of Nashville.—Rt. Rev. R. P. Miles, D. D., is bishop, and extends his jurisdiction over the state of Tennessee. There are 8 clergymen and 52 stations, at only 2 of which they have church edifices. This diocese, like nearly all the rest, has its literary institution, at Nashville, designed to furnish priests for the missions in Tennessee. The students have charge of an academy under the superintendence of the superior of the seminary. Forty young men are returned as under instruction in Catholic institutions in this diocese. It does not appear to have as yet any institutions for the education of females.

In reviewing the facts set forth in the above notices, there are a few things that appear to be worthy of special notice.

And first, the *numerical force of the Catholic clergy* in the West is greater than most persons are aware. By the above enumerations, made from statistical documents, there are *three hundred priests* in the ten western dioceses! This is a net increase of 10 or 15 during the year 1841.

Again—these men are almost all foreigners, as a moment's inspection of their names will suggest; of course, they come among

as strangers to our laws and the genius of our institutions, and having no interest in them, except to mould or subvert them.

Again, in the seminaries above alluded to there are no less than 90 *clerical students*. Thus, leaving out of account the increase of Catholic priests by immigration from foreign lands, there is a *home production* of Romanist clergy, nearly equal to the candidates for the ministry in all the Protestant theological seminaries on the same field!

The *facilities for education* are another striking feature. Every one of these dioceses that has been organized long enough has its college or colleges. Twenty three institutions, including the theological seminaries, are prepared, so far as can be judged by the titles of their professorships and lists of studies, to give instruction equal and in some cases superior to our best academies. These are for males. The female academies are at least 34 in number, besides numerous schools and orphan asylums. These higher seminaries have in them 2,947 youth.

Upon whom does this machinery of education chiefly operate? On the Catholics? Probably not. The great mass of these people care little for education. They are mostly the German and Irish population of large towns, and on the canals, rail-roads and other public works. *Their* children have no need of schools to make them Catholics. But it is on Protestant children that this system of means is chiefly intended to operate, and probably produces its principal effect.

Such are the influences that are co-operating with infidelity and the native depravity of man, to educate the children of the West—to *make the voters and legislators*, who ten years hence may control the government of our country![*] And is *this* the time to relax in our missionary efforts? Shall the Protestant institutions which an enlightened zeal has begun to found in the West, be abandoned *now*, in the very crisis of our country's destiny! We put these questions to our own hearts, and to our brethren; and we beseech all who have any concern for this country and for their own children—any zeal for Christ, or love for men, to frame an answer in view of the great day of final account.

[*] See the preceding article.

CORRESPONDENCE OF THE A. H. M. S.

MISSOURI.

PROTRACTED MEETINGS AND REVIVALS.

From Rev. F. R. Gray, New Providence, Mo.

In making my report, I have to say I have performed more strictly missionary labor during the last quarter than in any other since I have been under commission from the A. H. M. S. The providence of the Great Head of the Church seemed, toward the close of the last quarter, to have opened the way, and called upon me to labor, in connexion with a few other brethren in this part of the state, in a series of protracted meetings. These meetings were greatly blessed. They began with the camp-meeting, or "feast of tabernacles," at this place on the 12th of August, and have been kept up at different points through the country to the present time. Such seemed to be the state of things, that all were often reminded of the words of the Master, "The harvest truly is plenteous but the laborers are few." Indeed, in several places, after we had labored several days, and were compelled, from other engagements, to leave and go elsewhere—when we saw that many were still anxious about their salvation, and had not found peace to their souls, and that others were evidently just beginning to be awakened, we were constrained again to say, in the words of our Lord, "The fields are already white to the harvest." And often did the prayer go up to God "that he would send forth more laborers into his har-

vest." And when occasions of this sort were multiplying almost as often as these meetings were held, the providence of God seemed to say to us, in the language of the people from various places, as they urged us to come and labor among them a few days, "Come over and help"—"Come up to the help of the Lord against the mighty;" and we felt that we must not disobey. I consulted with the elders and prominent members of this church whether they were willing to relinquish their claim on my labors for a season, that I might go to these pressing calls, and to the destitute. They all cheerfully said, "Go; we cannot, and would not hinder you from doing the Lord's work in other places; 'He has done great things for us, whereof we are glad,' and we desire that the same glorious work may extend all over the land."

RESULTS OF THESE LABORS.

At several of these meetings the Lord was pleased graciously to manifest his presence, and give the seal of his approbation in the conversion of sinners to himself.

At Paris, there was considerable interest—the church was refreshed—about 20 were hopefully converted—14 or 15 of them have been admitted to the church, and several others were awakened.

At Palmyra the church was greatly revived and refreshed—above 30 were hopefully converted—27 or 28 of them have been admitted to the Presbyterian church, and several others were awakened.

At Marion city, during our short stay there, the Lord was with us—an interest in the cause of religion was awakened in the community—one or two were hopefully converted, and some others were brought under convictions—a weekly prayer meeting was commenced, and we hope there may yet be further good result.

At Florida the church members seemed to be much refreshed—the communion on Sabbath P. M., was a very solemn, sweet, and melting season. And they perhaps went away from that meeting in better state, as a church, than they had ever been in before. They are very anxious to have a minister settled among them, and would probably raise half his support now, and probably in a few years, if they should be blessed of the Lord and grow, as we would anticipate, they might entirely sustain him. One or two were hopefully converted, and a few others awakened.

Campbellism.

But the best result perhaps, was that the cause of religion was evidently put on a higher ground in the estimation of the community generally, than it has, perhaps, ever been. The Campbellites had spread themselves through that region of the country considerably, and had been haranguing about their notions to a great extent, and were endeavoring to make men believe that religion was nothing more than to acknowledge that Jesus Christ is the Son of God, and be immersed and join their church, and all was right. They declare openly that there is no forgiveness of sins but by immersion—that it is an ordinance appointed of God to wash away sin, and that sin cannot, therefore, be pardoned without immersion. But unless I was greatly mistaken in the appearane of things at the close of that protracted meeting, many felt that religion was something more than what they had said it was—that it was in fact a renewing of the image of God on the heart.

At Monticello also there was a very interesting season. The church at that place, perhaps, never had been as much refreshed, as at the late protracted meeting. About 20 were hopefully converted, 15 have been admitted to the Presbyterian church there, and several others were under deep awakenings. The cause of religion is there also, perhaps, put on better ground in the estimation of many of the people. In all these meetings the preaching has been plain and affectionate, setting forth the great doctrines of salvation, as they have been always held and taught by all sound Presbyterians. Meetings for prayer, and for plain conversation and counsel to inquirers, have

always been held whenever circumstances seemed to justify their appointment, or to demand them.

The last quarter has been one of much arduous labor and anxiety, but it has been one of mercy and grace from the great Lord of the vineyard, and I would not shrink from it were it to be done over again, if his grace and mercy should sustain me as they have during the season just passed.

BEYOND THE MISSISSIPPI.

To avoid invidious reflections, we do not give the name of the state from which the following letter comes, while we regard it as important that the letter itself should be made public. There is no way to make the eastern churches acquainted with the great valley, and prepare them to sympathize with ministers laboring there, except a constant exhibition of such facts as may illustrate the genius and habits of the people as they are developed in actual life.

INFLUENCE OF VARIOUS SECTS—STANDARD OF CONVERSION, &c.

The more I become acquainted with the field of labor here, the more am I impressed with its importance. True, it is a difficult field to cultivate as it ought to be; but faithful and persevering labor, under the direction of the "wisdom from above," will doubtless be crowned with a success which shall glorify Christ, and advance his cause. The difficulties of the field arise from a variety of causes. The sparseness and poverty of the population make the labor hard, and render the prospect of their being able to sustain the institutions of the Gospel distant. Added to this is the fact that the population are emigrants from different and distant countries, and have not been together long enough to become assimilated, but still retain the influence of former habitudes and prepossessions. A majority profess to be Christians, and I would charitably hope many of them are such in truth; but they are very ignorant and their ministers are ignorant. The consequence is, they are very narrow and strongly sectarian in their views. To benefit them and render them useful requires much meekness and patience,—much of the wisdom of the serpent, joined to much of the harmlessness of the dove. Hitherto they have enjoyed but little preaching, except at camp-meetings. These are uniformly so conducted as to produce great excitement and disorder. Hence a common impression is that there can be no revival, and no conversions, except in connection with the noise and confusion of a camp-meeting. Religion is supposed to consist mainly in the strong and noisy excitement of the passions, the ordinary means of grace are undervalued, and a spasmodic and consequently inefficient standard of piety is established.

The Remedy.

These difficulties are not to be removed by direct and open attack, but by meekly, noiselessly and perseveringly showing them a more excellent way. I believe I have already, by the blessing of the Lord upon my poor labors, succeeded in removing no inconsiderable amount of prejudice which was harbored against me, and that the true character of christian piety, as a steady, uniform and deathless *principle of devotedness to Christ*, instead of the *periodical excitement of evanescent passion*, is clearly apprehended and cordially approved by many, who were at first strongly prejudiced against me. With these, the standard of practical godliness is elevated. If the Lord grant me wisdom and grace to pursue the right course, I trust the Bible standard of personal holiness and active devotedness to the work of the Lord, will be adopted by all professing Christians who attend upon my ministry. They may not be proselyted to my church. This I shall not attempt, because I do not desire it; but they will become *working Christians*. They will be useful in the vineyard of Christ. What I say of my own particular field of labor, is applicable to the whole state. I make this remark to show you the necessity of sending missionaries to the whole state, and that you may send the right kind of men. Another thing greatly to be desired for this whole state, and in-



timately connected with the prosperity of religion, is the elevation of the standard of education. If the people had an enlightened education, they would not tolerate such religious teachers, as are most of the ministers in the state. A minister in an adjoining county was speaking, in his sermon, of the persecutions which Paul suffered. "At one time," said he, "more than forty Jews bound themselves by an oath, that they would neither eat nor sleep, till they had committed *suicide* upon the body of Paul." Even worse blunders than this, in the use of words are often made by their preachers, and yet most of the people think such men are not only good ministers, but very wise and learned men.

THIS SIDE OF THE MISSISSIPPI.

From a Correspondent.

A MISSIONARY FIELD.

The region where Mr. ——— labors, was settled some 50 or 60 years ago. The first settlers have long since gone to the grave. The children they brought with them, and those born to them in their new country, have many of them paid the debt of nature. The third and fourth generations now occupy the country. But all this time, we (the Presbyterian church,) have done almost nothing to send them the means of grace. Of course, the people need, nearly as much as some heathen countries, to be instructed in the very first principles of the Gospel. And it requires as much moral courage to live and labor among them, as to live and labor in heathen lands, when supported by the Board of Foreign Missions. Yea, I had rather go to the heathen, on many accounts; more self-denial would not be requisite. And there is a large and extensive tract of our beloved country in this condition. If any thing is done for this extensive region, it must be by patient perseverance; and in time we may hope to see the good fruits.

The churches in this country might do something for the Home Missionary Society, and would, if a good agent would visit them, and place the subject in its proper light before them. Yet they would not do as much as churches in the eastern states according to their ability. And for a very obvious reason. The moral obligation to sustain the ministry is neither perceived nor felt, except very feebly. Perhaps the avarage salary of the settled ministers would not amount to $100. The cause of this feeble sense of obligation is in part to be ascribed to sects among us who make a great merit of preaching for nothing, and declaiming against ministers who take pay for preaching on Sunday, when no body else pretends to take wages for working on the Sabbath. Many are above the influence of such folly, but it has its influence on the populace; and in the region where your missionary is preaching, it will take years to wear out this erroneous feeling even from the best and wisest among them. How I should rejoice if your Society had a score like Apollos or Whitefield in the region to which I have alluded, perhaps three or four times as extensive as Massachusetts, and not half a dozen of our ministers in the whole bounds!

ILLINOIS.

A TROPHY OF DIVINE GRACE.

From Rev. S. G. Wright, Missionary of the A. H. M. S. in Northern Illinois.

During the late precious outpouring of the Spirit in W—, Mr. M— with others, presented himself in a meeting of inquiry. His whole demeanor showed that he was in earnest. The absorbing thought with him was, "What shall I do to be saved?" About 10 years before, his attention had been arrested in like manner. He then received false impressions of the provisions of grace, settled down upon the idea that there was no salvation for him, and pined away, till his life was well nigh despaired of. After about a year of melancholy and languishing, his mind was diverted to other objects, his health was restored, and, to a great extent, religious impressions were banished from

his mind.—Years passed on. He was married and removed to Illinois.

For a few days previous to the meeting above referred to, a gloom had seemed to pervade every thing around him. He reviewed his past life, considered his prospects, and then resolved that he would go at once to the inquiry meeting, and endeavor to follow the instructions he should there receive. Accordingly he went. Before the meeting closed, he kneeled and endeavored to consecrate himself to the service of God. He promised to erect the family altar. When he returned, it was too late; his wife had retired, and, therefore, he neglected family worship till morning. In the morning he had little appetite for breakfast—was much agitated, but as soon as they rose from the table, he took his Bible in his trembling hand, and made known to his wife the resolution of the previous evening. A tear trembled in her eye, as she replied, "I am glad you have." While there, on his knees pleading for mercy, he felt the oppressive load removed, and with Thomas of old, could say with perfect confidence, "My Lord and my God."

The next afternoon, I called, at his request, to converse with his wife. She had a young babe, and was thereby deprived of the privilege of attending any of the meetings. I felt a deep interest in her case. She exhibited a frankness, an intelligence and decision of character seldom found. She had no relatives in this country but her husband, a son of six years and her infant. As I subsequently learned, about the time of her marriage, she promised herself, that she would attend to the subject of religion, *whenever her husband should do so.* But, alas—they had never exchanged a word with each other on the subject! I found her without any hope in Christ—convinced of her utter sinfulness and lost condition; willing, as she supposed, to do any thing in her power, to obtain an interest in Christ. She felt *now* is *the* time; and had no excuse for not beginning at once the service of Christ. Yet, like many others, she seemed to suppose that some *previous work* was necessary. I labored to remove this idea, and to lead her to make *an unconditional surrender of herself to God and* AT ONCE to commence *his service, trusting in his promise and grace to work whatever was necessary to her salvation.* This she dared not do. I pleaded and reasoned with her for near an hour, when a messenger arrived, saying that numbers had assembled at the inquiry room. I left to converse with the inquirers, without gaining any evidence that she had submitted to God.

Next morning I returned. I found her in the same state of mind as before. I again presented the duty of immediate, entire consecration to God. She acknowledged the duty, but she had no faith—could not let go all else and cleave to Christ. I tried to show the ground of confidence in the promises of Christ. She acknowledged it sufficient, but the heart would not follow the decision of the intellect. I presented all the motives within my reach again and again, and urged her to make an entire consecration, and begin at once the service of God, as we united in social prayer. She was calm, and without apparent agitation. Yet at times, she would wipe the tear that trembled in her eye and occasionally fell upon the infant that reclined upon her bosom. Already, nearly one and a half hours had passed in this manner. I dared not leave her; yet had now little more to say, except the oft repeated question, "Mrs. M. will you not *now* make this consecration, while we unite in prayer." At length, in answer to the question, she replied with calmness, yet decision, "*Yes, I will try.*" We kneeled. Her husband poured forth his soul in prayer for his beloved companion. It was a moment of thrilling interest. The destinies of a soul seemed to hang upon it. It was the turning point, in her immortality. Her meek and submissive spirit—the devotedness of her subsequent life, gave the best of evidence, that she did indeed, in that moment, yield her heart up to God. From that time, for her "to live was Christ, and to die was gain."

Her prospect of long life was then as fair as that of others. But what is human life? She was shortly after attacked with a severe cold, which soon assumed an alarming aspect, and gave most fearful evidence that her lungs

were rapidly consuming. I visited her in June. The hectic flush was upon her cheek. Her voice had that peculiar hoarseness, which is indicative of the last stages of consumption. Her strength was nearly gone, but her love to Jesus was strong—her faith was unwavering. She was *all* submission. When first conscious that she must soon part with earthly friends, she had looked upon her babes, and with maternal solicitude exclaimed, "How can I leave you?" But at this time grace was triumphant, and she could say, "I can cheerfully leave my beloved husband and children with my Heavenly Father. *He will provide.*" She still felt, that if it were the will of God to take the babe home *first*, it would gladden her heart. She continued to decline till September. A few days before her death, the babe, who had before been remarkably healthy, was taken ill and survived but a few hours. She fondly clasped the corpse to her bosom, saying, "*My little darling, God is good. He has heard my prayer. We shall soon meet again.*" The words were prophetic. One short week, we trust, re-united them. Her parting words to her husband were, "*Let your light shine.*" On the sixth of September she took her peaceful departure to join her babe in the world of spirits. We trust that her sorrows are ended—that she rests in Paradise.

Friends of Home Missions, do you regret the self-denial which sustained your missionary on this field the last year? Contrast the exit of this soul with what it probably would have been, had no missionary perseveringly urged the duty of immediate and entire submission and consecration. Make her case that of your own daughter, far removed from the parental roof to the wild, rolling prairies of the West, and then decide the question, "*Shall the Home Missionary be sustained.*"

STRUGGLING FOR LIFE.

From Rev. J. H. Prentiss, Naperville, Ill.

We have learnt that the plats of surveyed land in this quarter, have been returned to the Land Office, and a notice given to the settlers to prove their pre-emption rights; of course, during the year, the land will undoubtedly be brought into market. You so often hear of the state of things in this country, that you can perhaps anticipate the panic that is created on the eve of the land sales. But, aside from this new cause of anxiety, the pecuniary embarrassment of many in this community, is truly distressing. I believe that Christians here, in general, prize the Gospel, and are willing to do what they can for its support. When I say, "do what they can," I mean as the term literally imports! They *do make sacrifices.* None of the members of this church can be considered wealthy, and nearly all are more or less in debt. Some dispense with tea, coffee, and sugar, and almost with decent apparel, to bestow something for the support of the Gospel. There is another feature, which, I think will be gratifying to your Society, viz., a growing disposition *here* and in the *community around*, to have a permanent ministry or pastorship. The evils of frequent changes are felt to be very great. They do, however, *almost necessarily* exist in the new settlements, by reason of the fluctuating character of the population.

We have great confidence that a people who have such views of Gospel institutions, and make such sacrifices to secure them, will not be suffered to fail of the object.

PROGRESS OF POPULATION.

A correspondent writes as follows:—

One word concerning the progress we make here. The former sheriff of the county told me last night, at his own house, where I had been preaching, that the district which was Jo-Daviess County, when he took the census in 1835, and which numbered 4038 people, had increased to 25,000 when the census was taken last year. Within those limits there are Mr. Hazard, Mr. Wm. Curtis, at Rockford; Mr. Brown, at Bloomingville or Byron; and Mr. Gemmel, just arrived at Buffalo Grove.

From Rev. Wm. Chamberlin, Missionary in Alton Presbytery.

My last report was to the 25th of July, 1841. Since that time I have spent four Sabbaths at Delhi, six at Brighton, eleven at Bellville, one at Carlinsville, and two at Greenville. I have generally preached twice on the Sabbath, and preached and held meetings during the week as I could find opportunity.

RESULTS.

At Brighton or Delhi, the temperance cause is taking very deep root. The greater part of the inhabitants have signed the total abstinence pledge.

At Belleville.

You will see that I have spent nearly half of my time at Belleville, St. Clair County. The last of September, and the first of October, I had brother Gallaher to assist me in a protracted meeting. The Lord was with us. Opposition to the cause of the Redeemer was silenced; and there was a general rush of the inhabitants of Belleville and its vicinity to the house of God.

Some of the results of the meeting are the addition of 29 members to the church, 7 by letter, and 22 on a profession of their faith. The church before consisted of 8 members. A very interesting Bible class has been established, consisting of nearly a hundred members, and the Sabbath school which was nearly extinct has been revived. Another result is the establishment of a weekly prayer meeting, which is well attended; a very interesting female prayer meeting; and meetings on the Sabbath, when they have no minister, at which times they read sermons, pray, sing, &c.

Many people, both in and out of the church, have determined to build a commodious meeting-house, and have a minister settled as soon as possible. A subscription paper has been circulated for the purpose of building a meeting-house, and about three thousand dollars have been subscribed. The members of the church are remarkably united in sentiment and affection. In looking at the change that has taken place, we can only say, "This is the Lord's doing, it is marvellous in our eyes."

At Greenville.

From Belleville we went to Greenville, Bond County, where we found the church destitute of a minister, and in great trouble about their meeting-house, which was partly finished, but about to be sold for debt. We held a meeting every day and night, for two weeks. The Lord blessed our labors.

Eleven persons were united to the church by profession, and about as many more were hopefully converted. At the close of the meeting the church employed brother Stewart, from Fulton County, to preach to them one year, and a plan was devised whereby it was hoped that they would save their meeting-house. In view of what the Lord has done in this field, for the last six months, I feel that we have abundant reason to thank God and take courage.

We take the following from the Congregational Observer, published at Hartford, Ct. Our readers will recognize the writer as one who has often addressed them through the columns of the Home Missionary, and whose self-devotion to the work entitles him to be heard. Although directed "to the ministers of Connecticut," the appeal is equally appropriate to those of any other eastern state.

APPEAL TO THE MINISTERS OF CONNECTICUT.

Messrs. Editors—I send you the following letter from my excellent friend and brother, Mr. Kent, to be published in your paper, if you think proper. He makes an affecting appeal. I could scarcely read it without weeping. O where are our young men, friends of the Savior, prepared or preparing for the ministry! Where are our unemployed ministers, if such there are, that such appeals are so often made in vain? Has the spirit of primitive times ceased? Is the wilderness too appalling, or the distant West

too far removed from *home?* So the Savior did not think when he fasted and prayed in the wilderness. So Paul did not think when he, obedient to the heavenly call, went every where preaching the Gospel! J. HAWES.

Galena, Jan. 20, 1842.

Fathers and Brethren—It is with great reluctance that I obtrude myself upon your notice, but I am "weary of withholding." I am a son of the Pilgrims. Suffield gave me birth, and I expect this great valley will furnish me a grave. I am willing to toil, and I claim no sympathy for myself; but how can I endure to see the destruction of this people?

Frequent appeals have been made for ministerial aid, but it avails not. Time flies, and 12 years are already gone, and not a man has come that was willing to share with me the labor of building on this wide waste. I might stand on Pilot Nob (a mound in full view) and with the aid which Moses enjoyed when he climbed to Pisgah's top, I might count, Grant 2000, Green 1000, Stephenson 2800, Carrol 1000, Jo Daviess 6500, Clinton 1000, Jackson 2500, and Dubuque 4000, eight contiguous counties, in which there is no minister but myself to look after the scattered sheep and to supply the churches already formed of our denomination, (i. e. Presbyterian and Congregational.) These counties contain 20,000 souls, (as you may see by adding the figures above,) and the number will be multiplied to 40,000 in five years. I could give you facts more in detail concerning these counties, in six of which I have preached, and that when there were but three counties, i. e. one in Illinois, one in Wisconsin, and one in Iowa. But I will give you one fact nearer home, to show how many professing Christians are scattered over these prairies.

I can count sixteen Presbyterian and Congregational professors, who have within a few months past come from the surrounding country to reside in this city, and by their leanness show that they have been starved—they shun the prayer meeting. Last week I baptized six, the household of a widowed mother who has been seventeen years a wanderer from her church in Vermont, and who during that long period has had no opportunity of connecting herself with the church.

Our last effort to meet the wants of this destitute region between Rock and Mississippi rivers, was to invite a laborer from Central Illinois to occupy the field. He was promised $500, and prompt pay was pledged by a responsible individual. He gave us encouragement that he would come; but the members of the four little churches which he had formed clung to him and he could not leave.

Brethren, this is no highly colored picture, but a simple statement of facts, and on these facts I make my appeal. Does not this subject demand your grave consideration? Suppose that a population of 20,000 souls in Connecticut were at a stroke to be bereft of all their ministers and churches, and schools, and every means of moral and intellectual improvement, and to be reduced to that chaotic state which is exhibited by the mixed multitudes of these new settlements, would not this fact, when known, constitute a strong appeal to your sympathies? But your children and grand-children, will many of them find a grave here, as certainly as the sparks fly upward.

Brethren, we do not wish that we should be eased and you burdened, but that there should be an equality. Compare then the fields in Connecticut, where a minister has charge of 1000 souls, and is cheered by fellow-laborers within six miles on each side, with this field where there are no ministers within forty miles north, fifty miles south, 20 miles east, and 100 west; within which the population is increasing at least 4000 annually; and where the churches already formed are wasted by Mormonism, Perfectionism, and every other *ism*. We have no controversy about Presbyterianism or Congregationalism; no controversy about Old School or New School—about Taylor or Tyler-ism. We plead for help—for strong men, men that can endure hardness—valiant for the truth and wise to win souls. Do you say that you have none to spare, then surely the call is loud and imperative to pray the prayer the Savior has taught us—that the Lord would send forth more laborers, and to accompany the prayer with

a simultaneous effort to arouse the churches and prevail on parents to consecrate their sons to the ministry. We have spread this cause before God and before his people, and we have several young men who have the ministry in view, and two are now preaching who were mining eight years since. But it is impossible to compress this subject into the limits of a sheet, and I must close with the earnest request that you will not turn away with the Priest and Levite and pass by on the other side. Were you suffering from famine, we could soon gather up ship-loads of corn and wheat for your relief. But we have a famine of the word of the Lord. An appeal for help from a little church 25 miles north that has been long destitute, says, "We are starving." I have engaged to spend the next Sabbath and break bread with them; and the Episcopal clergyman has consented to supply my pulpit and bring his congregation with him. Brethren, I have now made my appeal, and I throw upon you the responsibility of disposing of it. May the Almighty God bless the land of my father's sepulchres!

ABATUS KENT.

INDIANA.

A "TRANSPLANTED FLOWER."

From Rev. S. Kittredge, Bedford, Ind.

The past has been an eventful year to this little church—It has been checkered over with mercies and afflictions—with bright and dark prospects. At the very commencement of the year we were called to follow to the grave one of our young members, whom we all loved as one of the choicest plants in this vineyard of the Lord. She was a lovely youth, possessed a well cultivated and well balanced mind, with naturally an amiable disposition, and even temper, and was greatly beloved by all who knew her. She was among the first converts under my ministry here; and in her life and death, gave unquestionable evidence of piety. She loved the house of God, and the ordinances of the gospel—she was one of the most constant attendants on all the means of grace. Her seat in the house of God was seldom vacant on the Sabbath, and it was seldom that she was absent from the weekly prayer meeting, the monthly concert, the Bible class, or the Sabbath School. In the latter she was a faithful teacher. In every benevolent enterprise she was ready and active. During her sickness which was protracted for many months, she appeared to be perfectly calm and tranquil, and entirely resigned to the will of God. As death drew nearer, she became more peaceful and happy,—sometimes seemingly as happy as she could be. She conversed often and freely on the subject of religion, with her friends and all who visited her, urging upon the impenitent, the importance of religion as the best preparation for a sick and dying bed. She died in the triumphs of faith on the 13th of January, 1841, in the 25th year of her age. In her death the church has sustained a great loss. And since the close of the year, we have been called to follow to the grave another of our young members about the same age. Thus this little church has been afflicted and her strength weakened.

PECUNIARY LOSSES.

Our little church has experienced other trials and losses besides those occasioned by death. The pecuniary pressure, which has been universally felt, for several years past, has been constantly growing more and more severe in this part of the country, until it has swept over us, during the past year, like a tornado, laying desolate, hundreds and thousands of families. There is scarcely a family connected with my church, that is not either entirely broken up, or reduced to straitened circumstances. Several families containing the most active members of our church, have been broken up, and have moved away; others in the same situation, expect to remove in the Spring. Our prospects have never appeared so dark, as at the present time. God evidently has a controversy with us, and in various ways is diminishing our numbers and our strength;—and for what purpose I know not—O that it may be to prepare

the way for a blessing. How the Gospel is to be supported here the coming year I know not; my people were able to do but little last year, and they are certainly less able now. To ask for a larger amount from the Home Miss. Soc. I cannot consent. But the Lord will provide.

In addition to the trials above named, during the last three months I have been laid aside from my labors the larger part of the time, by severe sickness. But though I have been brought low, God has raised me up—and to him I desire to devote anew my life.

Although in reviewing the past year, we find much that calls for humiliation before God, and much that is calculated to discourage your missionary. Yet there are some things that call for devout gratitude to the Great Head of the church. Though "clouds and darkness are round about Johovah; righteousness and judgment are the habitation of his throne." Brotherly love continues to prevail among us; our little church appears to be united and harmonious. During the year, nine individuals have been added to this church, mostly on examination.

Appointments by the Executive Committee of the A. H. M. S., from February 1st to March 1st, 1842.

Not in commission last year.

Rev. Rees Powell, Welch Ch., Radnor, O.
Rev. John Powell, Welch Ch., Newark and Brynberian, O.
Rev. J. A. Davies, Welch Ch., Gallia co., O.
Rev. John Williams, Welch Ch., Ebensburg, Pa.
Rev. Ransom Hawley, Putnamville and Bethany, Ind.
Rev. Hiram Marsh, to labor in Wisconsin.
Rev. P. Montague, Lower Norfolk, N. Y.
Rev. E. P. Noel, Mt. Zion, Wableau and Hermon chhs., Mo.
Rev. Geo. Monilaws, Somers, N. Y.
Rev. Hiram Foote, Racine, Wis.

Re-appointed.

Rev. J. W. Eastman, Rocky Spring, O.
Rev. B. O. Springer, New Madison, O.
Rev. S. W. Rose, Fredonia, O.
Rev. F. Kyte, Lumberland and Barryville, N. Y.
Rev. D. F. Palmer, Marion, Va.
Rev. Wm. Graves, Anderson, Campbell, and Morgan co's., Ten.
Rev. John Dyke, Unitia, &c., Ten.
Rev. Lemuel Hall, Virginia Settlement, Ill.
Rev. E. J. Boyd, Brooklyn, Mich.
Rev. S. Cary, Lapeer, Mich.
Rev. Geo. Hornell, Birmingham, Mich.
Rev. S. Cochran, Vermontville, Mich.
Rev. P. W. Warriner, to labor in Texas.
Rev. Ebenezer Brown, Byron, Ill.
Rev. E. H. Hazard, Lyndon, Ill.
Rev. J. H. Prentiss, Naperville, Ill.
Rev. E. G. Howe, Abingdon and Mill Creek, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from February 1st to March 1st, 1842.

MASSACHUSETTS—	
Hampshire Miss. Soc., viz:	
Northampton, 1st Ch., Ladies' H. M. Soc., $135; a lady, a New-Year's offering, $20,	155 00
Amherst, 1st Ch., Gent., $45 65; Ladies, $54 08,	99 73
Cash,	145 27
CONNECTICUT—	
Berlin, Worthington Soc., $158 25; Ladies' Sew. Soc., $12 50; of which $30 is to const. Edward L. Hoyt, a L. M., by Rev. J. Whittlesey,	170 75
Darien, Cong. Ch., by E. Whitney,	9 75
Madison, D. Crittenden,	10 00
Middletown, 1st Ch., in addition, by H. S. Ward,	25 00
New Preston, Cong. Ch., by Rev. B. B. Parsons,	36 00
Stamford, 1st Cong. Ch., by G. St. John, Tres.,	30 00
NEW-YORK—	
Brooklyn, 2d *Ch.*, Ladies' Assoc.	25 90
3d *Ch.*, Coll., by J. Howard,	43 00
Mrs. Z. Lewis, by Rev. W. B. Lewis,	20 00
Mayfield, Presb. Ch., to const. Rev. Jeremiah Wood a L. M.,	39 10
New-York City, viz:	
Central Ch., coll.,	55 06
Mercer St. Ch., Mon. Con. coll., by T. S. Nelson, $39 03; J. Boorman, $50; A. Averill, to const. his daughter Miss Lucy C. Averill a L. M., $30; J. A. Cary, $5,	144 03
Second Avenue Ch., coll.,	16 17
Spring St. Ch., by Rev. Dr. Patton, $101 62; Mon. Con. coll., $12 75; Coll., $98,04; A. M. S. Scott, $10; M. Clark, $10; E. P. Starr, $1; Mr. Allen, $5; E. J. Jaques, $5,	243 41
J. L. Lathrop,	10 00
NEW-JERSEY—	
Newark, a resident,	100 00
First Ch., A. B., by C. Baldwin,	1 00
Legacy in part of the late Wm. Camp, by J. N. Tuttle,	268 75
West Bloomfield, Presb. Ch., by Rev. Mr. Fisher,	69 00
EAST FLORIDA—	
Fort Clinch, Lieut. Col. G. Loomis, by A. R. Kingsbury,	28 00
ILLINOIS—	
Hennepin, Thomas Hartsell, by Rev. H. G. Pendleton,	5 00
SCOTLAND—	
Cavers, James Douglas, Esq., by Rev. Dr. Skinner,	71 94
Widow's offering,	5 00
	$1,817 18

JASPER CORNING, *Treasurer.*

The Philadelphia Home Missionary Society acknowledge the receipt of the following sums during the quarter ending Jan. 31st, 1842; viz:

Carlisle, Pa., 1st Presb. Ch., Miss M. McDonald, $30; Henry Duffield, $10; Miss Ruth Irvine, $10; Saml. Wood, $10; Saml. Irvine, $5; Mrs. C. Duncan, $5; Mary S. Campbell. $3; N. W. Wood, $3; Saml. Elliot, $3; Thomas Trimble, $2; Mr. and Mrs. Fuller, $2; Martha Duncan, $2; Wm. Craighead, $4; Saml. Mulvary, $2; Ross Lamberton, $2; Geo. Cart. $2; Mrs Henderson. $2; others, $26 25; by Rev. Wm. T. Sprule; T. Urie, Esq., $5; per H. Duffield, Esq.,	121 25
Philadelphia, through the Post-Office, addressed to Rev. A. Barnes, for Michigan,	5 00
Marple, Pa.. (Presb. Ch.,) collection in church, $30; Fem. Miss. Soc., $20 25,	50 25
Wantage, N. J., 1st Presb. Ch., balance of coll. to const. Mrs. McReynolds a Life Member,	28 00
Wantage, N. J., 2d Presb. Ch., collection in church,	23 01
East Whiteland, Pa., Presb. Ch.,	28 00
Stanhope, N. J., coll., by Rev. Enos A. Osborne,	25 00
Succasunna, N. J., to const. Rev. D. E. Megie a L. M..	31 25
Deckertown, N. J., Presb. Ch., coll. to const. Mrs. E. C. Wood a L. M.,	30 00
North Hardiston, N. J.. Rev. J. Campbell, $3; J. Linn, $3; D. Haines, $5; H. W. Ogden, $2; Chas. Wade, $2; Dr. L'Hommedieu, $5; J. Cole, $2; others, $24 17,	46 17
Westfield, N. J., balance of coll. by Mr. Townley,	8 25
Dover, N. J., Mon. Con. coll., $20 13; S. Brees, $2; J. Fuller, $2; T. Berry, $2; others, $8 87,	41 00
Rockaway, N. J., coll. in part, $37; bal. of coll., 75 cts., Post Note Morris Canal Bank, $1; Fem. Miss. Soc., to const. Mrs. Electa Jackson a L. M., $30,	68 75
Pittsburgh, Pa., 3d Presb. Ch.. D. Bushnell, $20, I. Schoonmaker, $10,	30 00
Parsippany, N. J., coll. in church,	25 62
Hanover, N. J., Presb. Ch., coll. to const. Rev. J. M. Johnson a L. M.,	41 24
Springfield, N. J., Presb. Ch., collection,	37 00
Basking Ridge, N. J., Mrs. C. McEowen, $10; A. McEowen, $5,	15 00
11th Presb. Ch., Phila., bal. of coll. of $178 78, by Ed. Sprague,	18 75
Hamiltonville, Presb. Ch., Pa.,	8 15
Lower Merion, Lutheran Ch., by Rev. E. Towne,	3 00
Herrick, Pa., Mr. Burritt, $1; Ararat, Pa., $5 62; Brooklyn, Pa., $2 50; Gibson, Pa., by Rev. S. Cook, $5 75,	14 87
Christiana, Del., Rev. N. Patterson, $10; A. P. Shannon, $5; others, $6,	21 00
Allentown, Pa., collection in part,	73 47
Wilmington, Del., Hanover st. ch.,	86 00
Reading, Pa., Mon. Con. collection,	50 00
5th Presb. Ch., Phila., Thomas Earp,	20 00
Honesdale, Pa., Fem. Miss. Soc.,	17 00
Mount Pleasant, Wayne co., Pa., bal. of coll. by Rev. D. Higby, $7; coll. by Rev. Mr. Belden, $40 14,	47 14
Central Ch., Northern Liberties, I. Ashmead, Esq.,	10 00
Central Ch., Newark, N. J.,	37 65
Bethany, Pa., coll. in church, $56 25; in Honesdale, Pa., $44 09, by J. Torrey, Esq., $30 of which to const. Rev. J. Miller a L. M.,	100 25
Harford, bal. of coll. in church,	50 00
Whippany, N. J., coll. in church,	2 25
Frankford, N. J., coll. in church,	9 73
New Foundland, N. J., collection,	20 00
West Milford, N. J., collection,	16 00
Sparta, N. J., collection in part,	20 00
Unionville, N. Y., $18 25; West Town, N. Y., $12 87.	31 12
Boonton, N. J., collection in part,	47 87
Bloomfield, N. J., Mon. Con., $20 13; coll. in ch., $62 16,	82 29
1st Presb. Ch., Newark, N. J., John Taylor, $100; Wm. Rankin, to const. his son Ed. E. Rankin of N. Y., a L. M., $30; Miss Hunter, to const. her mother, Mrs. Eleanor Hunter, a L. M., $30; Silas Condit, in part to const. himself a L. M., $15; Isaac Baldwin, $20; Isaac Nichols, $20; J. N. Tuttle, $0; S. P. Smith, $15; C. Carter, $10; E. Cooper, $10; D. Colton, $10; E. Van Antwerp, $10; A Friend, $10; A. Nichols, $5; H. H. Nichols, $5; Druce & Bosworth, $5; D. H. Porter, $5; Cash, $5; J. Ogden, $5; Robt. Nichols, $5; M. B. Coe, $5; J. Baldwin, $5; A. S. Day, $5; E. B. Poineer, $5; O. W. King, $5; Cash, $3; Cash, $4; Mrs. J. Carey, $3; Cash, $5; C. S. Macknet, $2; J. P. Jackson, $2; J. C. Hornblower, $5; Myer, $3; various others, $19, (as far as collected,)	496 00
2d Church, Newark, N. J., collection,	126 87
3d Church, Newark, N. J., coll. in part,	159 68
Hevrich, Pa., coll. by Mr. Belden,	11 62
Premium on Eastern funds,	13 13
	$2,178 15

E. R. FAIRCHILD, *Cor. Sec. P. H. M. S.*
Philadelphia, Feb. 1st, 1842.

Rev. Flavel Bascom acknowledges the receipt of the following sums in Illinois.

Chicago, Presb. Ch.,	75 35
Elgin, a Lady,	37
Juliet, Union Ch.,	3 00
Lockport,	1 25
Peru, Presb. Ch.,	3 12
Princeton, Cong. Ch.,	3 13
	$86 22

Receipts of the Central Agency at Utica, N. Y. from Jan. 14th to Feb. 24th, 1842.

Fayetteville, by A. C. Tuttle,	25 00
Hannibal, by S. Clark,	10 60
Lenox, by H. K. W. Bunce,	3 00
Leyden, by E. Evans,	13 00
Mexicoville, coll., $9 50; P. Chandler L. M., in part, $10,	19 50
New-Haven,	17 80
New Lisbon, by Rev. A. D. Hollister,	10 00
Otego, by Rev. F. Janes,	25 00
Rome, First Ch., coll., $33; J. W. Bloomfield, to const. Rev. Selden Haynes and Mrs. Catharine Haynes, Life Members, $60,	93 00
St. Lawrence, D. M. S., by J. Smith, Treas.,	151 14
Salem and Newport, by Rev. S. A. Williams,	25 00
Smyrna, Deac. Isaac Foote, Jr.,	10 00
Stow's Square, by W. Wolcott,	4 19
Westford, coll., $27 07; Deac. J. Kelso, Ex'r. of estate of Horace Kelso, $100,	127 07
Whitesboro, by Rev. D. L. Ogden,	35 75
	$520 05

